Translation, Adaptation And Validation Of Beliefs About Dreams Questionnaire In Urdu Language

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Abstract
The purpose of this article is to present the translation, adaptation and validation process of the Beliefs About Dreams Questionnaire (BADQ) in Urdu language for the Pakistani context. Forward and backward translation procedure by Brislin (1976) was carried out. A sample of 510 people participated in the study. Before forward translation, item number 24 was divided in two separate items. Two Items (item nos: 25 and 26) were excluded from the scale and two new items (item nos: 26 and 27) have been introduced in factor “Dream Superstition”. During reconciliation of items some items (item nos: 4, 11, 13 and 16) were rephrased on the expert’s opinion. Eight items (item nos: 8,14, 15,19,21,22,23 and 25) were deleted due to item loading <.30. Confirmatory factor analysis showed excellent model fit of the data with a five factor structure. The final model of the scale with 19 items showed good model fit with .35–.71 range of the factor loading. Alpha coefficient of subscales ranged from .60 to .70. Positive correlation of the translated and adapted scale with original scale (r= .96, p<.01) provided cross language validity evidence.

Introduction
Dreaming is a subjective psychological phenomena that is strongly associated with the presence of rapid eye movement (REM) sleep (Hobson, 2009). Even when not everyone can recall a dream every night, dreaming, which is defined as subjective experiences during sleep, is a universal event (Schredl, 2018). Whether dreams serve any purpose or are simply a consequence of brain activity while we sleep is debatable. Several hypotheses have been proposed over the years to explain dreaming, including some that attribute specific purposes to this phase (as opposed to REM sleep), such as its possible involvement in emotional regulation (Nielsen & Lara-Carrasco, 2007; Revonsuo et al., 2015). Dream experience is difficult to assess with objective tools due to its subjectivity, although it can be indirectly measured using self-report measures such as questionnaires or diaries.
Dreams are important in nearly every culture (Hoss & Gongloff, 2019; Laughlin, 2011), and discussing dreams is also frequent (Schredl et al., 2014). People have debated the significance of dreams for ages. Dreams were regarded by early civilizations as a channel between people and the gods. The Greeks and Romans believed that dreams might foretell the future. According to experts, dreams can carry more weight than awake ideas. According to researcher Carey Morewedge (2009) people believe their dreams hold significant hidden facts. Morewedge and co-author Michael Norton (2009) questioned 149 university students from the United States, India, and South Korea in one research that examined typical beliefs about dreams. An overwhelming majority of students across all three cultures agreed with the idea that dreams disclose hidden truths about themselves and the world, a belief shared by a nationally representative sample of Americans. He also investigated how dreams could impact people’s waking behavior in another study. In that particular study, it was discovered that having a dream of a plane crash was more likely to alter travel choices than either thinking about a crash or receiving a government warning, and that having a dream of a plane crash generated a same degree of anxiety as an actual crash. It was also investigated if people view all dreams as having equal meaning, or whether their perceptions were affected by their waking ideas and aspirations. In a separate research, it was found that people valued pleasant dreams about a person they loved, similarly they were more likely to value an unpleasant dream about a person they hated. In other words, individuals give significance to dreams when they match their pre-existing ideas and aspirations. Most people recognize that dreams are unlikely to foresee the future, but it doesn't stop them from seeking significance in their dreams, regardless of how ordinary or odd their contents are (Morewedge & Norton, 2009).

People's beliefs about dreams and their mental health are two variables that are strongly connected. There is substantial evidence in clinical populations that people with various mental health illnesses (e.g., anxiety, depression), sleep difficulties, and health behavior issues report more nightmares (Nielsen & Levin, 2007) and unfavorable dreams in general (Skancke et al., 2014). Individuals who believe their dreams represent their physical health reported more body parts in their dreams and considerably worse physical functioning, whereas persons who were unconcerned with their dreams reported greater levels of well-being. People who felt that dreams carried information about spiritual beliefs also reported fewer mishaps in their dreams and scored higher on meta-personal self-construal (King & De Cicco, 2009).

