

Adaptation of Menstrual Attitude Questionnaire for Gwalior Region, India

Jennifer Chandani^{1*}, Dr. N.K. Nagaich²

ABSTRACT

The purpose was to adapt the Menstrual Attitude Questionnaire Indian Version by Chandra, Chaturvedi and Isaac developed in 1989, which itself was a modified and abridged version of Menstrual Attitude Questionnaire developed originally by Brooks-Gunn and Ruble in 1980. Attitudes tend to change and hence there was a need to adapt this more than three-decades old questionnaire so as to make it more suitable for use in the current times. Additionally, their sample consisted of the females from the southern part of India. The proposed questionnaire was meant to be used for the first author's PhD data collection in Gwalior, Madhya Pradesh, India. Due to the cultural differences, the need to adapt it for the females of the northern part of India also seemed important. Three females were shown the original questionnaire initially to check face validity. Apart from the other suggestions, it was recommended that the items be translated in Hindi for the local women in Gwalior to comprehend the items in English better. Later, 16 domain experts (doctors, mental health professionals and local women) were shown the questionnaire with the items in English along with Hindi (conceptual translation) for their feedback. Suggestions were incorporated in the final draft accordingly and the items were rechecked with back-translation. Semantical challenges and issues pertaining to interpretation and understanding of the items were found. Items related to religious beliefs and preferences for sexual activities were considered as controversial by many domain experts and hence removed from the final draft. Additionally, an English phrase presented semantic difficulties. Grammar and sentence structure-related issues were also considered. The total number of items were reduced from 30 to 27.

Keywords: *Menstruation, Attitude towards Menstruation, Females, Gwalior, India*

Menstruation has been an integral part of a woman's life; it tends to influence not just the reproductive aspect but almost all other aspects of her life. A woman's menstrual cycle is an indicator of her general health (Joseph, 2020) which may include aspects such as regularity of the cycle, discomfort experienced, duration of the flow, quantity and quality of the shedding of the blood etc. For married women, and those who may be entering the married phase of life, their menstrual health's association with fertility may be focused upon more.

¹PhD Scholar of Psychology, Jiwaji University, Gwalior, Madhya Pradesh, India.

<https://orcid.org/0000-0003-3099-2015>

²Phd Guide, Professor & Head, Dept. of Psychology (Retd.), K.R.G. Govt. PG (Autonomous) College, Gwalior, Madhya Pradesh, India.

*Corresponding Author

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Attitudes and beliefs toward menarche and menstruation are influenced greatly by sociocultural issues (Brooks, Ruble & Clark, 1977; Ruble & Brooks-Gunn, 1979; Varma, 1982, as cited in Chandra & Chaturvedi, 1992). Menarche is known to have been celebrated in different cultures. (Chaturvedi & Chandra, 1991; Ganguly & Satpati, 2021; Joseph, 2020) Yet, in India, there are many menstrual practices which emphasize social seclusion during periods, avoiding kitchen and/or household work, inclusion and exclusion of certain types of food items, prohibition from taking part in religious activities, refraining from sexual intercourse, avoiding taking bath for certain days (Chaturvedi & Chandra, 1991; Deshmukh, Sandhu, Rachakonda, Kakde, & Andurkar, 2019; Kumar & Shrivastava, 2011; Jain, Tiwari, Awasthi, & Chaubey, 2018) etc. On one hand, many Indian communities may celebrate menarche and on the other hand, a menstruating female may be considered impure or unholy, and this may happen simultaneously in the same household. She may also enjoy a socially sanctioned respite from her duties which may be taken care of by other females or at times, males in the household (Chaturvedi & Chandra, 1991). These traditional practices may be passed on from one generation to the next but one cannot be sure whether the scientific reasons behind these practices are also passed along. (Garg & Anand, 2015; Joseph, 2020). Attitudes and beliefs (including misconceptions) are frequently observed in India, which are usually conveyed through ancestral transfer of practices and vary in subcultures (Garg & Anand, 2015; Mazumdar, 1958, as cited in Chandra & Chaturvedi, 1992).

