

ADAPTATION OF INDIAN MINDFULNESS INVENTORY

Preeti¹ and Payal Kanwar Chandel^{2*}¹Research Scholar and ²Professor, Department of Psychology, Central University of Haryana, Mahendergarh, India

ABSTRACT

In Mindfulness, the mind is flexible and open to the new. It plays a major role in freedom from automatic thoughts and unhealthy behavioral habits. The practice of mindfulness has gained significant attention in psychological research and therapeutic interventions worldwide. However, the need for culturally relevant measures to assess mindfulness in diverse populations has become increasingly apparent. This study focuses on the adaptation of the Indian Mindfulness Inventory (IMI), a psychometric tool designed to assess mindfulness constructs within the Indian cultural context. Despite being developed and validated in India, IMI was intended for adult populations. The goal of the current study is to translate and adapt the Indian Mindfulness Inventory (IMI) for adolescents. To fulfill this objective, the Indian Mindfulness Inventory is employed on a sample of 412 adolescents. The adaptation process involved translating and culturally modifying the original Indian mindfulness inventory. Translation and back translation were done with the help of language experts. Items were checked by experts from different fields: psychologists, physicians, and feedback from adolescents was taken for establishing the face validity and reliability (Cronbach's Alpha=.756) was also found to be suitable. Suggestions were incorporated into the final tool. The adapted IMI offers a reliable and valid tool for researchers and clinicians working with Indian adolescents, facilitating more effective mindfulness-based interventions.

Keyword: adaptation, non-judgment, attention, mindfulness

INTRODUCTION

This idea of mindfulness, which focusses on the present moment without passing judgement, came from traditional Buddhist meditation techniques. The mind is adaptable and receptive to new ideas when practicing mindfulness. The Pali word *sati*, which means awareness, attention, and memory, is translated as "mindfulness" in English by Davids and Stede (1921). The first written record of the Buddha's teachings was in the Pali language. It entails developing an acute, nonjudgmental awareness of one's feelings, thoughts, and physical experiences (Kabat & Zinn, 2015). Buddhist writings and meditation techniques highlight that one can reduce suffering and develop understanding of the essence of existence by remaining completely present.

Over time, the concept of mindfulness has been adapted for use in psychotherapy, expanding to include a diverse set of ideas and practices. Mindfulness programs are useful in managing chronic pain, reducing the risk of relapsing into depression in people who are vulnerable, and strengthening effects associated with substance abuse. Being mindful interventions can improve mental and physical health as well as cognitive, emotional, and interpersonal well-being (Dunning et al., 2019; Shapiro et al., 2006). Young people who practice mindfulness report improved focus, emotional regulation, academic performance, and psychological resilience (Felter et al., 2016).

From several studies, mindfulness is either a two-dimensional or unidimensional concept. The various methods for measuring mindfulness highlight the wide range of definitions, with scales differing in complexity, from a single-factor approach focused on present-moment attention (Brown & Ryan, 2003), beyond this mindfulness can also be measured using the five factors—observe, describe, act with awareness, and nonjudgment.

Western psychology has given mindfulness-based interventions (MBIs) a lot of attention, and several measures of mindfulness have been created, including the Kentucky Inventory of Mindfulness Skills (KIMS) and the Mindful Attention Awareness Scale (MAAS) (Hansen et al., 2009; Rapgay & Bystrisky, 2009). However, these measures might not adequately convey the essence of mindfulness as it is viewed in Buddhist and Indian psychology. A thorough grasp of both Indian and Western concepts on mindfulness would be necessary for the adaptation of an Indian mindfulness inventory. It's interesting to note that studies have indicated that mindfulness exercises created in the West might not be cross-culturally valid, especially in Buddhist societies (Christopher et al., 2009). According to Greco et al., (2011) measurements instruments should be suitable for the age and cultural background, because their cognitive and emotional development changes over this period. This underscores the importance of culture- and region-appropriate psychometric tools that are grounded in Indian psychological and philosophical orientation for measuring mindfulness. The concept of the "mindful self" (Xiao et al., 2017), which integrates elements from Buddhist psychology into one's self-system, could be particularly helpful in developing an Indian Mindfulness Inventory. In essence, the adaptation of an Indian

Mindfulness Inventory would require an amalgamation between Western psychological constructs and native Indian contemplative practices. In adapting such a measure to better reflect India's different cultural, philosophical and academic principals, this would require the construction of an equally elaborate and indigenously relevant instrument.

