



The Adult Woman and Her Sex: A Not Always Cordial Feeling

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Citation: Zwang G (2018) The Adult Woman and Her Sex: A Not Always Cordial Feeling. Adv Androl Gynecol: AAG-105. DOI: 10.29011/AAG-105.000005

Received Date: 26 July, 2018; **Accepted Date:** 06 August, 2018; **Published Date:** 15 August, 2018

Abstract

One could state that, once her sexual adult life established, “normally opened out woman”, provided with a normally confident character, as well as a loving and attentive companion, assumes without major concern the aspect and the function of her sex. A good understanding between both gets generally established their getting on for thirty. It seems not the case for a certain number of some women anxious about their aspect and functions. The feminine press echoes about misunderstandings which seem to be in incontestable recrudescence. This article has been dictated by the author due to recent interviews with managers of the medias: they asked questions which they thought answered since a long time. The beginning of this questioning was about a triplet influence: the persistence in the mentality of a certain macho conformism, a restoring of a certain puritanism awaking the antic mistrust towards sex since the outbreak of aids and last but not least a conformist obedience to a certain kind of mode like the snobbery appearing at housewives of less than fifty years. The women’s sex, which is always the victim in common places, has too often difficulties to be accepted as it is. The author proposes arguments and certain resources to help the anxious to assume it.

Keywords: Artistic Representation; Female Hair; Feminine Press; Labioplasty; Puritanism; Sexual Censure; Sexual Depilation; Sexual Ignorance; Swimming Suit; Throwing out the Animality; Vulvar Anatomy; Women’s Subjection

Introduction

The managers of the most popular feminine press inform about their reader’s opinion, as well as they contribute to school them. That way we can state after half a century after the famous “sexual revolution”, how enduring the fears, the preventions and ill-treatment are against the vulva due to residual male chauvinism or due to imaginations you could believe to coming from a bygone age. The journalists told that the most frequently questions made by the readers concern the misunderstanding between the woman and her sex, the reason of this fact, the present recrudescence, then they are anxious to know how to reconcile the dissatisfied with their sex, and finally to find it beautiful. Due to the requests of the journalists I provide answers which I developed in here, which require biological notions as well as others very Elementary-I ask to be apologized but they were disastrous ignored by the professionals charged to inform their readers.

Are We Able to Understand the Misunderstanding Between a Woman and Her Sex?

There is a non-desirable gap between the anatomic and functional reality of the women’s sex and the cultural reflect that

comes from a long tradition. When it comes to its representation or to his conceptualization. When on does not hesitate to ignore deliberately his existence. So it is absent of all the images of the feminine body you can see in public places.

This exclusion persuades the women since a long time that their productive organs were afflicted with ugliness so disqualifying that they may not be showed, taboo, excluded from the right to be mentioned. The pejorative conception that corroborates the subordinate position that was imposed to the women for much too long and that is still imposed to them today in too many places. It is necessary to recognize that attacking directly their sex, they maid of the vulva the most denounced, the most reviled, and also, the most mutilated human organ. Even in our occidental societies where a gender equality has been institutionalized, where we benefit from liberalization of social values, the women’s sex is still the object of indignities and deteriorations. Just as it is impossible to accept the way it is.

Certainly her sex did not only do good to her owner contrary to the one of the men. But not to the point to stir bad unquenchable feelings. The defilement is anyhow always a little but painful. And the parturition requires such a stretching that the woman will be longer or shorter reluctant to have again sexual intercourse. But she! loses her virginity only once, the epidural releases the civilized, and we are balling more often then we give birth. With an indubitable enjoyment for the woman with an erotic well established function. Pleasure shared with the

masculine consumers. The reproach made against the female sex, to the pudendum, essential step to accede to the vagina is only based on wrong reasons. But they are still daunting.

This discredit goes back for a long time. While our ancestors did not hesitate to represent the vulva on the walls of their caves, the representation disappears long before the birth of Mediterranean art. Her pubic hair, the slit of her vulva are perfectly ignored by the antique sculptures made by the Greek, pending their representation on the statues in our squares and parks, on sculptures and paintings, decorate official buildings. While you can see commonly on male representations, the penis, the testicles and their pubic hair. All of pictorial productions made in France during the Second Empire and the third republic overwhelm us with nude female bodies with the lower abdomen is deprived of the sex, desperately with and hairless, whose inguinal awkwardly changed folds. (Figure 1) These fake pictures are deprived of the color spot of the pubic hair, in the center of the female body, which is one of the aesthetic criterions.

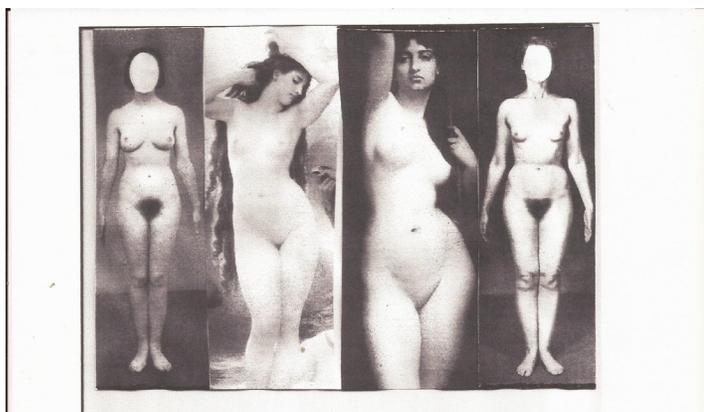


Figure 1: Two true pictures and two misrepresentations of the female body: no pubic hair, no rima vulvae. No right to vote. Bouguereau: “The Birth of Venus”, 1879 and Jules Lefèvre, “The truth” 1870 (liar!) Paris Musée d’Orsay, Félice o.c. [1].