Different women have different experiences pertaining to their menstrual cycle (Caruso, Portela, McManus, & Clasen, 2020). These experiences may influence their attitude towards menstruation and vice-versa. Socio-culturally, they may learn to look at this phenomenon in a certain way (Chaturvedi & Chandra, 1991). In one such study, Chandra and Chaturvedi (1992) had assessed menstrual attitudes among 48 Indian nursing students and they found that most of these women had positive attitudes toward menstruation while they also considered it to be both natural and bothersome. In another study, Gupta, Patel and Tiwari (2019) observed that a combination of biological, psychological and socio-cultural beliefs helped in the formation of positive and negative beliefs and attitudes about menstruation.

With changing times, discussion regarding menstruation has started taking place more openly. Spreading awareness through films like *Pad Man* (Kumar, Khanna, Arora, Thakkar, Cape of Good Films & Balki, 2018), advertisements and easy availability of menstrual products, social media campaigns (Bharati Lavekar Tee Foundation, 2017; The Body Shop India, 2021), sex-education sessions in educational institutions, increase in the number of medical practitioners especially in the area of gynecology (Ministry of Health and Family Welfare, 2023) coupled with the focus on women empowerment through increase in the literacy rate (Livemint, 2023), number of working women (Directorate General of Employment, 2023), etc. have appeared to influence the females' attitude towards menstruation.

Additionally, their upbringing may play an important role in the way they pass this attitude to the next generation females. In the changing times, migration of people from rural to urban areas, shifting of family types from joint to nuclear, availability (or lack of) hygienic washrooms and resources, and changes in lifestyle can also be considered as important factors in determining a woman's role in the household and at workplace; and the challenges which she might have to face while trying to continue following the traditionally expected menstrual practices as well as passing them onto the next generation. Garg, Sharma, and Sahay (2001) had similar findings through their study at an urban slum of Delhi.

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It may thus be interesting to study these females' attitude towards menstruation in the current times. This warrants the need to use a culturally suitable research tool for studying the underlying aspects pertaining to this attitude. Walde and Völlm (2023) stated that, "A questionnaire is intended to measure certain latent constructs that cannot be observed themselves". It is important to consider the linguistic characteristics, cultural context, knowledge about the population where the questionnaire is intended to be used etc. (Bühner, 2011, as cited in Walde & Völlm, 2023).

Brooks-Gunn and Ruble (1980) had developed the Menstrual Attitude Questionnaire (MAQ) for the American population which is a widely used research tool. Questionnaires that are designed to measure or assess a certain phenomenon in a particular country or culture may require translation and/or adaptation for use in another country/culture. Chandra, Chaturvedi and Isaac (1989) then modified this questionnaire and created its abridged version for the Indian population which came to be known as Menstrual Attitude Questionnaire (MAQ) Indian Version. Their sample included females in the reproductive age group from Bengaluru (erstwhile Bangalore) located in the southern part of India. As added by them, "there is a need to form questionnaires which take into consideration the cultural belief system and they should be tailored to match the community which is being studied." (Chandra et al., 1989, p.252).

When a particular questionnaire needs to be used in a place with a different culture, questions about how to modify it to meet those needs might be answered in a variety of ways. These methods could include adding, removing, or rephrasing some items, among other things. It could occasionally be necessary to translate the things into the local language. Translation and back-translation are used commonly as a technique. Nevertheless, this approach may not always be appropriate for cultural adaptation and has limits in terms of identifying translation flaws (Walde & Völlm, 2023). There may be concerns in getting language experts to translate something literally because the target population might not be familiar/well-versed with the finally translated items. Translations from the relevant experts in that subject seem more useful in maintaining the original meaning of the questionnaire in circumstances when contextual translations are more relevant in presenting the actual meaning of the original items.

Rationale for the study

With changing socio-cultural scenario in India, a need was felt to adapt this more than three-decades old questionnaire to make it more suitable for use in the current times. Additionally, during the adaption for MAQ Indian Version, the sample consisted of the females from the southern part of India. Due to the cultural differences, the need to adapt it for the females of the northern part of India also seemed important.

