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Translation and Validation of Fears and Resistance to Mindfulness Scale

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A surge in research has led to increased exploration of mindfulness in recent years, with studies employing a range of validated assessment scales to examine mindfulness across diverse populations and settings. The Fears and Resistances to Mindfulness Scale (FRMS) comes forth as a precise and comprehensive scale assessing fear and resistance to mindfulness. Previously, FRMS has been translated into Turkish, whereas the present study established psychometric properties of the Urdu translated version of FRMS in University students. Following this, Brislin's (1980) translation methodology was employed. The study was carried out in two phases. In Phase I, the scale was translated into Urdu language. In Phase II, cross-language validation was performed and the translated scale was evaluated for its psychometric properties. Moreover, the role of demographic variables were also investigated in the assessment of the psychometric properties of the Urdu translated version of the FRMS among university students. Convenience sample strategy was used for cross-language validation, with a sample of 60 (n=30 girls and n=30 boys) college students, aged between 18 to 26 years. For establishing the psychometrics, a sample of 500 participants (n=250 girls and 250 boys), age ranged from 18 to 26 years was recruited from two private and public universities, selected through a convenience sampling technique. Confirmatory factor analysis (CFA) was used to verify the factor structure, while reliability analysis was conducted to establish the internal consistency of the scale. The findings of the study showed that the two subscales (fears and resistances) of the FRMS, as well as the total scale, exhibit strong Cronbach's alpha reliability values, ranging from .76 to .84. Additionally, the correlations between the two subscales are significant and positively associated with each other and the total scale further supporting the reliability of the Urdu-translated version of the FRMS. The results of CFA demonstrated a good fit model with $\chi 2 = 321.46$ (df = 151), p = .000; chi-square/df = 2.1; RMSEA = .04; GFI = .93; CFI = .90; and TLI = .90. In conclusion, our findings broadly supported FRMS as a valid and reliable measure for university students. This translated scale will bridge the gap in psychological assessment tools available in local

languages also enabling mindfulness trainers to accurately assess mindfulness levels of those who are struggling with mindfulness engagement and can evaluate the effectiveness of mindfulness-based interventions taking into account the participant's linguistic and cultural background.

Keywords: fears, resistances, mindfulness, psychometric, translation, college student

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Introduction

Over the past two decades, mindfulness has been effectively integrated into clinical health and psychology as a state, trait, process, and intervention, demonstrating its versatility and therapeutic potential. Mindfulness in psychological research is provided by Jon Kabat-Zinn (1994), who describes it as "'paying attention in a particular way: on purpose, in the present moment, and non-judgmentally".

Paying attention to the mind and directing focus inward can be challenging for some individuals, particularly when it involves confronting thoughts, emotions that may trigger distressing memories that have been consciously or unconsciously suppressed due to their distressing nature. As a result, individuals may instinctively avoid these internal experiences, as they can provoke discomfort or even anxiety, especially in the context of mindfulness practices (Germer et al., 2013; Gilbert & Simos, 2022). Such experiences can lead to what researchers describe as fear of mindfulness an emotional unease or apprehension about engaging in the practice and what it might bring to awareness. In addition to fear, resistance to mindfulness represents a broader cognitive and behavioral reluctance to participate, often rooted in beliefs that the practice is too emotionally costly, lacks personal relevance, or conflicts with one's values (Gilbert, 2023). Individuals may turn to avoidance, distraction, or suppression to manage these uncomfortable internal states. Both fear and resistance serve as avoidance strategies shaped by a combination of personal history, psychological traits, and sociocultural influences. These psychological barriers are increasingly being studied to better understand what interferes with an individual's willingness or ability to engage in mindfulness.