It was necessary to attend the courage of some painters at the end of the 19th century, to see at least the dark triangle on the lower abdomen of the female nudes. At the same time the birth of photography put in circulation countless dirty pictures which were however only sold under the table. The law prohibited to commercialize the photographs representing “the signs of puberty”, so the pubic hair, until the liberal legislation made in France by Giscard-d’Estaing. In the last quarter of the 20th century. The actresses of the music-hall, the cinema, les beautiful girls of mischievous magazines, a good reflection of the liberty of the image-could finally show their “nature” naturally. However, we see evidence today a recrudescence of puritanism due obviously the expansion of aids which caused the millennial reviviscence towards sew. The actresses put on back their panties, as well as the models of the “charm” magazines. And when they take it off, it’s to show up a disfigured sex, more or less completely depilated.

The result of this cultural and millennial disappearance is that adult men and women, a part from the healthcare professionals, know only in a skimpy way how women are made. Especially the women. It is not easy to look at their own sex, astride the lower abdomen and the perineum and they don’t have the curiosity to use a mirror; the occasions to see the sex of their likes especially open, showing up the clitoris, the minor labia is rare, if any. While a man can see - with a legitimate desire- on average the sex of 11 consented occidental women during his sexual life.

However, the pornographic productions from now on in the open market for adults, allows women to display their vulva open wide. Their teaching value is low. On the one hand because the pornographic film takes place in a fabulous atmosphere, like a fairy tale, difficult to compare with day-to-day life of an honest woman, on the other hand, they pursue modes, actually the one banishing pubic hair, which is very appreciated by the men liking to dominate women. The only vulva you can observe in daily life is the one of little girls. The parents and the mother can see it. Everyone can see it when they are undressed in public, on the beach or when they do a wee outdoors. With the legitimate appearance of the decency, the refusal of commitment and the pubic hair of the puberty- you see no more those of the teenagers, neither those of the adult in everyday life, a responsible life in adult years. It is unfortunately a pre-pubescent, “innocent”, careless model which would like to conform with those troubled by the sex. A further regression.

As for the erogenous function for this sex, this gratifying physiology for the individual, the first theorists who were officially declared serious and authorized and described it, were Freudians, dwarfing Havelock Ellis and Magnus Hirschfeld, the true founders of scientific sexology. According to the unicist phallomorphist conceptions of Freud, his disciples recommend a renunciation of the clitoris, declared an inferior organ by the Founding Father, to reach only orgasm by the vagina, whereas both organs are inter-related and a woman erotically mature enjoys to both without raising a lot of questions. For a longtime the claimant naughty arrears clitoral were made feel guilty while praising the vaginal sex to the king Phallus, declared as the only good sexual organ. The persons with the worse clitoral phobia was Hélène Deutsch and especially Marie Bonaparte [2] who got her clitoris adjusted and whose deplorable attitude was to the fact that they did not feel comfortable concerning their own sex and trying to proselytize though other women feel bad in the same way.

Other errors were also irritating - and unexpected. The anatomic descriptions made in scientific literature, like in academic treatises, proposed for a longtime, and even still’ propose erroneous schemes, especially their drawings of the clitoris point out too often hung down from the pubic symphysis in the way of the like the uvula hangs under the soft palate: a total ineptness. The only vulvar representations show always a largely open sex. No normal pictures of a normal sex which is normally closed in the current life, that would prove, that the clitoral hood and the little lips of a normal women is sticking out of the vulvar

cleft in four women out of five.

What are the Causes of Criticism and Censor One Inflicts on the Female Sex?

The underlying cause is simple: the establishment of patriarchy and societies in which the misogyny was inaugurated. With on one of his corollaries: the male monotheism. You can find accurate vulvas in the Cave of l'Angles-sur -l'Anglin [3]: when the first artists revered the erotic and procreative virtue of the female sex. The sculptures of this kind disappeared 10.000 years ago when with the Neolithic Age with fixed settlements got established. Since then the anatomy of the female sex was criticized: It is hairy, slotted, as well as its physiology: its excretory function, its odor and its erogenous powers.

The male chauvinist of the Neolithic age has difficulties to allow the women to have pubic hair. Men's hair is virile. Flair grows from their cheeks, their chest and their pubic when they get a man. When you may raise beard and mustache. Though female cheeks stay smooth. The men are string, able to combat against big animals, battle against enemies, construct houses, attics, fences. There where you keep the supplies, the domestic animals, and the acquired women to satisfy the carnal desire of the Master and ensure his posterity. What do have those creatures smaller and weaker, trying the mimic men? Is it an error of nature that they put on pubic hair too, when the grow up?

The hatred of the female pubic hair is ancient. The only existing terrestrial being having shaped a cutting instrument, the men invented knives, razors, first to cut their nails, but also to avoid that their beard could give a hold to his enemies during their fighting which our former predecessors homo engaged joyfully. The same razor is used since a long time in many lands to shave the female pubis hair and remove an improper tuft. The body so smooth as the one of a little girl, the woman shows this way her submission and her docility" The way you like it, my good Master!" Would the women who keep their pubic hair have the boldness in pretending to be mature, to control her destiny, to rebel against the authority of men? It is among those who submit blindly to predominance of men, who legitimize the superiority of the male characteristics and conceptions, that criminals who perform excision and infibulation, those who have a Freudian phobia of the clitoris and those fortunately less toxic, the professionals of shearing the pubic hair more or less radically, recruit.

In accepting this renunciation, committing acts of abuses and emphasizes the primacy of the phallus; it is evident that those women don't like their sex. But they don't like neither the fierce militants "anti-colonialist" who close their vagina to mal invaders in denying their possibilities of orgasm. The orgasmic faculties are nevertheless enough enjoyable for having raised in the USA since a long time, a small-sized industry if hair-pieces. But maybe those determined revolutionaries determined would have preferred to follow the example of executive women adopting tireless, time-saving, docile mechanics, ready in the moment, compared to the

time-consuming adventures to establish a relationship with the male species, demanding, capricious and not always well disposed towards them.

