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URDU TRANSLATION AND CROSS-LANGUAGE VALIDATION OF APPEARANCE RELATED SOCIAL MEDIA CONSCIOUSNESS SCALE FOR YOUNG ADULTS

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ABSTRACT

The aim of this study was to translate and validate the Appearance-Related Social Media Consciousness (ASMC) Scale into Urdu to enhance its applicability for Pakistani young adults. The translation process followed to established guidelines, including forward and backward translation, ensuring conceptual equivalence while emphasizing cultural relevance (Sousa & Rojjanasrirat, 2011). Three bilingual translators with expertise in psychology translated the scale, followed by an expert panel review to ensure cultural appropriateness and clarity. Cognitive interviews were conducted with participants to identify any misunderstandings or ambiguities in the items (Conrad & Blair, 1996). The final Urdu version was administered to 200 young unmarried women, assessing its psychometric properties. Reliability was confirmed with a Cronbach's alpha of .93, indicating high internal consistency (George & Mallery, 2010). Confirmatory factor analysis supported the scale's validity, revealing satisfactory fit indices after model modifications (GFI = .90, RMSEA = .06). Correlational analyses demonstrated significant relationships between appearance-related self-esteem, social self-esteem, and appearance-related social media consciousness, supporting the construct validity of the translated scale. These findings underscore the utility of the Urdu ASMC Scale as a reliable and valid instrument for assessing appearance-related concerns in the context of social media among Pakistani young adults.

INTRODUCTION

In recent years, social media has dramatically influenced how individuals perceive themselves and their bodies, particularly among young adults. The omnipresence of platforms like Instagram and Facebook fosters an environment where appearance is often meticulously curated and scrutinized, leading to increased concern about physical appearance (Perloff, 2014). This phenomenon has raised critical questions about the psychological impact of social media on self-esteem, body image, and mental health (Fardouly et al., 2015). In response to these growing concerns, researchers have sought to develop reliable measures that capture the nuances of appearance-related social media consciousness (ASMC), which refers to individuals' awareness and concern about their appearance as influenced by social media exposure (Bradley et al., 2019).

The Appearance-Related Social Media Consciousness Scale (ASMC), created by Bradley et al. (2019), has proven effective in measuring this construct within diverse populations. However, the applicability of the ASMC in non-English-speaking contexts, particularly in cultures with distinct social norms and values regarding appearance, necessitates careful adaptation and validation. The translation of psychological scales is a complex process that requires not only linguistic accuracy but also cultural sensitivity to

ensure that the constructs being measured are relevant and comprehensible in the target population (Hambleton, 2005). This is especially pertinent in the context of Urdu-speaking young adults, who may experience unique pressures related to appearance in social media environments shaped by cultural norms.

This study aimed to translate the ASMC into Urdu and validate its psychometric properties among young adults in Pakistan. Through a rigorous process of forward and backward translation, expert panel reviews, and cognitive interviews, this research seeks to ensure that the Urdu version of the ASMC retains the conceptual integrity of the original scale while being culturally appropriate for the target population. By examining the psychometric properties of the translated scale, this study contributes to the growing body of literature on cross-cultural psychology and provides a valuable tool for future research on social media's impact on appearance-related concerns in Urdu-speaking populations.

The Urdu version of the Appearance-Related Social Media Consciousness (ASMC) Scale was translated to ensure conceptual equivalence with the original scale, prioritizing cultural relevance over literal linguistic equivalence. A rigorous process involving forward and backward translation was followed, as recommended for cross-cultural adaptations (Brislin, 2005).