The development of the Fears and Resistance to Mindfulness Scale (Gilbert et al., 2023) has been instrumental in identifying and measuring

psychological barriers to mindfulness that had previously received limited empirical attention. Turkish literature later test the reliability and validity of FRMS, in the Turkish population. Furthermore, the relationships between fears and resistances of mindfulness and life satisfaction, depression, anxiety and stress, along with the mediating role of fears and resistances of mindfulness between life satisfaction and psychological distress were investigated (Deniz et al.2023). Developed as a psychometrically sound instrument, the FRMS provides a systematic way to assess the degree to which individuals fear or resist mindfulness. The significance of the constructs measured by the FRMS fear and resistance to mindfulness lies in their ability to explain why MBIs, despite a strong evidence base, are not universally effective. Some individuals may hold negative beliefs about mindfulness, associate it with emotional discomfort, or view it as misaligned with their cultural values or personal beliefs (Gilbert, 2023). Understanding these fears and forms of resistance is essential for designing mindfulness interventions that are not only evidence-based but also contextually and personally relevant. Clinically, these constructs are important because unaddressed psychological resistance can undermine therapeutic engagement, reduce adherence to treatment, and negatively impact mental health outcomes.

Engagement with mindfulness practices is often shaped by a complex interplay of cultural norms and prevailing attitudes toward emotional expression and mental health. In such contexts, individuals may resist mindfulness due to concerns about fears of confronting painful emotions, or the social stigma associated with psychological introspection. These culturally specific barriers highlight the need for tools that can accurately assess fear and resistance to mindfulness in a linguistically and contextually appropriate manner. Until now, the absence of a translated version of the Fears and Resistance to Mindfulness Scale (FRMS) has limited the capacity of clinicians and researchers in Pakistan to identify and address these challenges. The translation and validation of the FRMS into Urdu addresses this critical gap by providing a psychometrically sound instrument capable of capturing the nuanced ways in which fear and resistance to mindfulness are experienced within Urdu-speaking populations. This translated scale allows mental health professionals to better identify individuals who may require tailored interventions, such as culturally sensitive psycho-education, gradual exposure to mindfulness practices, or adaptations that align with local values and beliefs. Furthermore, the Urdu FRMS facilitates cross-cultural research, enabling meaningful comparisons across linguistic, cultural, and regional groups,

and contributing to a more global and inclusive understanding of mindfulness engagement. Importantly, gender, age, and socioeconomic class differences in fear and resistance to mindfulness remain underexplored. The availability of the Urdu FRMS opens new avenues for investigating how these demographic factors intersect with cultural attitudes and psychological readiness to engage in mindfulness. By expanding research in these areas, the scale has the potential to inform more equitable and targeted mental health interventions, ensuring that mindfulness-based practices are accessible, acceptable, and effective across diverse segments of the population. Ultimately, the Urdu FRMS represents a significant step toward more inclusive, culturally responsive, and contextually relevant approaches to mental health care in Urdu-speaking communities, where such resources remain scarce but are increasingly necessary.

Theoretical Background

The translation and validation of the Fears and Resistance to Mindfulness Scale (FRMS) into Urdu can be supported by an integrated theoretical framework that draws from Cross-Cultural Psychology and Health Behavior Theory. This comprehensive approach combines Berry's Ecological Framework (1997) and Ajzen's Theory of Planned Behavior (1991). Together, these theories offer a multidimensional understanding of how cultural and behavioral factors influence resistance to mindfulness, especially in Urdu-speaking populations.

Understanding these constructs through a cross-cultural lens is critical, particularly when considering populations outside the Western context in which the scale was originally developed. Berry's Ecological Framework (1997) emphasizes that psychological processes, including engagement with mindfulness, are deeply influenced by cultural and ecological contexts. In Urdu-speaking communities, cultural norms such as emotional restraint and collectivism can lead to fear or resistance toward mindfulness, especially when practices rooted in Western contexts feel unfamiliar or culturally incongruent. Complementing Berry's model, Ajzen's Theory of Planned Behavior (1991) provides a behavioral framework for understanding how fear and resistance function in relation to intention and action. According to this theory, an individual's intention to engage in a behavior is shaped by their attitudes toward the behavior, perceived social norms, and perceived behavioral control. In the context of mindfulness, negative attitudes (e.g., beliefs that mindfulness is ineffective or uncomfortable), restrictive social norms (e.g., stigmatization of mental health practices), and low perceived control (e.g., feeling unskilled or

unprepared) can all lead to resistance. These elements are not only individually experienced but are also socially and culturally constructed. For instance, in a culture where silence, self-restraint, and emotional suppression are encouraged, mindfulness may be seen as unnecessary or even inappropriate. Therefore, the constructs of fear and resistance are directly aligned with the cognitive and social dimensions of the TPB, making it a valuable lens through which to understand the barriers captured by the FRMS.