The present self-threading women only copy the obedient women of Antiquity, those enslaved by Islam and they still are. The legislation of certain Islamic countries authorizes the marriage for girls since the age of nine years, when they are sure that they have not yet pubic hair. But the disastrous persecution of the pubic hair got also establish in the western civilization. Since a long time female hair growth of the legs and underarms disappeared in the public arena. The war was declared to them and day after day the publicities of television argue the merits of weapons to fight them. For the greatest benefit of manufacturers lobby of the depilatory products, of million and million euros and dollars [4].

It must state strongly that deprivation of hair growth is ethological utterly wrong. The neuro-physiological rules which determine our behavior toward our fellow human beings are guided by certain number of principles, visual, olfactory, hearing, etc., these sensory indications are fixed in our bare forebrain during the perinatal period, they determine the sex of the mating partners. These indications are both identifying and stimulating, baits. On the female torso the characteristic sexual signs are in front and behind. Behind is the round bottom, protruding, separated by the cleft of the buttocks, while those of men are flat and dry. In front are the permanent women's breast, men don't have them, and their triangular pubic hair (Figure 2) when the masculine has a rhombic shape Pubic hair is neither feminine or masculine. It's the implantation of the zones of the mound of pubic hair that's different depending on the sex.



Figure 2: The indicative triangle: From G. Zwang, *Le sexe de la femme* [5].

The female body with its permanent breast, his triangle-shaped pubic hair has his inherent human baits, displayed by the bipedalism and very efficient-what a woman, caught naked, tries to hide instinctively. The bottom of the apex of the triangle, the inverted triangle is even the presented character of the women, the femininity, in cuneiform script what proves that even the daughters of Eve

in Sumer did not shave them [6]. The index zones that trigger the desire, the breast and the pubic hair trigger it also, the overwhelming reaction by the gaze point. That's why they are covered up in everyday life. The phenomena of decency are also inherent human. The woman with her clothing on is safe from external aggression, at least from a bothering gaze: no human being can resist to the completely instinctive impulse to stare at the reproductive organs of an exposed congener. Besides the health-care professionals, besides the jobs rewarding nudity (models, actresses, striptease dancer), the woman takes only her clothes off in front of some familiars who are admitted in her privacy, including her intimate partner.

In renouncing to display her pubic hair under opportune circumstances, she will lose her femininity, deny her nubile adult maturity. She renounces also having a natural corporal ornament getting desirable in the eyes of men who are not affected by the disregard of the femininity. She deprives herself of the particular characteristics of her pubic hair, its color, its intensity, its type. Those are physical personalized characteristics. No more recognizable distinction between brown, red and natural blond hair. Is this a progress of the condition of women? Those who pretend that their pubic hair makes them look like animals are completely wrong. The reproductive organs of the other female primates, included those of the notorious bonobos are hairless.

The crease of the vulva is another anatomical characteristic considered unacceptable, not fit to be seen. Yet women could be proud to possess an extern genital organ that is particularly original among the animal lineages. This morphology was imposed to our species by the biped putting in front of the body the strategic areas. It was necessary to display the clitoris ahead as a pleasure indicator and the pubic hair as sex indicator. They had been moved away from the vaginal opening which remained dependent of the bony sector of the parturition causing folds which became the labia major. Thus this crease of generally with a length of 9 centimeters was built and seems disproportionate compared to functional requirements of mating: the diameter of the erected penis is commonly only 35 millimeters. Only the cetacean and sirenian species imitate the women in mating like her mostly from the front.

These evolutionists considerations mean little to the common misogynists. Already the physical defect, the hole, troubles them always (just fables, just myths) as well as the contempt: "the woman is punched, therefore incapable for an effort" concludes Georges Clémenceau. The men's body is all in relief, with firm surfaces and their sex is externalized in display. An ambivalent hypocritical attitude, thus imbalanced and extremely hypocritical. Men are very happy to find this hole, this vaginal refuge with qualities like body heat and lubricity which gives them an extreme pleasure.

The medical advances allow the civilized people to preserve the qualities of the sexual "hole" of women quite beyond after

ceasing of the secretory activities of the female's ovary. With inimitable qualities, located in the right place of the female body, with a grip that satisfies a coupling drive, that some disgraces, lonely or poorly matched men, and even those who are only in a hurry, are willing to pay the blessing for the time of a sexual intercourse. The prostitution, ancient tradition, has a huge future ahead of it, as long as the prostitutes would respond to their client's request who desire to avoid vagaries and tiredness due to seduction. For those who escape to the pimp, their sex got a working tool, an object of meticulous care.

This particular trade is accompanied by one of the great scourge of humanity: the metaphysical guilt, in depriving the crease in her sexual slit and banishing its representation. Knowing he will die, the human being tries to be reconciled with occult powers, invisible, which he imagined, deciding of his life and his death. To spare the grief in his lifetime, to enjoy an eventual survival in good conditions after their death, he imagines, that privations, the restriction of earthy pleasures "animals", will give him a good rating. This is the vicious circle of metaphysical sacrifice, based on so many religious moralities. The result is fasting, the Lent, the Ramadan and all the limitations of sexual activities in the name of a "religion". The more you deprive yourself, the more you are virtuous, the more you earn the respect, therefore catholic priests, monks, nuns, bonzes and Buddhist nuns, whose disused sex is only used to urinate, receive a considerable respect.

The battle against the "sin of lewdness" was during centuries an almost paranoiac obsession of Christianity, Vatican rejected for a long time childbirth named without pain. For the religious censor public incitement to carnal consummation was found guilty. Especially in the religions having a unique God male, the paganism was more tolerant. Therefore, the censure of representations of sexual activity and their involved organs. This is the definition of indecency and obscenity.