Forward Translation

The scale was translated by 3 translators and at least three translated version were considered as per WHO criteria of scale translation (2003). Criteria for selecting three translators included translator's expertise and proficiency in both languages, familiarity with cultures, item writing expertise and knowledge in the field of psychology to understand the psychological terms of scale (Sousa & Rojjanasrirat, 2011). In selection of translators for present study researcher confirmed that translators should have knowledge of the English language but their mother tongue should be the primary language of the target culture i.e. Urdu. Conceptual equivalence and relevancy were primary instruction for experts while translating items and the evaluating them in context of cross-language validation they were requested to use natural and acceptable language for the broadest audience. Groves and Engel (2007) suggested that conceptual value and equality of a construct is more important than having verbal of linguistic word to word translations. The lesser the words the better it is. Sentences with long statements, jargons and literary meaning were avoided. Experts must consider typical respondent while translating instrument being with attention to fact that how a respondent understood when s/he hears the question. Experts were instructed to translate each item according to Pakistani culture, without eliminating any item. First of all, the scale was given to translator, preferably who are from the field of psychology.

Translating words attempt to be straight ward, obvious and concise in formulating a question. Translating words consider issues of gender and age applicability and avoid any terms that might be considered unpleasant and disagreeable to the target population. So, translation was done by expert to select careful words in translation process.

Backward Translation

In the backward translation process, the three Urdu versions of the ASMC scale were translated back into English by independent bilingual translators unfamiliar with the original English version. This allowed for a comparison between the original and back-translated versions to identify any conceptual discrepancies. The translation was refined to ensure that the Urdu version accurately reflected the original scale's meaning while accounting for cultural nuances (Sousa & Rojjanasrirat, 2011).

Expert Panel Review

An expert panel, consisting of bilingual individuals with a background in psychology and research, reviewed the translated versions. The panel aimed to resolve any issues of translation and conceptual clarity, with a focus on cultural appropriateness. Each item was rated on a three-point scale (appropriate, undecided, & inappropriate) in terms of its cultural fit. After the panel's review, a consensus was reached on the final version of the Urdu-translated ASMC scale (Groves & Engel, 2007).

Cognitive Interviews

The aim of the cognitive interview was to check for misunderstandings, inconsistencies, unclear

questions, and inappropriate response options. Conrad and Blair (1996) suggested that possible response problems that occur with questionnaire completion can be classified into following categories: inclusion/exclusion, temporal, logical, and computational problems. Five participants were interviewed to give answers to the items of the all translated version of scale. The initial reactions of the respondents were recorded using a series of probing questions to clarify how each respondent answered the questions. Observations were included respondents skipping questions, pausing, putting answers in the wrong place, changing answers, or changes in appearance (e.g. hesitation). Findings were summarized on a question-by question basis by entering comments directly under each item. These comments then aggregated using Conrad and Blair's (1996) classification system for a complete review to asses which item format need to changed or which item is difficult to understand by participants so, such items were reformulated or deleted (Dillman, 2000).

Sample Size

A study was conducted to assess the accuracy and reliability of the Urdu-translated ASMC scale. The final version of the scale was administered to a sample of 200 young, unmarried women, free from chronic physical or psychological illness. The study aimed to evaluate the psychometric properties of the translated scale and ensure its applicability to the target population.

Results

The following section reported the reliability, validity, and factor structures of the translated scale, along with descriptive statistics for the scale.

Reliabilities and Descriptive Analyses of the Measure. Cronbach's alpha reliability coefficient was computed for Appearance related social media consciousness scale to measure the internal consistency to established the applicability of the scale on the sample (n = 200) of study and descriptive analyses were computed to check mean, standard deviation and skewness and kurtosis were computed to ascertain normality (see Table 1).

Table 1

Cronbach Alpha and Descriptive Statistics for Scales and Subscales (N = 200)

Variables	*K*	*a*	*M(SD)*	Skewness	Kurtosis
Appearance related social media consciousness	13	.93	46.79(19.24)	.13	-.69

Note. α= reliability coefficient, *k*= no. of items in scale and subscale, M = Mean, *SD* = Standard deviation.