Rationale

International collaborations in psychology highlight the importance of translating and validating research instruments into local languages to ensure cultural relevance and accurate data collection across diverse populations (Maneesriwongul et al., 2004). Translating instruments into Urdu addresses language barriers, enhances inclusivity, and supports culturally appropriate research and clinical practice for Urdu-speaking populations. This study aimed to establish the psychometric properties of the Urdu translated version of the Fears and Resistance to Mindfulness Scale (FRMS) in university students. Despite the well-documented benefits of mindfulness, culturally appropriate assessment tools for non-English speakers remain limited. Specifically, the FRMS had not previously been available in Urdu, restricting its use in Urdu-speaking regions. This gap hinders researchers and clinicians in Pakistan and other Urdu-speaking communities from accurately assessing individuals' readiness for, or psychological resistance to, mindfulness-based interventions. Moreover, psychological constructs and their expressions are often shaped by cultural norms, values, and language nuances. As a result, using the English version of the FRMS may lead to measurement bias in Urdu-speaking populations. This Urdu version of the FRMS will provide mental health professionals and researchers with a reliable tool for identifying mindfulness-related barriers. Additionally, the Urdu FRMS creates opportunities to explore under-examined demographic differences related to gender, age, public and private educational sectors as well as socio-economic class. This will not only enhance the effective application of mindfulness-based practices but also contribute to cross-cultural research and the global literature on resistance to mindfulness. Ultimately, this study addresses an important gap by enabling more inclusive and contextually appropriate mental health assessment for Urdu-speaking communities. Furthermore, it will support clinical psychologists, counselors, educators, and researchers in conducting more accurate

assessments and tailoring interventions to the specific needs of these populations.

Objectives

- To establish psychometric properties of the Urdu translated version of Fears and Resistance to Mindfulness Scale in University students.
- To examine the role of demographic variables (gender, age groups, educational backgrounds, public and private university sectors and socio-economic status) in the assessment of the psychometric properties of the Urdu translated version of the FRMS among university students.

Method

This study aimed to establish psychometric properties of the Urdu translated version of Fears and Resistance to Mindfulness Scale and to examine the role of demographic variables of the Urdu translated version of the FRMS among university students. The study was carried out in two phases. In Phase I, the scale was translated into Urdu, ensuring conceptual equivalence with the original English version. In Phase II, cross-language validation was performed, and the translated scale was evaluated for its psychometric properties. Confirmatory factor analysis (CFA) was used to verify the factor structure, while reliability analysis was conducted to establish the internal consistency of the scale.

Phase I

Phase I was conducted to establish psychometric properties of the Urdu translate version FRMS, ensuring linguistic and conceptual equivalence with the original English version of the scale. Permission was obtained from the authors of the scale, for the translation and validation process. Brislin's (1980) translation methodology was employed, which includes forward translation, back-translation, bilingual committee approach, decentering, and pretesting. This process was implemented to preserve the content and meaning of the original scale in the translated version.

Procedure

Phase I consist of the following three steps:

Forward Translation. The scale was translated from English to Urdu by four bilingual experts, including Associate and Assistant Professors of linguistics and psychology from two private and two public sectors universities of Lahore. These experts were proficient in both English and Urdu and were well-acquainted with Pakistani culture. They were instructed to maintain technical uniformity in language, including

grammar, question length, relevance to the socio-cultural context, appropriate levels of abstraction, and consistent use of tenses. Additionally, they were asked to translate each item to align with Urdu language without omitting any items. By the end of this step, three independent Urdu translations of the FRMS were produced for further processing.