Where the artists could carry on to represent naked bodies, they abstained to represent the mating. Abstained to represent the reproductive organs while mating. As for the penis it was sufficient to be represented in rest position, in flabiness, unoffending, showing it only in small dimensions: a "pee-pee" of a small boy. They would not show the erected penis, ready to penetrate in the vagina. On the female side, the crease of the vulvar slit has the disadvantage being permanent, intimating the penetrable and desirable hole: even if in daily life it is normally closed. Due to this fact came the ferocious censure against the representation of the crease of this sexual slit, the temptress vaginal opening, initiative, always available. For the censors, to represent the crease of the vulva would be equivalent showing an erected penis. You could search in vain a female statue, publicly displayed in the Western World, showing clearly and really a crease of the vulva.

It is too easy to get a pejorative idea of the slotted organ whose image cannot be seen anywhere. The one who is hiding her sex with her hand, hides her ugly crease of the vulva. This fissure makes the female body ugly, “marred”, otherwise so smooth, so round. A solution has been found against this impropriety. In Ethiopia, in Somalia, they sew the majora labia of little girls together, after they got rid of the clitoris. Salutary infibulation making the female body correct, “moral”, having got rid of his hole. The physiology of the female sex can only appear despicable, “repugnant”, in the eyes of those who regret the bestiality of the human race, of those who contempt the pleasures of the flesh, and who would like to divorce the flesh and the “spirit”.

The Female Sex Emits the Urine

This is his most frequent use; at least four times a day must move away from spaces of cleanliness leaving them clean from nauseous organic waste. The configuration of her sex oblige her to wipe off the last drops, though men only need to shake their penis. This makes this crease of the vulva suspicious, presumed to contain a little excreted liquid. Whereas plants and after that care implants enabled women to keep the spot clean.

The Sex of Young Women Emits Blood Periodically

Which has always been the object of many taboos, of many imaginations of harmfulness. And it must not be forgotten that some of our contemporaries only eat kosher or hallal. Blood is disgusting, in every sense of the word. Besides it comes out of the vagina, what makes the sanitary napkins one of the first concerns of clothing accessories. The menarche upset quite a certain number. The menstrual period repels a lot of people who would not consider risking their precious manhood in such a shady place, from where flows “bad blood”; a frequent religious interdiction, though it would be sufficient to fit out the site of action. Some societies did not hesitate to isolate during their menstrual, impure period. Again an ambivalent attitude. Because this blood flowing out from the female sex is welcomed in many places to testify if the hymen is broken, ensuring the happy husband that he is really the first consumer. Just as this blood is regretted when menstruation ceases attesting the suspension of ovarian activities; before the medical progress, the menopause spelled the end of the women’s sexual career.

The Woman’s Sex Is Never Dry

To ensure the lubricity on the vaginal canal, his wall will be desquamate regularly discharging a lubricating whitish liquid. This is a criteria of sound health, a good disposition for sexual intercourse. It always shows off a little bit on the outside, getting mixed with the liquid of the sebaceous glands of the cap and the nymphs to give to the labia such a particular softness. The civilized collect it in a panty liner which honors the “fair lady”. It obliges to

change regularly the panties as they absorb it. All this disappears in washing, what surely did already our great-great grandmother of the Paleolithic age regularly installed near a water source, a river bank or a pond. However, this discreet humidity does not fail to repel those who consider that on organ that’s always humid is unhealthy and suspicious. Flowing in particular circumstances, the “squirters” attest of the frequent disgust of their husband because of the small tide whereas he should be proud of it. This was the cause of breakups and divorces.

Blood, urine, vulvovaginal productions, everything is dirty, this is the “streaming of life”, denounces the unscientific Georges Bataille. Everything that comes out of this unfortunate vulva strengthened this belief of the misogynist for whom the generating organs are the abjection of the women’s body, sewerage. Exemplary qualifications of an organ having heaped abuse since a long time. Within those courtesies of the ancient languages as well as in the modern ones, since αἰδοῖον, pudendum, to Schamritz, the notion of shame. The eyes, the mouth, the heart, the kidneys were ensured from this verbal abuse. As to the best terms, apart from doctors, the anatomist and the prehistorians, few dare to talk about the vulva, to pronounce its name, the correct language yields to often to the euphemistic vagina, ambiguity dear to the Anglophones and the Italian-speakers.

The Female Sex Is Strong-smelling

Nature has given to it this olfactory property to stimulate the man’s desire, and to get started the little machinery qui ensures erection. The production of the sebaceous glands of the vulva “gets sniffed” when one approaches the nostril to the female body, in between the knees and the bellybutton. It is detected under the skirt and is absorbed by the panties. Yet the patterns of our behavior established solid frontiers between their different fields. The odor of fried food, (food repertory) has nothing to do in a concert hall (communication repertory). Smell the sex when it is not the right moment seems inconvenient, inappropriate (Figure 3).

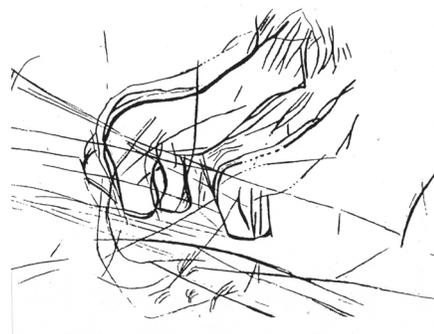


Figure 3: Two young Paleolithic ladies by the rive. From Duhard, [3]. Abri Faustin (Cessac, Gironde). Discovery of Michel Lenoir, collection Alain Rousset.