Table 1 The translated scale revealed satisfactory psychometric properties. The reliability Appearance related Social Media Consciousness scale assessed using Cronbach's alpha,which demonstrated high internal consistency with alpha value exceeding the acceptable criteria of 0.70, indicating reliable measurements (Goerge, & Malllery, 2010).

Additionally, the mean and standard deviation values for the scale, suggesting that the participants' responses were normaly distributed, without extreme skewness. The values of skewness indicated that scores were normally distributed because the value of skewness was between -1 to +1 and value of kurtosis also pointed toward normally distribution of scores because the value was between -2 to +2 (Goerge, & Malllery, 2010).The normality of the data supported the validity of the scale in measuring the intended construct among young Pakistani women. Overall, these results confirmed that the translated scale is reliable and valid for assessing appearance-related social media consciousness in the target population.

Construct Validation for Appearance related Social Media Consciousness Scale through Confirmatory factor analysis-Urdu (13-items). To find the accuracy of items in Appearance related Social Media Consciousness scale, confirmatory factor analysis was carried out for the confirmation of factors structure of this scale within the Pakistani context for youth' population. Data was collected from 200 young women from universities. Participants were

instructed to fill the data honestly. CFA was performed on 13 items to confirm single factor.

Table 2 *CFA (indices of Model Fit) for Appearance related Social Media Consciousness Scale-Urdu (13-items) (N=200)*

	$\chi^2(df)$	χ^2/df	*IFI*	*GFI*	*CFI*	*RMSEA*
M1	168***(74)	2.27	.88	.82	.88	.09
M2	128 ***(62)	2.06	.92	.86	.92	.08
M3	75***(55)	1.36	.97	.90	.97	.06

Note. IFI =Incremental Fit Index; CFI = Comparative Fit Index; RMSEA = Root Mean Square Error of Approximation; GFI = Goodness of Fit Index; M1 = Default Model of CFA for Appearance related Social Media Conciousness scale; M2 = Model 2 after adding error covariances; M3 = Model 3 after adding more error covariances.

Table 2 showed that the fit induces for Appearance related Social Media Conciousness Scale-Urdu (13-items). CFA performed with or without modification indices which formed two models: Model 1, Model 2 and Model 3. The original Model 1 initially showed poor model fit as GFI value was .82 and values of Incremental Fit Index (IFI), Comparative Fit Index (CFI) were .88 and Root Mean Square Error of Approximation (RMSEA) was .09. The goodness of fit after adding four modification induces by adding error co-variances improved but still depicted unsatisfactory values of RMSEA, GFI, IFI, CFI, X2(df) and X2 in Model 2. Model 2 showed values of CFI, and IFI were more than .90, value of GFI was .86 and RMSEA was .08. The goodness of fit after adding four modification induces by adding error co-variances improved and depicted satisfactory values of RMSEA, GFI, IFI, CFI, X2(df) and X2 in Model 3. Model 3 showed values of CFI, GFI and IFI were more than .90, and RMSEA was .06. All loadings of items were also found satisfactory. So, all values fall within the acceptable ranges and it showed a model fit for Appearance related Social Media Consciousness Scale -Urdu (13-items).