Reconciliation of Items. After obtaining the translations of the FRMS, the three independent Urdu versions of each item were reconciled by comparing them to assess their theoretical consistency using a committee approach. The committee comprised four members, including the PhD supervisor, an Assistant Professor of Psychology, and two lecturers in Psychology from private and public sectors universities. Each item was thoroughly evaluated by the experts, who selected the most appropriate Urdu translation that met the criteria of clear context, proper grammar, and accurate wording. Once the best Urdu translations were finalized, proofreading was conducted for refinement of the scale.

Backward Translation. This step was carried out to ensure that the Urdu-translated version of the FRMS was suitable, reliable, accurate, and valid, free from linguistic biases. An independent bilingual expert, Assistant Professors of linguistics, unfamiliar with the original scale, translated the finalized Urdu FRMS back into English. The expert was provided with the finalized Urdu translation and tasked with translating it back into English. This back-translation process aimed to confirm that the Urdu version was conceptually and linguistically equivalent to the original English version and devoid of any linguistic biases. The back-translation served as a critical step to validate the conceptual and linguistic alignment between the Urdu-translated scale and the original scale.

Phase II: Scale Development

Phase II was divided into two steps. Step 1 aimed to examine the cross-language validation of the translated version of FRMS. Step 2 focused on establishing the psychometric properties of the scale.

Sample

Sample I. In Step-1 for cross-language validation, a convenience sample of N=60 participants (30 girls and 30 boys) aged between 18 and 26 years was recruited from two private and two public sector universities in Lahore. To meet the objectives of Step 1, participants were required to be fluent in both Urdu and English, enrolled in either private or public sector universities, and represent a range of socioeconomic backgrounds, from lower to upper class. The sample was approached to administer all three versions of the scale i.e., the original English version, the Urdu-

translated version, and the back-translated English version. For this purpose, Brislin's (1980) translation methodology was employed, which is critical for maintaining the original meaning of psychometric measures when translating it to different languages or cultures (Hatcher et al., 1996). The participants were divided into three groups, with 20 participants in each group, based on the order of administration of the three versions:

- ***Group 1.*** Original English, Forward Urdu, and Backward English.
- ***Group 2.*** Backward English, Forward Urdu, and Original English.
- ***Group 3.*** Forward Urdu, Backward English, and Original English.

To control for carryover effects, the three versions were administered to the participants with a one-hour interval between each version. The consistency of responses across the versions was assessed using correlation analysis (Table 2) to evaluate the statistical findings of the test and retest phases conducted over the one-hour interval.

Sample II. For establishing the psychometrics of scale, a convenient sample (N=500) with equal distribution of participants (250 females and 250 males) age ranged from 18 to 26 years was recruited from two private and two public sectors universities of Lahore. To accomplish objective of step II, participants were also fluent in both Urdu and English languages, were studying in private or Public Sector University and belonged to lower to upper socio economic class. Initially, 600 questionnaire were distributed, and 558 were returned, of which only 500 were fully completed. Thus, the analysis was conducted on a sample of 500 participants.

Table 1

Frequency & Percentage of Demographic Variables of the Sample

Variables	Frequency	Percentage
Gender	250	50.0
Boys		
Girls	250	50.0
Age		
Young Adult (18-21)	250	50.0
Young middle Adult (22-26)	250	50.0
Education		
Undergraduate	250	50.0
Post Graduates	250	50.0
Education Sector		
Public University	250	50.0
Private University	250	50.0
Socio Economic Status		

Lower Class	76	15.2
Middle Class	320	64.0
Upper Class	104	20.8

Table 1 explains the demographics characteristics of the sample. Demographic data appear to be comparable on the study variables, except on socio economic status.

Procedure

In Phase II, the participants were briefed about the purpose of the study and assured of the confidentiality of their responses. They were informed that there were no right or wrong answers. A set of demographic questions and the FRMS scale were administered to the participants. There was no time limit for completing the questionnaire, and it took approximately 10 to 15 minutes to read and respond to the items. Data was analyzed using SPSS 21.0 and AMOS 22.0.