You have to be quite near of the women to percept this aperitif exhalation. And of course there were slatterns who neglected their clean up and allowed to their vulva-vaginal production to turn sour, without feeling a damaging effect, as the precious lactic acid bacterium, approved host of the vagina, and maintains this slight acidity that prevents the development of unwanted parasites. bacterial and fungal. The sex that “smells badly is the one who let himself be colonized by fungal pathogens. Unhappily some women blame their sex to “smell strongly”, even if it is the most normal odor, they attempt to suppress it, in using quite a number of deodorants, lavender water, bleach. The product “intimate hygiene” were conceived purposely to make believe their users finally “smell well”.

That gentle “odor di femmina” is certainly a blessing of nature. Both, marine and fruity smell, it is inimitable, rigorously specific. Besides his pheromonal power using the masculine flair, it has two beneficial effects linked to its individual characteristics; two women smell never the same way. For the woman it is “her odor”, a perfume reassuring of good health whiffed during undressing, scent eventually on the panties, before bedtime. For men, their partner, it’s the securing and identifying odor of their embrace partner, the one with whom “it worked” and with whom he is sure to have again a good erection and the fulfillment. Discharging functions, menstrual flow, obvious exhalation, the feminine sex may be considered as the most “animal” of the external organs. That’s what reproach those to whom human animality is despicable. So there are women to whom their sex seems to be “wild” organ and who think to civilize it in deodorizing, in shaving, letting make corrections by perfidious surgeons.

The last functional characteristic of the female sex is one of the most hates of women’s enemies. Its erogenous function that makes them come. Brazen function which gives to women an “evil spirit”, fortifying their selfish individuality or claiming their autonomy! Whereas they should only be meek creatures. In cutting early their clitoris it restrains women to know if they are clitoral or vaginal as they will never come. The clitoris is indeed essential in early years to get the nerve circuit functionally which makes the physiology of orgasm possible, to enable to the vagina a good responsiveness in adulthood. When the vagina of the unfortunate excised are finally operable, their vagina stays dumb: the woman has become an experimental frigid. This criminal mutilation, deprives men, as punishment, what constitutes one of the biggest prides of his virility: the erotic power, the one that enables his partner to reach the fulfillment of orgasm. And again here, it’s the women who wields the knife and even gets called the godmothers from those they mutilated. Still in 2018, moved by the spirit of vindictiveness, the subject this treatment to the youth, the one the eiders had subjected to them, for they get crippled in turn.

The clitoris has also gotten himself hated by the misogynists in our part of the world. Some did not hesitate to cut medically the one of the masturbating women, while others load them with burdensome reproaches. It allows indeed self-pleasure, considered often harmful,

whereas it gets to know for little girls that their sex dispenses pleasure, relieves at a minimal expense (the perfect sex toys are expensive) lonely souls in need; and allows also the lustful encounters of the gays; in any case without men. The lady followers of Freud considered the clitoral like a sick person who is in a need for a psychoanalytic treatment; to get them healed from their attachment to pseudo-phallic residues; an adult woman has not the play with it as well as she has not to play with the dolls of her childhood. In making those feel guilty who still play with the residue organ.

These prescriptions were anticipated by the women of the Christian sect of the Skoptzys, which worried those in power from the ending Russian Imperial. They let herself deliberately amputate the clitoris and the minor labia; waiting to get their two breasts removed once they ensured the lactation to their offspring. “If your member scandalizes” The same “self-hate” inspired the Africans escaping the knife when they were girls and who would let themselves excise voluntarily by a clandestine “professional” woman, like Régine Desforges [7] still could see it in Conakry in the fifties, hearing cries and moaning coming out of the cabin where the operation was carried out.

Who Do We State a Rising of the Frequency of Those Reproaches?

There is no doubt that there is emerging an unexpected moral pressure against pubic hair as well as minor labia’s since the eighties. A great deal of the responsibility is due to those who invented the Brazilian swimsuit. Before this Brazilian fashion, women removed their hair from the upper thighs, which frequently grew beyond the inguinal fold and showed off a little outwardly up to the border of the suit at the time of sea-swimming or when they went to the wimming pool (Figure 4).



Figure 4: Pubic hair of the top of the thighs. The inside front and the anterior face. It needs a wide swim-suit to hide them when sea-bathing.

While others did not take the trouble to shave off what we call “the colonel’s mustache”. Without losing the distinguished consideration of the gentlemen besides them on the beach. Besides, no gendarmes would fine them because of the hair on their thighs. The “obscene” and indecent hair, is the one on the mons pubis and the major labia. The creators of the swimming suit, which reveals too much, cared not to reveal to the women that they would have to sacrifice the odds of their pubic hair: in order do not display the obscene hair.

The women’s hair growth is based on two morphological criteria. Seen from the front, when the thighs are close together it forms a triangle with the inguinal folds as lateral sides. When the thighs are open in the gynaecological position, which is the one for the reception of the masculine partner, it designs on the pubis a trapezium with a large upper base on the top of the ellipse of the major labia. The triangle is, like we said, is a visual cue, indicating the belonging to the female sex. The Brazilian swimming suit obliges to disfigure it. Either at home or in the so called beauty parlors, the aggression against the pubic hair reduces drastically the lateral sides, so much as to reduce it often to vertical lateral sides, similar to a grotesque “subway-ticket”: they imagine that they are beautiful like this. Even worse, a little hair square calls to mind Hitler’s mustache.

For fear of not following fashion that the trendy women had adopted, quite a number of women succumbed to the diktat of the designers who obviously did not like them, preferring handsome young men with long legs. They went periodically in French “se faire faire le maillot”, a practice which is now priced, proposed openly by the beauty parlors mentioned above. Though they should have taken the information from the institution concerning the need of epilation, and leave those bikini waxes which are neither anatomical, nor erotic unsold in stock. For those whose pubic hair colonizes generously the top of the thighs exists the swimming suit matched with a shorts which do not need a hair sacrifice. When books and magazines the most preppy don’t hesitate to provide models for the pubic shearing (Figure 5). Like if this pubic hair like it is, is a matter of negligence.