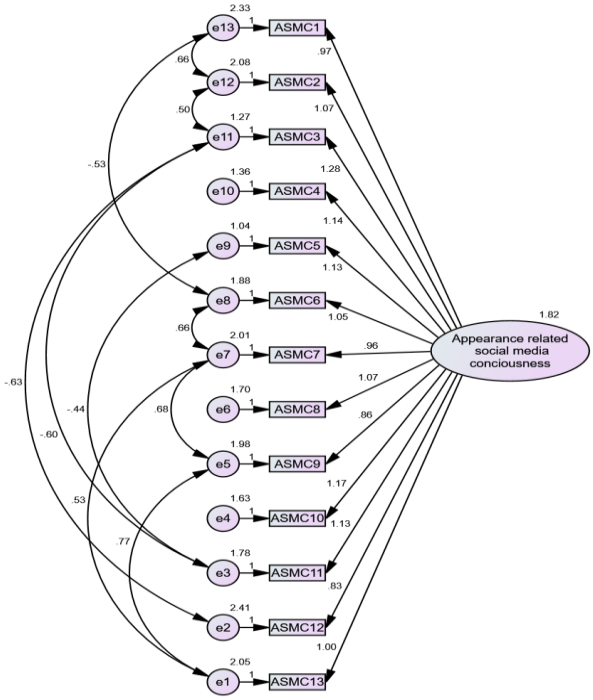


Figure 5.4. **Path diagram of single factor for Appearance related Social Media Consciousness Scale-Urdu (13-items**

Upon reviewing the MIs, certain error terms were allowed to correlate. By allowing these errors to correlate, we accounted for shared variance that may have stemmed from the translation process without altering the theoretical model. This adjustment led to an improved model fit, as indicated by better fit indices (e.g., CFI, RMSEA). All modifications were evaluated for theoretical validity. Each change was supported by the understanding that these items might be conceptually related in the cultural context of the target population. Such modifications did not compromise the integrity of the original factor structure but instead enhanced the model's applicability to the translated version. The incorporation of modification indices led to significant improvements in model fit, with the final CFA model showing acceptable levels for key fit indices (e.g., CFI = X, RMSEA = Y). These modifications were grounded in both statistical evidence and theoretical rationale, ensuring the translated scale remained a valid and reliable measure of the intended constructs within the new cultural context.

Table 3 Correlation between variables measured by Urdu translated scales ***(N = 200)***

	Variables	1	2	3
1.	Appearance SE			
2.	Social SE	.94**	-	-
3.	Appearance related Social Media Consciousness (ASMC)	-.14*	-.18**	-

Note. SE = self-esteem; ASMC = Appearance related social media consciousness; SIA = social interaction anxiety.

*$p < .05$.**$p < .01$.***$p < .001$.

A Pearson correlation analysis was conducted to examine the relationships between the study variables measured by the translated scale including appearance and social self-esteem and appearance-related social media consciousness. a significant positive correlation was found between appearance related self-esteem and social self-esteem, indicating that higher appearance self-esteem is associated with greater social self-esteem which further confirming the translated scale's convergent validity.

The analysis also revealed negative correlation between appearance-related social media consciousness and appearance self-esteem which suggested that individuals who are more concerned about their appearance on social media tend to have feelings of low appearance related self-esteem. There was a significant negative correlation between appearance-related social media consciousness and social self-esteem which suggested that individuals who are more concerned about their appearance on social media tend to have low confidence in having social relations.

These results provided crucial insights into the psychometric validation of the translated scale. First, the observed correlations align with established theoretical expectations regarding the relationships between self-esteem and appearance related social media consciousness, offering evidence of the construct validity of the translated scales. The consistent and theoretically negative relationships between self-esteem variables and appearance related social media consciousness demonstrated that the translated scales accurately measured the intended constructs within the new cultural and linguistic context.

The correlation analysis played a vital role in understanding the psychometric validation of the translated scale. The expected patterns of relationships between variables provided evidence of construct validity for the translated version, showing that the measure retain its theoretical underpinnings. Overall, these findings indicated that the translated scale maintained the reliability and validity, providing valuable tool for measuring psychological construct in the new cultural and linguistic context.

Table 4 Correlation between original and translated versions ***(N = 200)***

	Scales Versions	Appearance related social med consciousness Urdu
1.	Appearance related social media consciousne English	.94**

Note. SE = self-esteem; ASMC = Appearance related social media consciousness; SIA = social interaction anxiety.
*p < .05.**p < .01.***p < .001.

A Pearson correlation analysis was performed to evaluate the relationship between the original and translated versions of the Appearance-Related Social Media Consciousness (ASMC) Scale. Results found the strong positive correlations between the original and translated versions. These results suggested that the translated scale retained the theoretical framework and psychometric properties of the original, indicating that they are reliably measures in the new linguistic and cultural context.