Instrument

A self-reporting instruments FRMS (Gilbert et al., 2023), was used which consists of 26 items. It has two subscales: fear of mindfulness and resistance to mindfulness. The response format were "1= Not at all like me" to "5= Extremely like me". The Fear of mindfulness items: 1, 2, 3, 5, 6, 9, 10, 11, 14 and 18 and Resistances to mindfulness items: 4, 7, 8, 12, 13, 15, 16, 17 and 19. For scoring, exclude reversed filler items (1, 4, 9, 15, 21, 22, and 26). Instead, calculate total scores for the sub-scales separately. The Cronbach's alpha values for both dimensions are 0.91 which shows good reliability.

Ethical Considerations

Written and verbal informed consent was taken from the research participants. They have the right of withdrawal from the research study, researcher did not force them to participant in the study. Confidentiality of the data was maintained. All queries of the participants regarding this research were entertained.

Statistical Analysis

The methods applied included Inter correlation and confirmatory analysis.

Results

This chapter contains results of the two phases of the current research. Phase I was conducted to translate FRMS into Urdu, while Phase II was divided into two steps. Step-1 aimed to examine the cross-language validation of the translated version of FRMS. Step-2 focused on establishing the psychometric properties of the scale. The following results shows the cross- language validation and the psychometric properties of the scale.

Step I. Cross Language Validation

Table 2

Inter-Correlations among Three Versions of Scales

Scale	1	2	3
FR to Mindfulness			
1. Urdu Forward	-------		
2. Backward English	.87**	-------	
3. Original English	.97**	.89**	-------

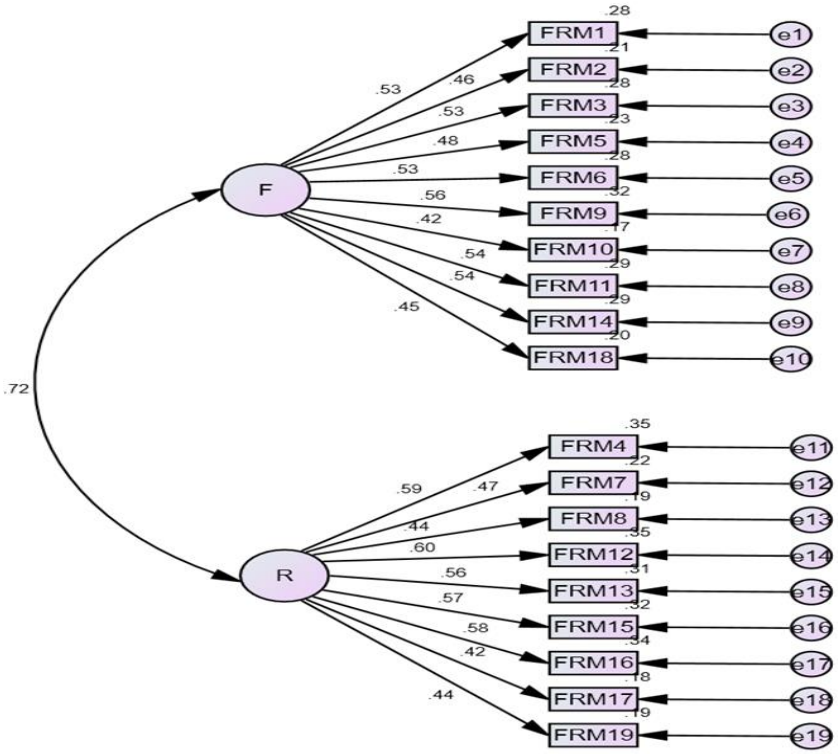
Note: **p< .01

Table 2 indicates that all versions of FRMS are significantly correlated with each other. The pairwise correlations between the scales range from .87 to .97**,** demonstrating strong statistical equivalence. These results confirm that the content of the Urdu-translated version of the FRMS is statistically equivalent to the original English version.