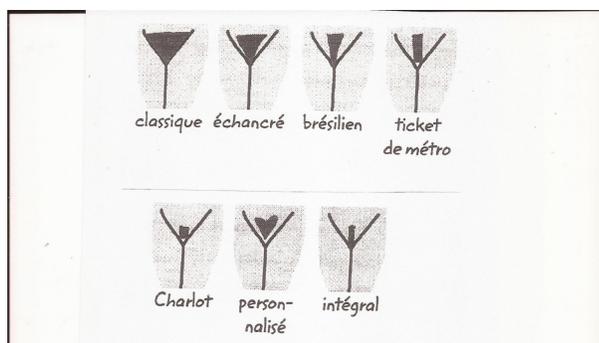


Figure 5: The good advice of the fashion, or how to slaughter pubic hair. We are talking here of Charlie Chaplin’s mustache, but it’s also the one of Hitler. In Laborde and Duquesnoy, modified [8].

Obedience to the fashion leads women even further. Probably weary of removing unwanted hair several times a year, or even a month, some regulars of Beverly Hill and areas around decided to eliminate radically their pubic hair, if necessary by electrical methods, creating the fashion of “hairless pubis”. Coming from California, this practice has taken over the civilized world, Russia, Japan and some young men must get used to meet women with a pubis and major labia as smooth as the forehead. They appear like this from now on in porn magazines and porn movies. They regress to be like when they were a little hairless little girl. And at the same time disappointing the gaze which is directed towards the hairiest parts of the body, the underarms and the pubis, the satisfy a kind of puritanism: “women normally with pubic and underarm hair-without hair”, smooth like a bar of soap, gives them a feeling of morality. That way we return to the censure of the pubic hair, a practice of the painters of the le-century, when the woman had not the right to vote, could not open a bank account or play the stock market. Yet, to men’s eyes normally sensitive to the signs of femininity of the adult women, the hairless pubis is so little unappetizing and unattractive, that her shaving of the pubic hair is like a bullying; imposed to the adulteress, the prostitutes having irritated their colleagues.

That a woman sacrifices her pubic hair is not serious, as long as she lets the possibility to it to grow again. But the complete shaving had a very annoying consequence. The books of anatomy regularly fait the appearance of the vulva in the usual state, closed. However, the slit of the vulva of the adult women is rarely perfectly in contact, like the ones of the hairless girls. A part of the clitoral hood, of the minor labia, sticking a bit his nose out at four women out of five. Seen from the front, when the thighs are close together it forms have a bisector of a hairy triangle. Even Courbet’s “Origin of the World”, brave, but showing the sex in several places questionable (irregular pubic hair, previous child’s status), shows off a little bit of a minor labium. This fleshy crop may separate all the long the inner edges of the major labia making appear the vulva like a filled date. But normally developed pubic hair serves as a backdrop; his protrusion stays little visible. On could pardon the artists who did show the nymphs (labia minora) only in oeuvres like some of Egon Schiele, provoking deliberately.

The withdrawing of their hair of the majora labia reveal the crop completely. Ordinary women never saw “honestly” this emerging part of the nymphs. Neither did they see those of the women around them. The most of them adapt to it at live with it. Others are anxious about the exceeding of the skin thinking that there is a malformation and feel helpless. The number of these phobic women has grown significantly because of the increase of those integral shaved. An honest doctor is here to reassure those who question themselves concerning this improper protrusion: “you are normal”. Others, not disinterested economically offer its services. The mutilation of that part of the labia minora which comes out of the labia majora is called “labioplasty”. An exaction, without a

good reason, but beneficial. The “shapers” portray themselves as benefactors of women in distress. One of them did not hesitate to put on-line his amputation technic of the labia minora, to make his advertising on the internet.

No woman was ever uncomfortable to urinate, copulate or deliver because of her nymphs. Including the ancient Hottentot women who pulled on it until it measured 8-10 centimeters: now they were ready to get married. The invoked inconvenience was quite exaggerated by the rectifiers to justify the depredation and their prices. Because it's not cheap. Will you need is to consult the scale of some instances called “clinic of the vagina”. Luckily this is not yet refunded by the Social Security.

This is an indecent assault against femininity, against anatomical characteristics specific of human species. Women are the only ones having nymphs, perfectly unknown of the other animal species. They have developed to protect the bottom of the vulva, the vestibule of vulva, when the human vulva got this organ became the crease so original anterior-posterior. Although it's image is forbidden, humanity must assume the existence of this fleshy comb (like they say in the Histoire d'O) which they form with the clitoral hood, it's an integral and obvious part of the female sex. Fines shapes, the nymphs are a beautiful diversity anatomical, triangular and semilunar, etc., of a big variety of development, from 15 to 50 millimeters, nevertheless, Bourguery, Rouvière, Testut and Jacob (the French treatises of anatomy) did not mention them. Changing from one woman to the other, they have a personal characteristic. Those characteristics contribute to give to each female sex a unique aspect, different from the others. Limiting their integrity is some kind of dehumanization. It should not be that their bloody recut becomes a pre-nuptial rite in the style of excision-infibulation or making a Hottentot apron.

They various damages against pubic hair and the labia minora lead to give to the sex of the willing victims a uniformed, anonymous aspect looking like a slotted apricot. Infantilization and depersonalization. The wish of these phobic women seems to deny their confusing but responsible adulthood to display a vulva of a little girl as if they want to escape from the problems and vicissitudes of sex and love life of grown-ups or in displaying the hairless pubis of very old ladies they want to show that they are out of the running, discourage the unwelcomed. But this way depriving their sex of its personalizing characteristic, the pubic hair and the nymphs, they refrain from displaying the least original eccentricity: “I am like the others”, the hidden meaning: the others got through the shaper. In this way Bernadette, Yvette, Jeanette, Claudette, Mauricette and their sisters, their cousins have the same sex, perfectly hairless, the nymphs recut standard size. This is not a progress of the feminine condition.