Several studies have revealed gender variations in dream beliefs; typically, females have a more favourable attitude regarding their dreams than males, and they are more prone to believe that dreams have unique roles, such as reflecting our everyday lives or delivering a message from God or the devil (Schredl, 2013).

With the exception of people's attitude toward dreams, a universal feature indicating a general interest in dreams, research on dream-related beliefs has been limited (Schredl & Doll, 2001). Despite an abundance of research studies on dream content and dream recall, as well as recent interest in attitudes toward dreams (Schredl, 2013; Schredl, Brenner, & Faul, 2002), empirical studies on lay people's beliefs about dreams have
been scarce (Beaulieu-Prévost, Charneau Simard, & Zadra, 2009; King, & De Cicco, 2009; Nell, 2014). It appears that researchers have either given little weight to beliefs about dreams or have completely disregarded this issue. People's dreams beliefs are significant since they might reveal people's sociocultural origins. Furthermore, various dream beliefs may correspond to distinct psychological traits. Various cultures have different beliefs regarding dreams (Lohmann, 2007). The current researchers discovered that none of the Asian dream research studies thoroughly studied dream beliefs (Mazandarani, Aguilar–Vafaie, & Domhoff, 2013).

Some of the questionnaires and measures were developed in the past to examine dream beliefs. The Attitude Toward Dream Scale, a 16-item test with an agree/disagree answer style that included seven items concerning dream beliefs, was one of the first measures utilized (Cernovsky, 1984). Other research investigations (Cernovsky, 1987) utilized the 11th item from the Minnesota Multiphasic Personality Inventory: "A person should try to understand his/her dreams and be guided by or take warning from them." Hall created a 35-item Dream Belief Questionnaire (DBQ) that comprised eight different categories of dream beliefs (Hall, 1996). However, two subscales (mystical and religious) on this scale had identical meanings. It is improper to have two dimensions that are similar appear on the same scale. To measure dream beliefs, Dominic et al. created the Inventory of Dream Experiences and Attitude (IDEA) (Beaulieu-Prévost, 2009). Some of the 50 questions assessed dream beliefs, while others assessed dream content and recall. Because it is well established that dream recall and content do not play a role in dream beliefs, this questionnaire cannot adequately capture the significance of dream beliefs. Mazandarani et al. created the My Beliefs About Dream Questionnaire (MBDQ), an Iranian version of the Dream Belief Questionnaire (Mazandarani, 2018). MBDQ included 25 items and six subscales were found. However, the last subscale only contained two questions, which does not fulfil psychometric criteria (Wu, 2010). Furthermore, the internal consistency coefficient for the five subscales was 0.65 or below, indicating that these factors are rather heterogeneous (Zwaanswijk, 2017).

These instruments are not without flaws. Furthermore, there is no current measure in Urdu that help to examine beliefs about dreams. Since ancient times, Pakistan has a great interest in and a distinct perspective on dreams. It could be beneficial to have a valid questionnaire that integrates existing achievements with native culture in order to assess people's beliefs about their dreams.

Dream beliefs are defined as "people's views on dreams, including whether dreams have meanings and what those meanings are" for the purposes of this study. In this study, a multidimensional scale of dream belief was translated and validated in Urdu language. Belief About Dreams Questionnaire (BADQ), initially designed by Li et al. (2019) for Chinese culture, was used for this purpose. It was made up of five factors and encapsulated the actual core of dream beliefs. Dream omen and health, Dream superstition, Dream meaninglessness, Dream reality, and Dream attitude all shown sufficient internal consistency, two-week test-retest reliability, and divergent validity. The response style consisted of a five-point Likert-type scale with similarity ratings...
(1=strongly disagree, 2=disagree, 3=neutral or do not know, 4=agree, 5=strongly agree). The questionnaire has 26 items. The results showed that the BADQ has excellent divergent validity. All BADQ variables had satisfactory Cronbach's alpha reliabilities (Dream omen and health: =0.84, Dream superstition: =0.90, Dream meaninglessness: =0.82, Dream reality: =0.83, and Dream attitude: =0.86). In BADQ, two unique profiles have been identified: Indifferent Dreamers, who feel that dreams have no actual value and Interested Dreamers, who believe that dreams are important and meaningful. With the exception of Dream meaninglessness, Interested Dreamers scored considerably higher than Indifferent Dreamers on all four categories.