Step II. Psychometric Properties of Study Scales

Confirmatory Factor Analysis (CFA). It was conducted to validate the factor structure of Urdu-translated version of FRMS using AMOS 22. The analysis aimed to examine the factor structure and dimensionality of the scale in the current study. McDonald and Ringo (2002) outlined various indices and criteria for evaluating model fit, which were applied in this analysis. These included the Comparative Fit Index (CFI), Adjusted Goodness of Fit Index (AGFI), Root Mean Square Error of Approximation (RMSEA), and Tucker-Lewis Index (TLI). For interpreting these indices, the following criteria were used: RMSEA < .05 (Browne et al., 1993; Bentler, 1990); AGFI > .90 (Jöreskog & Sörbom, 1989); TLI > .90 and CFI > .90 (Bentler, 1990). These criteria were applied to determine the best model fit for the Urdu-translated FRMS, ensuring its structural validity and alignment with the original scale.

Figure 1
Final Model of Urdu Version of FRMS



Note. CFA of the two factors structure model developed by Gilbert et al. (2023). It had good item loading on each factor, for testing mindfulness among participants of university. F= Fear and R= Resistance.

Table 3

Factor Loadings on Confirmatory Factor Analysis for FRMS

Item no's	Factor I Fear	Factor II Resistance
1	.53	
2	.46	
3	.53	
4		.59
5	.48	
6	.53	
7		.47
8		.44
9	.56	
10	.42	
11	.54	
12		.60
13		.56
14	.54	
15		.57
16		.58
17		.42
18	.45	
19		.44

Note: **p< .01, *p< .05

Table 4

Model Fit Indices of CFA for FRMS

Indices	X^2	Df	X^2/df	*p*	GFI	TLI	CFI	RMSEA
Final Model	321.465	151	2.12	.000	.93	.90	.90	.04

Note: **p< .01, *p< .05

Tables 3 and 4, along with Figure 1, present the results of the final two-factor structure model of the FRMS. CFA was conducted on Urdu-translated version of the FRMS to determine optimal factor loadings and assess model fit indices. The initial threshold for item loadings was set at >.35, and the final model demonstrated factor loadings within the range of .44 to .60. The overall model exhibited a good fit to the data, with the following indices: $\chi 2 = 321.46$ (df = 151), p = .000; $\chi 2/df = 2.1$; RMSEA =

.04; GFI = .93; CFI = .90; and TLI = .90. While a non-significant chi-square is typically indicative of a good model fit, large datasets often result in a significant chi-square value. In such cases, Hatcher (1996) recommends that a chi-square/df ratio of less than 3 signifies a good fit. The obtained ratio of 2.1 falls within the acceptable range. Additionally, the RMSEA value of .04, being below the threshold of .05, further supports the model's good fit. Based on these indices, the model is deemed acceptable.

Reliability Analysis

In this step, internal consistency and correlations of scales were calculated.

Table 5

Means, Standard Deviations, Alpha Reliability and Inter-Correlation among Fears and Resistance to Mindfulness Subscales

							Rang		
Subscale	*k*	1	2	3	*M*	SD	Actual	Potential	*a*
1.Fear	10	---			31.46	7.63	10-40	10-50	.77
2.Resistance	9	.55**	---		28.53	7.03	9-36	9-45	.76
3.Total Scale	19	.89**	.87**	---	59.99	12.94	19-76	19-95	.84

Note: ***p*< .01

Table 5 demonstrates that the two subscales of the FRMS, as well as the total scale, exhibit strong Cronbach's alpha reliability values, ranging from .76 to .84. Additionally, the correlations between the two subscales are significant and positively associated with each other and the total scale, further supporting the reliability of the Urdu-translated version of the FRMS.