How to Learn to Like Your Sex, When You Find It Some Disgraceful?

It is already noted in “Le remodelage de la vulve” [9], the right way to assume the female sex global culturally, depends on many stakeholders, artists, movie maker, painters, designers, representatives of the media written or visual, and even anatomists. The social-cultural atmosphere in the second decade of the 21st century, hardly reflects the normal erotic well-being of normal citizen. The spectator of television hears about sex only in an exciting way, prevention and extension of Aids, serial rapists, sex offenders, perpetual scandals of pedophilia, relentless controversy against same-sex marriages and its consequences, etc. One would think that the only ones who enjoy their sex are the sexual deviant who parade with the Gay-pride filmed indulgently... there is a ramping puritanism: you need only to compare, good criteria for the permissiveness of the admitted pictures by the public opinion in France, the photos of the emblematic LUI in 1980, attractive, and those of 2015 timid. While an American television channel blurs the breasts of the “Demoiselles d'Avignon” of Picasso.

Here they know about the efforts done by the French sexologists to provide a reliable and useful information to our citizens of the two sexes. But the personage of the sexologist is not taken necessarily seriously by the media of the general public. You could see two French movies where appeared some kind of a crank quite ridiculous. It's not him that will consult preferentially the women who are upset as for the appearance of their sex. The responsive of the print media, especially feminine, it had been said, have a part to play in answering to the questions sometimes of some quite disarming readers whose ignorance is abyssal (the lessons about sexual information in the last year of High School seem useless). These magazines may assign to answer competent practitioner's decision. But besides this positive work, how many boast about a science they don't possess and spread on the Internet, “oracle” consulted a million times a day. Their “credo” could be summarized “everything is equal worthy”, they don't want to take any risk to annoy the readership.

On French media sites as well as “Médisite à la Une” and “Femmes plus à la Une”, among others, cosmetic surgery is dealt with on an equal basis with surgery of the nose or the breasts. They attribute fabulous dimensions (12 centimeters) to the fabulous “internal clitoris”. A long list of erogenous zones doesn't even distinguish between orgasmic and secondary zones, white including the anorectal canal, of which we know the rich innervation of corpuscles of Krause-Finger. Never an assessment criterion. The feminists are also very deceiving. You hear seldom of their militating for the integrity of the female sex, against the hairless fashion, against the “labioplasty”, what could serve as

an opportunity for organizing spectacular events of the “Gloria Allred” or the “Femen” under the windows of the cutters of the nymphs.

At this individual level, make assume her sex like it is, is surely not easy for an anxious woman. The best remedy against the anxiety of those who feel cursed, is to show them the sex of several women. Professional health, doctors, nurses, midwives and laboratory assistants see them all day long; they can state their variety and they are not the ones who are seeking rectifiers. This opportunity of reassuring documentation is obviously rare in the daily life of “ordinary” women, unless to consult their neighbors.

It’s obviously finally at the surgeon that the complainants end up. Contrary to the here defended position, some don’t hesitate to cut the labia minora on request, even if they are most normal. I should like to mention which was my attitude in a similar case once or twice a year. I began to say to the consultant that her sex is beautiful, that it had his particular aspect, that it would be criminal to mutilate it as it would lose his originality: with, some recommendations, if necessary to stop shaving their pubic hair which is one of the ornaments of the female body. Then I would ask her to witness at the end of the consultation or to come to the next one. Dressed like an intern in a white coat, within the usual three hours she could see about ten, what never happened to her. She could state for herself how every sex was different, but all the majority is adorned with labia minora and a clitoral hood, the crease of the flesh coming out partially our entirely of the crease of the vulva. Were they all convinced? At least I did my duty of a surgeon, which is to respect healthy organs, not operate those of women who suffer from dysmorphophobia and not to endorse physically a hypochondriac. This kind of refusal, similar to the one very firm, of the ritual circumcision. As well as a certain number of professionals of the Beauty Parlors consider from now on as a legitimate right to withdraw their refusal of the complete shaving of pubic hair.

A sound reaction of reject of the depilatory tyranny finally manifests by prominent women, generally well known actresses. Internet repeats regularly (sometimes taken aback!) his position. Some women’s non-political associations demonstrated “in view of the public” “for the pubic hair”. And, in the wake, for the preservation of underarm hair. We hope that their message will be heard everywhere and that the usual media, the television and the influential social networking will have a strong and receptive audience. This would be favorable for adolescence, caught between the gratification having acquired pubic and underarm hair of grown up’s, and the ambient “moral” pressure urging them to remove them barely appeared.

Could We Define What is a Fair Sex?

We are tempted to answer “they are all fair”, or even more faithfully than the faces, what could be considered discourteous. Unrepentant skirt-chaser, father Karamazov aims that there is always something beautiful in each woman; and who not her sex? This could explain, in addition to the sensual qualities and those relating to the character, the durability of some affairs, of some marriages with a woman. With an unattractive appearance. On what basis can we deliver a judgement in saying a sex is more or less unattractive? Does the vaginal opening become ugly because the cystocele is more or less rectocele? Because the perineum is scarred due to an episiotomy badly sutured, or a little uneven? Because of the thinning of the pubic hair it lost his vigorous curls, growing back flat after the numerous obstetric shavings? It’s up to the birth attendants to do their job properly.

Certainly the vulva, like all the organs of our perishable body has the beginning of senility. However, more or less: The pubic hair grows rare, disappearing often completely, but those are the last, and not always, to succumb to bleaching. The nymphs become stunted, it’s color, like the one of the hood may become greyish. The labia majora may sag, lousing their roundness. Like the breasts are losing their firmness. But very few eye up avidly the sex of octogenarian. And the “Belle Heaulmière” had been young. Her sex was beautiful. Like the one of all the attractive women who populate our planet. Like the one of the readers of the feminine press. Yet the aesthetic daim in favor of the vulva is rarely. Aside from the praises of Pierre de Bourdeille (Brantôme) in his “Dames Galantes” we couldn’t hear recognizing its beauty in the movies. In “What” of Roman Polanski, in the “Gaiettes de Pont Aven” of Joël Séria and in the “La cité des femmes” of Fellini, with a great advocacy with compliments for (alas once more) the vagina and not for the vulva (who could ogle it without speculum?).