Research instruments in Urdu language are extremely valuable in Pakistan and neighbouring nations, as well as for doing research on South Asian populations working in European countries or in any location where Urdu speakers predominate. As a result, the current study intended to translate and validate Belief About Dream Questionnaire in Urdu, particularly for those who were unable to comprehend the scale in English. Because Urdu is a national language of Pakistan, it is simple for the Pakistani population (particularly children and adolescents) to understand the scale in Urdu. To achieve equivalence between the original source and target versions of a questionnaire, it is advised that the items should be not only effectively translated linguistically but also culturally modified in order to retain the instrument's content validity at a conceptual level across different cultures (Beaton et al., 2000). As a result, developing a validated Urdu version of the BADQ is of special importance for cross-cultural research. The current study has three main goals: the first is to translate and adapt the BADQ in Urdu; the second is to conduct factor analysis on the translated and adapted BADQ on native population and the third is to validate the BADQ in order to establish psychometric properties of the scale and to establish concurrent and construct validity of the scale.

Methods
To meet the objectives of the present study, following three phases were carried out to translate and adapt the scale.

Phase I: Translation and Adaptation of BADQ
After receiving the permission, Beliefs about dreams questionnaire (Li et al., 2019) was translated and adapted for Pakistani culture using a standardized procedure. Because the BADQ required to be adapted to fit Pakistani culture, the general public's opinion on each item was initially gathered. A committee approach was utilized to change the scale after collecting all type of information. One associate professor, two assistant professors, and three lecturers from the University of Sargodha's Department of Psychology joined the committee. They rigorously reviewed each item and concluded that a few items needed to be reworked and that just a few needed to be removed or changed, based on public opinion. They pointed out that two items of subscale dream superstition (item nos: 25 and 26)] should be excluded as these items are not part of a Muslim’s basic religious beliefs. Moreover, item number 24 from this subscale (DS)
was divided into two separate items because of overlap of two different concepts into single item which may cause confusion to reader. Two items (item nos: 26, and 27) were added in subscale (Dream Superstition) to fill in the gap of excluded items with the help of expert opinion.

After adaptation the translation was carried out by using Brislin (1976) forward and backward translation procedure.

The method is divided into four steps:

**Step I - Forward Translation**
Initially two bilingual persons made translation of the scale from English to Urdu. This parallel forward translation method was applied to make translation equal in meaning to the native language. They were guided about language equivalence, about grammar, sentence concept of questions and their relationship to culture and social beliefs. Three Urdu translated version of BADQ-27 were obtained at the end of this process.

**Step II - Reconciliation of Items**
To achieve suitable items, committee added three autonomous versions to explain theoretical composition. They saw every item and choose only one translation that represented each item in the best way. They also gave opportunity for more sufficient translation. Four items (item nos: 4, 11, 13 and 16) needed to rephrase to some extent. Finally, they got most sufficient translation with all experts satisfied with it.

**Step III - Backward Translation**
The backward translation was used to determine the conceptual equivalence of the complement forward translated and original version of the scale. Two bilingual professionals who were familiar with the original scale translated the Urdu version back into English. Among these bilingual experts two teachers of English department in Sargodha University were also included. Instead of language equivalent, the focus in this stage was on conceptual and cultural comparability.

**Step IV - Review of Forward and Backward Translation**
The committee followed the same technique to validate the scale. They made comparison between Urdu version and English version to explain if they were according to original English version. The members of committee talk about contradictions and also focused on reverse translation. The final and doubtless Urdu versions of BADQ was obtained at end.

**Phase II: Determination of Psychometric Properties and Confirmatory Factor Analysis of BADQ**

**Sample**
The sample consisted of 510 participants which were drawn from different regions of Punjab, Pakistan. Participants were divided into men (n=225) and women (n= 285).
The age range of participants was 18–41 years (M= 29.5, SD= 7.07). Minimum qualification of the participants was matriculation.