METHOD

Instrument

Menstrual Attitude Questionnaire Indian Version: by Chandra et al. (1989) was considered for the adaptation process. This is a modified and abridged version of MAQ (Brooks-Gunn & Ruble, 1980). The Indian version had retained 22 items from the original questionnaire with modifications such that some items were framed to measure 4 attitudinal factors: menstruation as a debilitating event, as a bothersome event, as a natural event and as an event that does not have any effect on behaviour. They then added 8 new items to measure a new positive/healthy and a negative/unhealthy dimension. Thus, the total number of items became 30.

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Procedure

Phase I of the study: The MAQ Indian Version was initially shown to three females in Gwalior for face validity and to get a tentative idea whether the local females would be able to comprehend the items and be comfortable in answering them. Apart from the other suggestions, it was suggested that the items be translated in Hindi too, for the local women in Gwalior to comprehend the English items better. This was done after taking consent and further advice from the test-developer. Suitable changes in the forms were then made-typographical errors were corrected; Hindi translations of items were made, not literal (word by word) but conceptual, i.e., to convey the sense of the English items. The initial process of translation was done through Google Translate (<https://translate.google.co.in/>). A few local women and men (including some having an academic background in Psychology) were shown the initial draft to get an estimate if the local females would understand and be comfortable while responding to the statements.

Phase II of the study: Sixteen domain experts who interact frequently with the local females regarding the topic of menstruation (doctors, mental health professionals and local women) were shown this initial draft for their feedback. Suggestions were incorporated in the modified draft and the items were rechecked with back-translation. As per some suggestions, the modified draft was also shown to some more local persons (males and females) for further clarity.

Ethical consideration

This paper's first author intends to study the 'attitude towards menstruation' as a variable in her PhD work. For this, the PhD topic has been approved by Jiwaji University's Research Degree Committee (RDC). Upon realizing the need to modify the MAQ Indian Version for the population of Gwalior, the necessary permission was taken from its test-developer. Consent was taken from the participants in the study.

RESULTS

Domain experts' feedbacks are mentioned in Table 1. Grammar and sentence structure-related issues existed. A number of semantical challenges and issues pertaining to interpretation and understanding of the items of the scale were found. Additionally, an English phrase presented semantic difficulties- Item 30: I would not like it if the women in my household made a fuss over me just before or during my periods. Its conceptual Hindi translation was finalized after discussing with the experts, local people and the test-developer alike.

Table No. 1 Feedback received for the modified draft of Menstrual Attitude Questionnaire (MAQ) Indian Version

Sr. No.	Profession/ Qualification	Feedback (Incorporated suggestions are underlined)	Suggestions not incorporated (reasons)
1	Clinical Psychologist (male)	1. Item 2. For 'नारीत्व' search a simple alternative word. 2. Item 3. For 'consideration', look for another word better than 'समझदारी'. 3. Item 4. For 'सुविधापूर्ण' search a simple alternative word. 4. Item 14. For 'प्रदर्शन' search a simple alternative word. 5. Item 17. For 'आवधिकता (लयबद्धता)' search a simple	Item no. 2, 3, 4, 14, 17, 20, 21 seemed to be understood by the local females as well as males in Gwalior. Thus, those translations were retained.