Table 6

Item-total Correlation for Two Subscales of Fears and Resistance to Mindfulness Scale

	Item no's	*r*
Factor 1	1	.46
	2	.40
	3	.46
	5	.40
	6	.46
	9	.49
	10	.36
	11	.46
	14	.46
	18	.37
Factor 2	4	.52
	7	.41
	8	.39
	12	.50
	13	.47
	15	.48
	16	.48
	17	.38
	19	.37

Note: **p< .01, *p< .05

Table 6 indicates strong item-total scale correlations for all items within the two subscales of FRMS. Each item demonstrates a significant correlation with the total scores of the respective subscales, Fears and Resistances, further validating the consistency and reliability of the scale.

Table7

Gender Differences on FRMS

	Boys (*n*=250)		Girls (*n*=250)				
	M	*SD*	*M*	*SD*	*t*	*p*	Cohen's *d*
Fear	32.03	7.97	30.89	7.25	1.66	.04*	.14
Resistance	29.50	7.42	27.56	6.49	3.12	.01*	.27
Total Scale	61.54	13.71	58.45	11.96	2.67	.003**	.23

Note: **p< .01, *p< .05

The results of the independent samples t-test analysis (Table 7), reveal statistically significant differences between boys and girls university participants, where male participants reported greater difficulty in fear and resistance to mindfulness compared to female participants. However, the effect size, as indicated by Cohen's d, suggests that these gender differences in mindfulness use among university participants are small.

Table 8

Age Group Difference on Total and Subscales of FRMS

	18 to 21 years old (*n*=250)		22 to 26 years old (*n*=250)				
	M	*SD*	*M*	*SD*	*t*	*p*	Cohen's *d*
Fear	31.42	7.48	31.50	7.80	-.17	.34	.01
Resistance	28.48	6.92	28.58	7.15	-.15	.62	.01
Total Scale	59.90	12.46	60.08	13.43	-.15	.22	.01

Note: **p< .01, *p< .05

The results of the independent samples *t*-test analysis (Table 8), indicating no statistically significant differences between university students aged 18 to 21 and those aged 22 to 26 in terms of fears and resistance to mindfulness. However, the effect size, as measured by Cohen's d, suggests that the impact of age on mindfulness use among participants is small.

Table 9

Mean Differences on Total Scale and Subscales of Fears and Resistance to Mindfulness Scale items in term of Education Groups

	Undergraduate (*n*=250)		Postgraduate (*n*=250)				
	M	*SD*	*M*	*SD*	*t*	*p*	Cohen's *d*
Fear	31.42	7.48	31.50	7.80	-.17	.34	.01
Resistance	28.48	6.92	28.58	7.15	-.15	.62	.01
Total Scale	59.90	12.46	60.08	13.43	-.15	.22	.01

Note: **p< .01, *p< .05

The results of the independent samples *t*-test analysis (Table 9), indicating no statistically significant differences between undergraduate and postgraduate university students in terms of fears and resistance to mindfulness. However, the effect size, as measured by Cohen's d, suggests that the impact of education on mindfulness use among participants is small.

Table 10

Mean Differences on Total Scale and Subscales of FRMS items in term of Sectors Universities

	Public Sector (*n*=250)		Private Sector (*n*=250)				
	M	*SD*	*M*	*SD*	*t*	*p*	Cohen's *d*
Fear	30.98	8.26	31.94	6.93	-1.41	.01**	.01
Resistance	28.08	7.40	28.98	6.62	-1.41	.22	.01
Total Scale	59.06	14.10	60.92	11.63	-1.60	.03*	.01

Note: **p< .01, *p< .05

The results of the independent samples *t*-test analysis (Table 10), indicating that private sector university students have greater fears and resistance to mindfulness than public sector university students. However, the effect size, as measured by Cohen's d, suggests that the impact of sectors of university among participants is small.

Discussion

The current study aimed to establish psychometric properties of the Urdu translated version of Fears and Resistance to Mindfulness Scale as well as examine the role of demographic variables (gender, age groups, educational backgrounds, public and private university sectors

and socio-economic status) in the assessment of the psychometric properties of the Urdu translated version of the FRMS among university students. Language equivalence of the Urdu version was assessed by analyzing inter-correlations among the original, forward-translated, and back-translated versions. All versions demonstrated significant positive correlations (see Table 2), confirming linguistic consistency.