**Procedure**

Participants took part in the study through the online forms and informed consent was filled in order to meet the study's ethical requirements. After that, the Urdu-translated BADQ was administered to them. There were no time restrictions for the completion of the scale.

**Confirmatory Factor Analysis**

Confirmatory Factor Analysis (CFA) was performed to measure the model fitness and factor structure of BADQ. The indices of validity are satisfactory including Comparative Fit Index [CFI=.90], Incremental Fit Index [IFI=.90], Goodness of Fit Index [GFI=.92] and Root Mean Square Error of Approximation [RMSEA= .05]. Table 1 and Figure 1 illustrate the factor loading of an adapted version of BADQ.

| Table 1. First Order Model Fit for CFA of Beliefs about Dreams Questionnaire (N=510) |
|---|---|---|---|---|---|---|
| Indexes | $\chi^2$ | df | GFI | CFI | IFI | RMSEA | RMR |
| Model | 373.07*** | 142 | .92 | .90 | .90 | .05 | .08 |

$\chi^2$/df =2.6
Eight items (item nos: 8, 14, 15, 19, 21, 22, 23 and 25) were deleted due to item loading .28, .23, .20, .26, .24, .27, .29 and 21 respectively. Alpha reliability analysis was carried out to find the reliability of adapted scales. Table 2 depicts that BADQ-27 and its sub scales are reliable.

**Table 2. Descriptive Statistics and Alpha Reliability of All Sub scales of Beliefs about Dreams Questionnaire (N=510)**

<table>
<thead>
<tr>
<th>Factor</th>
<th>K</th>
<th>M</th>
<th>SD</th>
<th>α</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dream Omen and Health</td>
<td>5</td>
<td>16.89</td>
<td>4.05</td>
<td>.70</td>
</tr>
<tr>
<td>Dream Superstitions</td>
<td>3</td>
<td>9.95</td>
<td>2.71</td>
<td>.62</td>
</tr>
<tr>
<td>Dream Meaninglessness</td>
<td>4</td>
<td>11.11</td>
<td>3.50</td>
<td>.63</td>
</tr>
<tr>
<td>Dream Reality</td>
<td>4</td>
<td>13.74</td>
<td>3.04</td>
<td>.60</td>
</tr>
<tr>
<td>Dream Attitude</td>
<td>3</td>
<td>10</td>
<td>2.65</td>
<td>.60</td>
</tr>
</tbody>
</table>
**Phase III: Cross Language Validation**

Here cross language validation was done and the quality of Urdu version was verified and compared it with original English version to see equivalence.

**Sample**

Sample for cross language validation comprised of 20 [Women (n=10) and Men (n=10)] individual taken from Sargodha University. The age range of the participants was 18-29.

**Instruments**

**Urdu translated version of BADQ**

Urdu translated version of BADQ having 19 items was used for this process which is comprised of sub scales Dream Omen and Health (item nos: 12, 13,14,15 and 16; adapted items: 13 and 16), Dream Reality (item nos: 1,2,3 and 5), Dream Superstition (item nos:17,18 and 19 adapted items: 17, 18 and 19), Dream Meaninglessness (item nos: 4,9,10 and 11; adapted items: 4 and 11) and Dream Attitude (item nos: 6,7 and 8). The alpha coefficients for all subscales ranged from .60 to .70 and for total scale was .70.

**Procedure**

To assess the cross language validity pre-post testing technique was applied on a sample of 20 university students. They were divided into two groups of 10 individuals. After their informed consent, scales were administered. Original English version of BADQ was filled out by the first group of participants. Then scale was taken back and after a gap of three days same group of participants were given Urdu translated version and asked them to give their responses. Similarly the second group of participants were first given Urdu version of scale and then English version was filled out by them. After receiving responses from both groups on two versions of the scale, correlation between the original English version and translated Urdu version was compared.

**Results**

Table 3 demonstrates the equivalence of the Urdu translation with the original English version.