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		<p>alternative word which may suggest 'continuity'. 6. Item 20. Put comma between 'में' and 'मैं'. 7. Item 21. For 'बाहरी' search a simple alternative word. 8. Item 22. Change 'को बहाना' to 'का बहाना' 9. Item 26. Add 'अन्य' before 'धार्मिक'. 10. Add in instructions: <u>There is no right or wrong answer in this (इसमें कोई सही या गलत उत्तर नहीं है)</u></p>	
2	Clinical Psychologist (female)	<p>1. Item 22. for 'distress' may search for an alternative Hindi word for परेशानी. 2. Item 24 change मुझे लगता है to मैं सोचती हूँ. <u>Item 24 change वंचित महसूस होता है। to वंचित महसूस करती हूँ।</u> 3. <u>Check if the translations are understandable to the local women here and if need arise, then simplify further.</u></p>	Item no. 22 seemed to be understood by the local females as well as males in Gwalior. Thus, those translations were retained.
3	Local woman Acupressure therapist	All okay.	
4	Ayurvedic Doctor (male)	<u>1. Item 22 'महिलाओं को परेशानी ...' may be reframed as 'महिलाओं को मासिक धर्म संबंधी परेशानी ...'</u>	
5	Homoeopathic Physician and Reiki Healer (female)	<p>1. Item 4- may be simplified. 2. <u>Hindi translation need not be literal. Even doctors do not use typical/pure Hindi language while asking for a patient's problems. It should simply convey the meaning of the English item and use simple words.</u></p>	Item no. 4 seemed to be understood by the local females as well as males in Gwalior. Thus, those translations were retained.
6	MBBS (male)	Questionnaire fine. Translation seems easy to understand.	
7	MBBS, DGO (female)	<p>1. <u>Remove controversial items such as religious rituals/ having sex during periods (items 25, 26, 27). People may not like it. Even medically, it is suggested to avoid having sex during those days, hence don't ask.</u> 2. Language and translation seem fine.</p>	
8	MBBS (Family Physician) (male)	<p>1. May add an item on 'avoiding cooking' from hygiene point of view. 2. <u>For items 25 and 26, religious rituals may vary. Also, permission to go to place of worship may/may not be given in different religions. Therefore, responses may vary as per the religious orientation of the woman. May remove these items.</u> 3. Item 8- Add 'hormonal changes'. 4. May add another item 'Irregular periods may be an indicator of some diseases. अनियमित मासिक धर्म किसी बीमारी का कारण/संकेत हो सकता है।'</p>	Point 1 seemed to be included in item no. 6. Hence not implemented. Point 3 'hormonal changes' seemed to have been difficult in translating. Also 'physiological changes' in a way seemed to cover the explanation. Point 4 seemed to get covered by Item nos. 17 & 21.
9	MBBS, DGO (female)	<p>1. <u>Item 4 needed clarification. May be simplified. Or else, may need to explain to the participant in easier words.</u> 2. Other items seem fine.</p>	
10	BAMS (male)	<p>1. <u>Item 5- Explain 'cramps' not just as 'ऐठन' but 'पेट में होने वाली ऐठन'.</u> 2. <u>Item 10- reframe to मेरी माहवारी मेरे बौद्धिक (दिमागी) कार्यों पर मेरे प्रदर्शन को प्रभावित करती है।</u></p>	
11	BAMS (female)	1. Item 5- Explain cramps not just as 'ऐठन' but 'नाभि के	Negatively framed

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		नीचे होने वाली ऐंठन'. 2. Negatively framed items seem confusing.	items seemed to be understood by the females.
12	Local Woman	1. Hindi translation seems easy to understand. 2. <u>Confusion in understanding the rating scale. May be illustrated in a better manner. Also change 'दृढ़तापूर्वक' in the instructions to an easier term such as 'पूरी तरह'.</u> 3. Negatively framed items (e.g. Item 5) were confusing and she asked how the rating needed to be done for such items. After explanation, she received clarity.	Negatively framed items were kept intact in the current study to see how females respond and may change if need arise. They seemed to understand the items without changes.
13	Gynecology Surgeon-Senior female)	Questionnaire seems fine. Translation seems easy to understand.	
14	A team of 3 Gynecologists (females)	1. Translation seems easy to understand. 2. Item 17- May simplify 'periodicity (rhythmicity)' or explain orally to the participants.	Item 17 was kept as it is for the current study to see if women understand it easily.
15	MBBS, MD-Obstetrics & Gynecology (female)	1. Translation seems easy to understand. 2. Item 17- May simplify 'periodicity (rhythmicity)' or explain orally to the participants. May reframe such as to reflect that it is a 'normal phenomenon' and not a disease. 3. She wasn't sure of the context of Items 14 and 21. After the explanation that participants are free to agree or disagree with the items, she considered them okay.	Item 17 was kept as it is for the current study to see if women understand it easily.
16	MS, DNB, MICOG (female)	1. Translation seems easy to understand. 2. Item 7- Change 'मनोवैज्ञानिक' to 'मानसिक'. 3. Item 14 Change the Hindi translation from 'महिलाओं को इसे अपनी किस्मत के रूप में स्वीकार करना होगा कि वे मासिक धर्म के दौरान अच्छा प्रदर्शन नहीं कर पाती हैं।' to 'महिलाओं को इसे स्वीकार करना होगा कि वे मासिक धर्म के दौरान अच्छा प्रदर्शन नहीं कर पाती हैं। यह उनके महिला होने के कारण है, जिसे वे बदल नहीं सकती।' 4. Item 17 Change translation from 'मासिक धर्म आवधिकता (लयबद्धता) का एक उदाहरण है जो जीवन के सभी पहलुओं में होता है।' to 'मासिक धर्म चक्र रूप में शारीरिक प्रणाली का एक उदाहरण है जो जीवन के सभी पहलुओं में होता है।' 5. Item 20- Change the translation from 'मुझे लगता है कि कुछ मायनों में मैं अपने मासिक धर्म का आनंद उठाती हूँ' to 'मुझे लगता है कि कुछ मायनों में मैं अपने मासिक धर्म से प्रसन्न रहती हूँ।'	Item 7, 14, 17 & 20 were kept as it is for the current study to see if women understood it easily.
17	Common suggestions from experts:	1. <u>It may be very challenging to obtain honest data from women who are illiterate or those from the lower socio-economic strata because (i) they may speak different dialects and explaining them the meaning of these items would be difficult, (ii) most of them may likely provide 'yes-no' answers, because of the discomfort associated with revealing their personal details.</u> 2. <u>Literate females, especially working women may understand the items better.</u>	