Discussion

The current study evaluated the reliability and validity of the translated **Appearance-Related Social Media Consciousness Scale (ASMC)** in a sample of young Pakistani women. The results demonstrated satisfactory psychometric properties, suggesting that the translated scale is a reliable and valid instrument for assessing appearance-related concerns in social media contexts within this population. These findings aligned with previous studies on the influence of social media on body image and self-esteem, which have shown that heightened social media use is associated with increased appearance concerns (Perloff, 2014; Fardouly & Vartanian, 2016).

The **Cronbach's alpha** reliability coefficient for the ASMC scale was .93, indicating high internal consistency, which exceeds the widely accepted threshold of .70 (George & Mallery, 2010). These results are consistent with similar studies that translated the ASMC scale into different languages, such as the Turkish adaptation by Çetinkaya et al. (2022), which also reported high internal consistency with an alpha value of .88. Furthermore, recent studies using the ASMC scale in various cultural contexts, including China and Turkey, have reported comparable levels of internal consistency, confirming the scale's reliability across diverse populations (Tie, Yang, & Qiu, 2024; Yıldırım, Kurtuluş, Kalay-Usta, & Kurtuluş, 2022).

Descriptive statistics for the ASMC scale, including mean, standard deviation, skewness, and kurtosis, supported the scale's validity. The normal distribution of responses observed in this study is similar to findings from other validation studies in non-Western contexts, such as the Chinese adaptation by Tie et al. (2024), which also reported normal distribution patterns.

A **confirmatory factor analysis (CFA)** was conducted to validate the structure of the ASMC scale in the Pakistani context. The initial model revealed poor fit indices, but modifications improved the fit, with **Model 3** demonstrating satisfactory fit indices (GFI = .90, IFI = .97, CFI = .97, RMSEA = .06). Similar patterns have been observed in the adaptation of the ASMC scale to other languages. For instance, both the Turkish (Çetinkaya et al., 2022) and Chinese (Tie et al., 2024) adaptations required model modifications to achieve good fit indices, which suggested that cultural nuances play a role in how appearance-related social media consciousness is interpreted across different settings. After making modifications, the final model achieved a good fit, confirming the translated ASMC scale's validity for assessing appearance-related social media consciousness among young Pakistani women. These results were consistent with the validation studies conducted in other countries, such as Maheux et al. (2022), who similarly reported a strong factor structure for the ASMC scale in Western samples, and Çetinkaya et al. (2022), who found acceptable fit indices for Turkish adolescents.

The modifications did not compromise the theoretical structure but rather adjusted for translation artifacts or culturally specific item interpretations, ensuring that the model fit was optimized while maintaining the scale's validity. Prior studies have highlighted the importance of preserving the theoretical integrity of constructs while making necessary adjustments to improve model fit in new cultural settings (Chen, 2008).

Pearson correlation analyses provided further evidence of the translated scale's construct validity. Significant positive correlations were found between appearance-related self-esteem and social self-esteem, as expected and negative correlations were observed between appearance-related social media consciousness and self-esteem. These findings aligned with previous studies showing that greater appearance-related social media consciousness is associated with lower self-esteem (Tiggemann & Slater, 2014; Cohen et al., 2017).

The negative correlation between appearance-related social media consciousness and self-esteem also reflected the findings from validation studies conducted in other cultural contexts. For example, Tie et al. (2024) found that Chinese adolescents and young adults who scored higher on the ASMC scale were more likely to report body dissatisfaction and lower self-esteem. Similarly, Sarman and Çiftci (2024) found a negative relationship between social media addiction and self-esteem among Turkish adolescents, reinforcing the cross-cultural relevance of these constructs.