**Table 3. Correlation between English and Urdu Translated Version of Belief about Dreams Questionnaire (N=20)**

<table>
<thead>
<tr>
<th>No.</th>
<th>BAdQ</th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>English version</td>
<td>-</td>
<td>.96**</td>
</tr>
<tr>
<td>2</td>
<td>Urdu version</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

** p <.01
Discussion

In the present study translation, adaptation and validation procedure of the original Beliefs about Dreams Questionnaire (Li et al., 2019) was carried out. Belief about Dreams Questionnaire (BADQ) was translated in the native Language (Urdu) so that the scale would be easy to understand for the Pakistani population and could be culturally relevant. The Brislin (1976) translation method was used to carry out the translation, which consisted of a forward and backward translation process.

The translation was done to keep the same concepts in the original and translated versions, demonstrating that translation may maintain near to the original meanings. Before forward translation, item number 24 was divided in two separate items due to overlap of two different concepts into single item which may cause confusion to the reader who may agree to the first but not to the second concept or vice versa. Two Items (25 and 26) were excluded from the original scale due to cultural as well as religious inappropriateness. Two new items (item nos: 26 and 27) have been introduced in factor “Dream Superstition” to fill the gap of deleted items from the same subscale. During reconciliation of items some items (item nos: 4, 11, 13 and 16) were rephrased on the expert’s opinion.

Urdu translated version of BADQ, having 27 items was developed at the end of this process which are divided into subscales of Dream Omen and Health (item nos: 13,14,15,16,17,18,20 ), Dream Reality (item nos: 1,2,3,5), Dream Superstition (item nos: 21,22,23,24,25,26,27), Dream Meaninglessness (item nos: 4,10,11,12,19) and Dream Attitude (item nos: 6,7,8,9). During the backward translation, three independent English translations of Urdu version was carried out and after review of forward and backward translation review by experts committee approach, a final and doubtless Urdu version of scale was obtained at end.

The Urdu translated version of BADQ was administered to the sample of 510 participants. Confirmatory Factor Analysis was conducted to confirm the factorial structure, to assess which variables load on which factors and which factors are correlated. CFA supported that the scale is valid. Eight items (item nos: 8,14, 15,19,21,22,23 and 25) were deleted due to item loading <.35. The indices of validity are satisfactory including Comparative Fit Index [CFI=.87], Incremental Fit Index [IFI=.87], Goodness of Fit Index [GFI=.92] and Root Mean Square Error of Approximation [RMSEA= .05]. Each of domain of BADQ has satisfactory internal consistency. The alpha reliability of the subscales DOH (α=.70), DS (α=.52), DM (α=.63), DR (α=.60) and DA (α=.50) were also acceptable. The final scale comprised of 19 items.

Cross language validation was also done in which the quality and conceptual equivalence of Urdu version was verified and compared with original English version. For this purpose, after receiving responses on the both versions of the scale from the same group of 20 participant at three days apart, correlation between the original English version and translated Urdu version was compared. The results of correlation analysis demonstrated that translated Urdu version of BADQ has significant correlation (r= .96**, p<.01) with original English version.
In sum, the findings of the current study demonstrated the factor structure of BADQ-19 which is appropriate for Pakistani population. This scale would ensure mental health professionals and researchers to employ the speedy and cost efficient as well as reliable and valid assessment of beliefs about dreams of people discriminating between two profiles of interested dreaming and indifferent dreaming that would be helpful in choosing appropriate interventions.

Conclusion
It is concluded that Pakistani adaptation of BADQ is considered as a reliable and valid instrument for the measurement of beliefs about dreams among Pakistani populations and its factor structure is appropriate regarding this population.

Limitation suggestions and implications
The data was collected through online mode which may cause ambiguity to participants and distort their true responses to some extent. The sample of the study was taken from only areas of Punjab and it is suggested that future researchers should take a sample from all provinces of Pakistan. In the current study, group-based differences were not calculated on the basis of sects of participants and assessing differences on the basis of religious sects might be more interesting. The findings of the present study will be beneficial for the researchers, psychologists, as well as for clinicians. Adaptation of the BADQ will be helpful for Pakistani researchers and students to use in their work. It will also be helpful to conduct cross-cultural studies. Data for the current study were gathered solely from adults. For future study, it is advised that data be gathered from other age groups as well in order to obtain more legitimate results and assure generalization.

Disclosure statement
No potential conflict of interest was reported by the authors.

References