So we are able to indicate the criteria of aesthetic values. They were provided by the “Eloge du con” [10]. This little book collects articles written in magazines of sexology since a decade. Three articles, not less, are devoted to aesthetics of the vulva. This canon was established according to the anthropometric measurements; whose aesthetics requires harmonization. its disconcerting that their dimensions are obedient to the 2 and the 3. And it is the question of centimeters, established divisions of the meters, according to the circumference of our planet. A great patronage!

The “beautiful” pubic hair, shows face on a triangle with an upper edge of 16-18 centimeters (twice 9). The tights open its similar to the geometrical figure of a trapezoid of the height of 9 centimeters,

where is fitted in the lower edge the ellipse of 9 centimeters covering the major labia. The trapezoid overcoming the ellipse, both of the same size, it is a very original figure which we could call the emblem of the female sex (Figure 6).

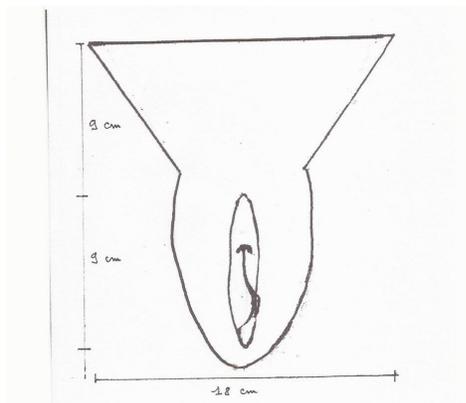


Figure 6: The vulvar model and emblem. Trapezium and fitted ellipse 9x2, 3x3 from G. Zwang, Touche pas à mon sexe [11].

The «beautiful» pudendal cleft measures 9 centimeters as long as the height of the hair covering the pubis. It is divided into three equal parts of 3 centimeters. Three centimeters for the length of the clitoris. Three centimeters for the insertion of the minor labia. Three centimeters corresponding with the fossa navicularis. Concerning the minor labia, their usual dimension is 3 centimeters high. What a homogeneity!

It should be noted that these dimensions show that the female external genital region an anatomical shape has surface as big as the hand. This is not a thin feature to be neglected. Those who don't appear on the paintings, designs, sculptures are they blind?

These anthropological measurements are the most usual among women with a white or black skin. Their sex is cut from the same cloth. The clitoris «claimed enormous» of the negress are completely unjustified fables. The «Atlas du sexe de la femme» [12] demonstrates this easily. The black and the white clitoris measure one-third of the pudendal cleft; It's dimensions claimed «excessive» at the melanoderm are a reflection of Victorian sexual fantasies, when the self-righteous, who had badly digested the discoveries of Darwin, imagined that the «niggers» were the missing link between humans and apes and that those «savages» were provided with «bestial lechery» given evidence by the excessive size of their genitals, the qualities of the receptivity of the clitoris having clearly nothing to do with his size. Concerning the mongoloid ladies, the most numerous in this world; we know that they belong to ethnic groups who vary widely in size. Among those who are mainly smaller than the Caucasian, like in Japan, their mensuration of the vulva is reduced, but the proportions are the same.

We mentioned quite sufficiently how obnoxious it is to want that all vulvas look alike, not to advise those who measure

themselves not to worry if their personal dimensions vary a little bit of the standard. Besides Parangon who allows quite some variables, gives to each vulva his personal character:

- All the variations of the pubic hair, more or less abundant, its color, from ash blond to jet black, brown, auburn and red, like its aspect, more or less frizzy, curly or fuzzy.
- The morphology more or less plump of the major labia.
- Pigmentation of these major labia, ebony, yellowish brown, pinkish.
- An exteriorization more or less important of the nymphs and of the hood on the outside of the pudendal cleft.
- Variation of the pigmentation of these nymphs and the clitoral hood, from dark brown to pinky.
- Glans clitoris conical or hemispherical.

And many others anatomical characteristics, the morphology of the urinary meatus, the aspect more or less wrinkled pre-urethral surface, constitution of the fourchette, etc. That's why we cannot enough recommend to each woman to say herself «it's me who has the most beautiful»! Yet for men who are allowed to access to those secret beauties under the effect of desire and pleasure, his moods immersed in a flood of hormones and neuro humoral mediators, benevolence. There is not much of a problem, the woman he covered, she welcomes him and he penetrates with delight-this is the most beautiful of the world and possess the most beautiful existing sex!

Conclusion

Century after century-as a matter of fact since the Neolithic period - multiple reasons have piled up to subdue women and depreciate their body in what seems to be inconvenient to the male chauvinism: brash female hair, ashamed cleaved sexual organ. Among other things we may cite the moral-religious systems repressing sexuality and regulating public morality, in particular amongst male monotheists, the «on principle» misogyny of violent persons, the artist's prudery, the education's shortcomings, the negligence of anatomists and so on.

Changing attitudes and the loss of its repressive rigor and sexual tolerance setting in step by step, let women progressively take destiny in their own hands and no more feel ashamed of their female embodiment. Even if, most unfortunately, this embodiment is not yet completely acknowledged, depicted and taught. Until science, which inspires public morality, will not shed full light on female biologic condition, on their morphology and physiology it will remain women worried by their female status and unscrupulous persons taking profit of this worrisomeness: diktats of anatomy's repressing fashions, industrial lobbying pushing depilatory products and abusive body's corrections. Thus we link up to a global civilization problem.

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