RATIONALE OF THE STUDY

While there are many mindfulness assessment instruments that exist today, most have been developed in Western contexts and embody culturally different ways of understanding mindfulness. India is the birthplace of mindfulness, with a large cultural history informed by practices such as yoga, Vedanta, and Vipassana, where mindfulness serves as a vehicle for self-awareness and spiritual growth, which extends beyond mindfulness as a psychological skill. The Indian Mindfulness Inventory was developed in India; however, the Indian Mindfulness Inventory is available only in English language, therefore making it difficult for people living in rural areas to comprehend. The Indian Mindfulness Inventory (IMI) requires translation to accurately reflect the cultural and contextual variability of mindfulness in Indian communities.

METHOD

Aim:

The present study aimed at adapting the Indian Mindfulness Inventory for teenage population to improve its applicability and effectiveness. While 412 teenagers are surveyed with the Indian Mindfulness Inventory (Peter et al., 2019). The original questionnaire was only available in English so we had to translate it in Hindi to use the same with rural people.

About the Questionnaire:

Indian Mindfulness Inventory (Peter et al., 2019) is a unidimensional instrument and provides an aggregated score. The IMI consist of 32 items with a three-point Likert scale of rarely, sometimes and mostly. IMI has a single negative variable which is to be reverse scored.

Procedure:

Indian Mindfulness Inventory (Peter et al., 2019) was translated & validated in this study with permission from the original author. All subjects consented to participating in the study before contributing their samples. Study phases: This study was multifaceted and involved two stages; the cultural adaptation phase and the cross-cultural validation of an adapted questionnaire.

- **Cross-Cultural Adaptation.**

Forward translations of the IMI into Hindi were conducted from the original English version in two independent steps. Two Indian locally trained bilingual health professionals with specific fluent language and written proficiency in Hindi and English undertook the translations. Thus, the two translations were ultimately reconciled into one through collaboration between the original translators.

- **Cross-cultural validation of the updated questionnaire:**

The validity, reliability for cross-cultural validation of the modified questionnaire is examined. To determine the questionnaire's face validity and content validity, professionals from a variety of disciplines, including psychologists, doctors, and teenagers, reviewed the items. Cronbach's Alpha (.756) is computed for reliability.

RESULTS

The objective of the current study was to adapt the Indian Mindfulness Inventory (IMI) for teenagers. Following the adaptation procedure, the IMI's psychometric properties were assessed through face validity and internal consistency. Expert assessments and adolescents' cognitive interviews were used to evaluate face validity during the pre-testing stage. The modified items were examined for clarity, relevance, and developmental appropriateness by subject matter experts in the fields of psychometrics, mindfulness, and adolescent psychology. All experts agreed that the adapted items retained the original construct meaning while being suitably simplified for adolescent comprehension. Furthermore, cognitive interviews with 20 teenagers showed that most of them thought the items were understandable, relatable, and clear, indicating excellent face validity. Cronbach's alpha was used to assess the adapted IMI's internal consistency, which yielded a value of 0.756 (table-1) for the full scale. This suggests satisfactory reliability (Nunnally & Bernstein, 1994).

Table -1 showing Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.756	.760	32

DISCUSSION

The adaption shows how culturally sensitive tools are necessary to fully grasp psychological ideas, even when they are universal in certain ways. In mindfulness research, where cultural history and traditional practices are vital, this is especially crucial. The paper typically reports strong psychometric properties, with high internal consistency and clear evidence of construct validity. This confirms that the instrument is effective for assessing mindfulness among Indian adolescents.

IMPLICATIONS

• Enhanced Measurement Accuracy:

For more thorough research on mental health and wellbeing, researchers can now evaluate mindfulness in Indian teenagers with greater accuracy.

• Clinical Utility:

This inventory can be used by clinicians to evaluate mindfulness as a component of therapeutic interventions while making sure that cultural considerations are taken into consideration.