The domain experts were asked to mention whether the 30 items were considered by them as 'applicable/not applicable'. Inter-rater concordance was found to be 90%. The total number

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of items was reduced from 30 to 27 in the final draft (refer Appendix). Suggested changes were incorporated after discussion with the test-developer. Items related to religious beliefs and preferences for sexual activities were considered as controversial by many and hence removed from the final draft-

- Item 25: Women should not participate in religious activities during their menstrual periods.
- Item 26: I think women can visit a temple/church/religious place during menstrual periods.
- Item 27: There is nothing wrong in having sex during the menstrual periods.

The final draft was administered to 50 females in Gwalior out of which the data of 36 respondents (after screening) were considered. Two participants had asked for the meaning of the term 'periodicity' in item no. 17. Whether there was a need to change the conceptual Hindi translation of this term, was discussed with the domain experts. Based on their experiences of working with females, it was suggested that the translation be retained as it is. The value of Cronbach's alpha for the 27 items was $\alpha = .50$. Test-retest reliability was checked through Pearson's Product-Moment Correlation $r(34) = .52$, $p=0.001$ which indicated a moderate positive relationship.

DISCUSSION

The aim was to modify the MAQ Indian Version to suit the population of Gwalior region. This, three decade-old questionnaire was adapted using the sample from southern Indian region, which is culturally different from the northern Indian population. Also, the socio-cultural changes which have taken place in the last three decades in India, have been influential in bringing about changes in the way females perceive the concept of menstruation.

Translation of questionnaires in the field of psychology is a unique process. During the translation and adaptation process, the necessity and the usefulness of the professionals in the health care sector and the local people across the Gwalior city became evident. The adaptation of this questionnaire at the cultural and contextual level could not have been possibly achieved through professional translators or language teachers in such a manner. This seemed essential because the translated items in Hindi were intended to be used along with the English items for conceptual understanding only, and not as a separate version.

Three items which were removed from the final draft were considered controversial by the domain experts. Regarding item nos. 25 and 26, following one's religious rituals during periods is a matter of faith and religious guidelines which may vary from one religion to another. Pertaining to Item no. 27, preferences for sexual activities may be a personal choice, influenced by religious beliefs, partner's beliefs and consent, as well as medical advice. Moreover, these items may not be applicable to females who are sexually inactive.