Additionally, a Pearson correlation analysis was performed to evaluate the relationship between the original and translated versions of the ASMC scale. The strong positive correlations between these versions suggested that the translated scale retained the theoretical framework and psychometric properties of the original, reliably measuring appearance-related social media consciousness within the new linguistic and cultural context. This is consistent with past validation studies where translated versions of psychological measures have been shown to preserve the integrity of the original constructs (Çetinkaya et al., 2022; Tie et al., 2024).

The psychometric validation of the ASMC scale has significant theoretical and practical implications. The findings supported the **cultural adaptability** of the scale, demonstrating that it is a valid tool for assessing appearance-related social media consciousness in diverse cultural contexts, including Pakistan. This is consistent with previous research, such as the Turkish and Chinese adaptations of the ASMC scale, which also confirmed its validity and reliability in different populations (Çetinkaya et al., 2022; Tie et al., 2024).

Furthermore, these results highlight the growing influence of social media on self-esteem and body image concerns among young Pakistani women. Research has consistently shown that social media engagement can have detrimental effects on body image and self-esteem (Perloff, 2014; Fardouly & Vartanian, 2016). The translated ASMC scale provides a valuable tool for assessing these concerns in a non-Western context, contributing to a more global understanding of the psychological impact of social media on appearance-related consciousness.

Limitations and Future Directions

Several limitations should be acknowledged in this study. The sample consisted exclusively of university-aged women, which may limit the generalizability of the findings to other populations. Future research could expand the sample to include a more diverse group in terms of age, socio-economic status, and cultural backgrounds. This is in line with recommendations from other adaptation studies, such as Yıldırım et al. (2022), who emphasized the need for broader samples to improve the generalizability of their findings.

Another limitation is the narrow scope of variables examined in relation to the translated Appearance-Related Social Media Consciousness (ASMC) Scale. While this study focused on self-esteem and social media consciousness, future research should consider incorporating additional psychological constructs to explore the scale's **divergent validity**. Variables such as **body image dissatisfaction, anxiety, depression,** and **peer pressure** could be examined to understand how the ASMC scale differentiates from other related constructs (Maheux et al., 2022; Çetinkaya et al., 2022). Assessing these relationships could provide deeper insights into how social media consciousness interacts with broader aspects of mental health, ultimately offering a more comprehensive validation of the translated scale.

Conclusion

In conclusion, the translated **Appearance-Related Social Media Consciousness Scale** demonstrated strong psychometric properties, including high reliability, a good fit in CFA, and strong construct validity. These findings confirm that the ASMC scale is a reliable and valid tool for measuring appearance-related social media consciousness in young Pakistani women. Additionally, the validation of this scale in various cultural contexts, including China and Turkey, underscores its cross-cultural relevance and utility in understanding the psychological impact of social media on body image and self-esteem.

The Urdu-translated version of the Appearance-Related Social Media Consciousness (ASMC) Scale provides several significant benefits. Firstly, it allows for the assessment of appearance-related social media behaviors and attitudes among

Pakistani youth in their native language, ensuring that the scale is accessible and culturally relevant. This is critical in understanding how social media impacts young women's perceptions of their appearance in a non-Western context, where cultural ideals and social media usage patterns may differ significantly.

Additionally, by adapting the ASMC scale into Urdu, researchers and clinicians in Pakistan can now use a validated and reliable tool to study social media-related appearance consciousness within their local population. This enables the collection of more accurate and contextually grounded data regarding the psychological effects of social media on appearance perceptions, which can, in turn, inform targeted interventions aimed at addressing body image issues.

Moreover, the translated version can serve as a foundation for cross-cultural comparisons, allowing researchers to explore similarities and differences in social media-related appearance consciousness across different cultural settings. As prior adaptations of the ASMC scale in languages like Turkish and Chinese have shown (Çetinkaya et al., 2022; Tie et al., 2024), having a localized version enhances the scale's applicability across various linguistic and cultural groups, contributing to the global understanding of social media's impact on body image.