Previous validation and translation studies of the FRMS have explored correlations between mindfulness and various populations, across countries such as United Kingdom Portugal, Australia and Turkey. The obtained results are consistent to studies carried out in United Kingdom where the cross-language adaptation of the FRMS has also been established.

To verify the original two-factor structure of FRMS and its fit to the data collected from university students, CFA was conducted. The results of CFA, supported by goodness-of-fit indices (see Figure 1 and Tables 3, 4), confirmed the two-factor structure of the FRMS, aligning with the findings of Gilbert et al. (2023). The Urdu-translated version not only demonstrated good model fit indices but also upheld the factor structure of the original scale.

Reliability analysis and correlation matrices of Urdu-translated FRMS subscales further confirmed the scale's reliability (see Tables 5, 6). These results are consistent with Gilbert's (2023) findings and, when compared to Turkish translations (Deniz et al., 2023; Subasu et al., 2024), Urdu version exhibited superior internal consistency. The significant correlations between subscales and the overall scores reinforced the suitability of the Urdu-translated FRMS for use among university students in both private and public sectors.

Additionally, the study examined differences in mindfulness practice based on gender, age, education level, sector and socio-economic levels. The results revealed statistically significant gender differences, with males reporting greater fear and resistance to mindfulness compared to females, while no significant differences were found for age, education level, or public and private sectors (see Tables 7, 8, 9, 10). These findings align with Deniz et al. (2023), who also found no significant differences based on age or education. The study suggests that fears and resistances to mindfulness may be linked to individual differences and adverse psychological outcomes, such as depression, anxiety, self-criticism, rumination, and poorer self-control (e.g., Shapiro, 1992; Baer et al., 2021; Aizik-Reebs et al., 2021; Kaufman et al., 2021; Osin & Turilina, 2022).

Furthermore, research on mindfulness practices highlights that mindfulness can sometimes trigger negative symptoms and undermine mental health in certain individuals, leading to fears and resistances that limit their ability to benefit from mindfulness. Individuals with higher levels of fears and resistances may avoid mindfulness practices altogether, resulting in fewer well-being benefits (e.g., Brown & Ryan, 2003; Gong et al., 2023). This suggests that such individuals may experience lower life satisfaction, poorer mental health outcomes, and a diminished sense of meaning in their lives.

Conclusion

Based on the current findings, we confirm that the Urdu-translated FRMS scale is both valid and reliable, making it applicable to students. The results not only uphold the original factor structure but also highlight the Urdu translation's effectiveness, aligning with translations in other languages regarding cross-language validation and reliability. The scale's strong validity and reliability further support its use in future research.

Limitations and Future Directions

The sample needed to be more diverse to increase the generalizability; future studies should collect data from all provinces to develop national norms for the Urdu version. Additionally, convergent and discriminant validity could not be established, highlighting the need for further research. Exploring mindfulness in various contexts, such as family dynamics and workplace interactions, could also provide valuable insights and applications.

Implications

The Urdu-translated version of FRMS will enable people to know the level of their mindfulness in daily life by identifying indicators such as fear and resistance, which may hinder their ability to practice mindfulness effectively. This tool will not only facilitate self-awareness but also promote research in mindfulness. The translation of the Fears and Resistance to Mindfulness Scale (FRMS) into Urdu language, holds significant clinical value. It allows mental health professionals to assess psychological barriers to mindfulness in a culturally and linguistically appropriate way, enabling more accurate identification of individuals who may struggle with mindfulness-based practices.

From a research perspective, the availability of a validated translated version of the FRMS opens up new opportunities for cross-cultural studies and the exploration of how mindfulness is perceived and practiced across different populations. It facilitates empirical investigation demographic variables such as age, gender, and socioeconomic status —

areas that have been largely underexplored, especially in non-Western contexts. The scale can also be used to evaluate the impact of culturally adapted mindfulness programs by measuring changes in resistance over time.

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