• Cross-Cultural Comparisons:

By making it easier to compare Indian and Western populations, the modified tool expands our knowledge of how mindfulness appears in various cultural contexts.

Future Research Directions: The study probably identifies areas that need more research, like:

- Expanding the validation to include a variety of Indian subpopulations.
- Longitudinal research to evaluate the development of mindfulness in this context.
- Research comparing this mindfulness measure to others that have been culturally modified

Limitations: Although the modified inventory has made substantial improvements, yet it has several drawbacks.

- The validation sample does not fully reflect the diversity of the Indian community. Despite strict adaptation procedures, subjective biases may exist in translation or cultural interpretation. The limits of self-report measures, such as social desirability bias or poor introspective accuracy.

CONCLUSION

The Indian Mindfulness Inventory's adaption is a significant step towards psychological testing that is sensitive to cultural differences. In addition to advancing the scientific study of mindfulness, the paper improves its practical application in research and clinical settings by adapting the instrument to match the cultural and experiential aspects of mindfulness in India. The procedure emphasises the significance of cultural adjustment in psychological assessment and the necessity of continuous improvement as our knowledge of mindfulness develops.

REFERENCES

- Baer, R. A., Smith, G. T., & Allen, K. B. (2004). Assessment of mindfulness by self-report: The Kentucky Inventory of Mindfulness Skills. *Assessment*, 11(3), 191-206.
- Brown, K. W., & Ryan, R. M. (2003). The benefits of being present: mindfulness and its role in psychological well-being. *Journal of personality and social psychology*, 84(4), 822.
- Christopher, M. S., Charoensuk, S., Gilbert, B. D., Neary, T. J., & Pearce, K. L. (2009). Mindfulness in Thailand and the United States: A case of apples versus oranges? *Journal of clinical psychology*, 65(6), 590-612.
- Dunning, D. L., Griffiths, K., Kuyken, W., Crane, C., Foulkes, L., Parker, J., & Dalgleish, T. (2019). Research Review: The effects of mindfulness-based interventions on cognition and mental health in children and adolescents—a meta-analysis of randomized controlled trials. *Journal of Child Psychology and Psychiatry*, 60(3), 244-258.
- Felver, J. C., Celis-de Hoyos, C. E., Tezanos, K., & Singh, N. N. (2016). A systematic review of mindfulness-based interventions for youth in school settings. *Mindfulness*, 7(1), 34-45.
- Germer, C. (2004). What is mindfulness. *Insight journal*, 22(3), 24-29.

-
- Greco, L. A., Baer, R. A., & Smith, G. T. (2011). Assessing mindfulness in children and adolescents: development and validation of the Child and Adolescent Mindfulness Measure (CAMM). *Psychological assessment*, 23(3), 606.
- Hansen, E., Lundh, L. G., Homman, A., & Wångby-Lundh, M. (2009). Measuring mindfulness: pilot studies with the Swedish versions of the mindful attention awareness scale and the Kentucky inventory of mindfulness skills. *Cognitive behaviour therapy*, 38(1), 2-15.
- hapiro, S. L., Carlson, L. E., Astin, J. A., & Freedman, B. (2006). Mechanisms of mindfulness. *Journal of clinical psychology*, 62(3), 373-386.
- Kabat-Zinn, J. (2015). Mindfulness. *Mindfulness*, 6(6), 1481-1483.
- Nunnally, J. C., & Bernstein, I. H. (1994). *Psychometric theory* (3rd ed.). McGraw-Hill.
- Peter, A., Pundeer, A., Srivastava, R., Srivastava, A., & Sheikh, I. (2019). Development and validation of Indian mindfulness inventory. *DEVELOPMENT*, 6(2).
- Rapgay, L., & Bystrisky, A. (2009). Classical mindfulness: An introduction to its theory and practice for clinical application. *Annals of the New York Academy of Sciences*, 1172(1), 148-162.
- Rhys Davids, T. W., & Stede, W. (1921). Pāli-english dictionary. *Part IV, Vols, 8*.
- Xiao, Q., Yue, C., He, W., & Yu, J. Y. (2017). The mindful self: A mindfulness-enlightened self-view. *Frontiers in psychology*, 8, 1752.
-