The obtained reliability values reflect the tentative nature of the phenomena and not the nature of the data. Menstrual attitude can vary across people with respect to their upbringing, initial experiences, cultural and religious beliefs shared with them etc. Even at an individual level, it is likely to get influenced with subsequent experiences, thus indicating its subjective nature. Despite these variations, this modified questionnaire would be helpful in studying the menstrual attitude of women belonging to a particular region/ culture to better understand their perceptions and beliefs about menstruation in general.

Limitations and Future Directions

Keeping in mind the sensitive nature of the topic, the possibility of the survey biases such as acquiescence bias, social desirability bias cannot be ruled out.

In future, the standardization process of this questionnaire can include more cultural regions of the country including rural areas if support for the cultural variances is provided by the psychometric properties. Menstrual practices tend to vary across regions and cultures according to availability of resources. It may be interesting to study menstrual attitudes which may also be influenced by the traditions and belief systems of a particular region.

CONCLUSION

The purpose was to modify the Menstrual Attitude Questionnaire Indian Version for Gwalior. The final version, now called Menstrual Attitude Questionnaire Indian Version 2023, consists of the 27 items, along with the conceptual Hindi translation of these items.

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Conflict of Interests

There were no conflicts of interest.

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APPENDIX

Menstrual Attitude Questionnaire Indian Version 2023 (not to be used without permission)

Instructions (निर्देश):

Please read the following statements carefully and indicate the degree of your agreement (as instructed below) on a scale of 1 to 5. There are no right or wrong answers.

कृपया निम्नलिखित कथनों को ध्यान से पढ़ें और 1 से 5 के पैमाने पर अपने सहमति का स्तर (जैसा कि नीचे निर्देश दिया गया है) इंगित करें। इसमें कोई सही या गलत उत्तर नहीं हैं।

Strongly Disagree (पूरी तरह असहमत)	Disagree (असहमत)	Both agree & disagree (सहमत भी और असहमत भी)	Agree (सहमत)	Strongly agree (पूरी तरह सहमत)
1	2	3	4	5

For example, if you strongly agree with the first statement, write 5 in the space given and if you strongly disagree with it write 1, in case it is in between write 2, 3 or 4 depending on how much agreement you feel with the statement.

उदाहरण के लिए, यदि आप पहले कथन से पूरी तरह सहमत हैं, तो दिए गए स्थान पर 5 लिखें और यदि आप इससे पूरी तरह असहमत हैं तो 1 लिखें, यदि यह बीच में है तो 2, 3 या 4 लिखें, यह इस बात पर निर्भर करता है कि आप इस कथन से कितना सहमत हैं।

1	Women are more tired than usual when they are menstruating. मासिक धर्म के दौरान महिलाएं सामान्य से अधिक थकी हुई होती हैं।	___
2	Menstruation is symbolic of womanhood. मासिक धर्म नारीत्व का प्रतीक है।	___
3	I expect extra consideration from my friends and relatives when I am menstruating. मासिक धर्म के दौरान मैं अपने दोस्तों और सगे-सम्बन्धियों से अधिक समझदारी की उम्मीद रखती हूँ।	___
4	Men have a real advantage in not having the monthly interruption of a menstrual period. पुरुष हर महीने माहवारी की रुकावट का अनुभव नहीं करते, यह उनके लिए वास्तव में सुविधाजनक है।	___
5	Women need not pay attention to cramps occurring during menstruation. महिलाओं को माहवारी के दौरान पेट में होने वाली ऐंठन पर ध्यान देने की जरूरत नहीं है।	___
6	It is wise to avoid certain activities during menstruation. मासिक धर्म के दौरान कुछ गतिविधियों/ कार्यों से बचना ही समझदारी है।	___
7	Premenstrual tension / irritability is only psychological. मासिक धर्म से पहले का तनाव / चिड़चिड़ापन केवल मनोवैज्ञानिक है।	___
8	Changes during menstruation are similar to other physiological changes in the body. मासिक धर्म के दौरान होने वाले परिवर्तन, शरीर में होने वाले अन्य शारीरिक परिवर्तनों के समान होते हैं।	___
9	Only grumbling and complaining women attribute their irritability to the approaching menstrual period. केवल बड़बड़ाने वाली और शिकायत करने वाली महिलाएं ही अपनी चिड़चिड़ापन का कारण आने वाले मासिक धर्म को बताती हैं।	___
10	My menstrual period affects my performance on intellectual tasks. मेरी माहवारी मेरे बौद्धिक (दिमागी) कार्यों पर मेरे प्रदर्शन को प्रभावित करती है।	___
11	I hope it will be possible some day to get a menstrual period over within a few minutes. मुझे आशा है कि किसी दिन कुछ ही मिनटों में मासिक धर्म समाप्त होना संभव होगा।	___
12	I feel as fit during menstruation as I do during any other time of the month.	___