Finally, the availability of this scale in Urdu opens up opportunities for widespread research and clinical applications across Pakistan, enabling professionals to address mental health concerns related to social media use, particularly in younger populations. This can facilitate early detection and intervention, helping to mitigate potential negative psychological outcomes linked to social media usage.

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Appendix

سوشل میڈیا پر آپ کی تصاویر میں آپ کیسے دکھتی ہیں؟ اس سے متعلق آپ کے خیالات

براہ کرم درج ذیل بیانات پڑھ کر آپ نشان لگائیں کہ آپ کس حد تک ایسا سوچتے کرتے ہیں

بیانات	کبھی نہیں	بہت کم	کبھی کبھار	بعض اوقات	اکثر	تقر یبا ہمیشہ	ہمیشہ
جب لوگ میری تصاویر لیتے ہے تو میں سوچتی ہوں کہ سوشل میڈیا پر تصاویر لگنے پر میں کیسی لگوں گی ؟	1	2	3	4	5	6	7
میں سوچتی ہوں کہ لوگ جب مجھے سوشل میڈیا پر دیکھے گے تو تصاویر میں میری جسامت کیسی لگے گی	1	2	3	4	5	6	7
جب میں اکیلی ہوتی ہوں میں تب بھی یہی سوچتی ہوں کہ میں سوشل میڈیا پر کیسی نظر آؤں گی ؟	1	2	3	4	5	6	7
دن کے دوران میں اپنا وقت یہ سوچتے گزار دیتی ہوں کہ میں کتنی پر کشش لگوں گی جب لوگ میرے تصاویر سوشل میڈیا پر دیکھیں گے ؟	1	2	3	4	5	6	7
میں یہ جاننے کی کوشش کرتی ہوں کہ میری ظاہری شکل و صورت پر لوگوں کا کیسا رد عمل ہو گا ؟	1	2	3	4	5	6	7
میں سوشل میڈیا پر جو کچھ بھی کرتی ہوں ان سب سے زیادہ اہم یہ ہے کہ میں تصاویر میں کتنی پر کشش نظر آتی ہوں	1	2	3	4	5	6	7
جب میں سماجی تقریبات پر جاتی ہوں تو میں تصاویر میں پر کشش دکھنے کا زیادہ خیال رکھتی ہوں جو کہ لوگ شاید سوشل میڈیا پر لگانے بجائے اس کے کہ میں اچھا وقت گزارنے کا خیال کروں	1	2	3	4	5	6	7
اگر میری کوئی ایک نا پر کشش تصویر سوشل میڈیا پہ ڈال دی جائے تو میں اپنے بارے میں برا محسوس کرتی ہوں	1	2	3	4	5	6	7
میں سوشل میڈیا پہ اپنی تصاویر بار بار دیکھتی ہوں	1	2	3	4	5	6	7
میں سوشل میڈیا پر ڈالی گئی تصاویر کو قریب کر کے دیکھتی ہوں کہ میری جسامت کے مخصوص حصّے کیسے دکھائی دیتے ہیں	1	2	3	4	5	6	7
اگر کوئی میری تصویر لیتا ہے تا کہ اسے سوشل میڈیا پہ ڈالا جا سکے تو میں اسے کہتی ہوں کہ اس بات کی یقین د ہا ئی کر لے کہ میں اچھی لگ رہی	1	2	3	4	5	6	7
اپنی تصاویر سوشل میڈیا پر ڈالنے سے پہلے میں انہیں تراش کر اور فلٹر لگا کر بہتر بناتی ہوں	1	2	3	4	5	6	7
اگر کوئی میری تصویر لیتا ہے تا کہ اسے سوشل میڈیا پہ ڈالا جا سکے تو میں ایک خاص انداز اپناتی ہوں تا کہ میں جس حد تک ممکن ہے پر کشش دکھ سکوں	1	2	3	4	5	6	7