Adaptation of Menstrual Attitude Questionnaire for Gwalior Region, India

	मैं मासिक धर्म के दौरान उतना ही फिट (तंदुरुस्त) महसूस करती हूँ जितना कि महीने के किसी भी अन्य समय में करती हूँ।	___
13	The only thing menstruation is good for is to let me know that I am not pregnant. मासिक धर्म के लिए एकमात्र अच्छी बात यह है कि उससे मुझे पता चलता है कि मैं गर्भवती नहीं हूँ।	___
14	Women have to accept it as fate if they do not perform well during menstrual periods. यदि महिलाएं मासिक धर्म के दौरान अच्छा प्रदर्शन नहीं कर पाती हैं तो उन्हें इसे भाग्य के रूप में स्वीकार करना पड़ता है।	___
15	Women should not be criticized in case they get upset easily before or during their menstrual period. यदि महिलाएं मासिक धर्म से पहले या उसके दौरान जल्दी परेशान हो जाती हैं तो उनकी आलोचना नहीं करनी चाहिए।	___
16	Menstruation does not interfere with my usual activities. मासिक धर्म मेरी सामान्य गतिविधियों/कार्यों में हस्तक्षेप नहीं करता है।	___
17	Menstruation is an example of periodicity (rhythmicity) which occurs in all aspects of life. मासिक धर्म आवधिकता (लयबद्धता) का एक उदाहरण है जो जीवन के सभी पहलुओं में होता है।	___
18	I do not notice the minor physiological effects of my menstrual period. मैं अपने मासिक धर्म के मामूली शारीरिक प्रभावों पर ध्यान नहीं देती।	___
19	I am more easily upset during my premenstrual or menstrual periods. मैं मासिक धर्म से पहले या मासिक धर्म के दौरान अधिक आसानी से परेशान हो जाती हूँ।	___
20	In some ways I think I enjoy my menstrual period. मुझे लगता है कि कुछ मायनों में मैं अपने मासिक धर्म का आनंद उठाती हूँ।	___
21	The recurrent monthly flow of menstruation is an external indicator of a women's general good health. मासिक धर्म का नियमित आना महिलाओं के सामान्य अच्छे स्वास्थ्य का एक बाहरी संकेतक है।	___
22	Women should not use menstrual distress as an excuse. महिलाओं को मासिक धर्म संबंधी परेशानी का बहाना नहीं बनाना चाहिए।	___
23	I get the feeling that I am impure or unclean during my menstrual period. मासिक धर्म के दौरान मुझे ऐसा महसूस होता है कि मैं अशुद्ध या अस्वच्छ हूँ।	___
24	I think I feel left out from my usual activities during my menstrual periods. मुझे लगता है कि मासिक धर्म के दौरान मैं अपनी सामान्य गतिविधियों/ कार्यों से खुद को वंचित महसूस करती हूँ।	___
25	It is preferable if the men in my household performed the domestic tasks during my periods. यह बेहतर होगा यदि मेरे घर के पुरुष मेरे मासिक धर्म के दौरान घरेलू कार्य करें।	___
26	Men should be more tolerant of a woman during her premenstrual period. मासिक धर्म से पहले की अवधि के दौरान पुरुषों को एक महिला के प्रति अधिक सहनशील होना चाहिए।	___
27	I would not like it if the women in my household made a fuss over me just before or during my periods. मुझे यह पसंद नहीं आएगा अगर मेरे घर की महिलाएं मेरे मासिक धर्म के पहले या उसके दौरान मुझपर अतिरिक्त चर्चा करें/ ध्यान दें।	___