Abstract

Mindfulness by the idea implies that focusing into something exceptionally important especially on a reason at the present minute and non-judgmentally this underlines the intentionality in a vital similarly as with the offset to the programmed pilot default that possesses with the psyches of human over the time. In essentially this is tied in with offering aliveness to the brain with straightforward callouts. The FFMQ questionnaire is validated and tested in different concepts many times with different countries the tested results for Sri Lanka is attached with the report. The concept of FFMQ is widely popular in the contemporarily world and it needs to be tested in different concepts to follow up to identify the required modifications which needed in different concepts if mindfulness questionnaire was not suitable.

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Introduction

Introduction to the Research Question

Mindfulness by the idea implies that focusing into something exceptionally important especially on a reason at the present minute and non-judgementally. In essentially this is tied in with offering aliveness to the brain with straightforward callouts. In the most recent decade of time there have been numerous circumstances that offer developing enthusiasm about the idea and recognized the adequacy of mindfulness treatments over numerous structures vital angles. This quick extension of the idea of the mindfulness in various settings has made the way that the technique for surveying the mindfulness or the method for estimating the mindfulness in specific conditions should be more approve and solid. Despite the fact that there are a wide range of approaches to quantify the mindfulness Five Facet Mindfulness Questionnaire (FFMQ) is thought to be the most valuable mindfulness survey with five diverse mindfulness parts, for example, Mindful Attention Awareness Scale (MAAS), Kentucky Inventory of Mindfulness (KIMS), Freiburg Mindfulness Inventory (FMI), Cognitive and Affective Mindfulness Scale Revised (CAMS-R), and the Southampton Mindfulness Questionnaire (SMQ). Over the most recent two many years of time psychometric properties of the FFMQ are assessed and tried in the diverse nations for the ID of the legitimacy of the survey in various settings despite the fact that substance of the poll is same. From every one of these investigations the inside consistency coefficients of the FFMQ are satisfactory with the Cronbach alphas for the five features which go from 0.67 to 0.93.

The Five Facet Mindfulness Questionnaire is the one of the much of the time utilized mindfulness survey on the planet. The fundamental quality of the Mindfulness poll of the FFMQ is that it assists with the five most generally utilized surveys of Five Facet Mindfulness Questionnaire (FFMQ) is thought to be the most helpful mindfulness poll with five diverse

mindfulness parts, for example, Mindful Attention Awareness Scale (MAAS), Kentucky Inventory of Mindfulness (KIMS), Freiburg Mindfulness Inventory (FMI), Cognitive and Affective Mindfulness Scale Revised (CAMS-R), and the Southampton Mindfulness Questionnaire (SMQ). The FFMQ include 39 questions which use to self report measures of mindfulness aptitudes that is broadly being utilized as a part of mental explores for the particular medications in light of MBSR and MBCT Despite the fact that FFMQ involve with 39 things 24 of the things are from the KIMS which relates four aspects of the five mindfulness aptitudes. The considered five mindfulness abilities of the FFMQ poll is the Non reactivity to internal experience Observing Acting with non mindfulness depicting and none judging background. The KIMS was created measure the develop of the mindfulness expertise into the setting of mental Purpose of Validating the Questionnaire in Sri Lanka

The motivation behind approving poll in an alternate nation is extremely overpowering reason. The best test is to think of the poll that is exceptionally stable with the mentally. Despite the fact that the utilization of existing poll is efficient and in addition asset sparing the develop of the survey isn't promptly accessible with the objective gathering as the inquires about are proposed for. The poll should be approved in Sri Lanka since the psychological pictures and the wellbeing of numerous Sri Lankans are varied with alternate subjects in whatever is left of world. As the FFMQ is as of now verified in numerous nations like France and Brazil as same the Sri Lankan culture is presently in a need of medications with mindfulness for the particular issues that continuing with stretch related variables with day today work and furthermore as an answer for patients with basic sicknesses.

Methodology

The analyst utilized the 200 understudies of MSC brain science program to partake for the investigation and gave over the two primary polls of Five Facet Mindfulness Questionnaire and additionally Demographic Questionnaire. As indicated by the examination technique writing the writer chose positivism as the philosophy of the exploration too the approach of the exploration is deductive while the exploration technique is quantitative and the examination procedure is utilized as contextual analysis strategy with cross sectional time system and scientist primer in light of the essential information accumulation for the data social occasion of the study For the helpful example chose the age gathering of the members are shifted from age of 17-47 and the members were chosen from both male and females and concerning the instructive level capabilities the members are qualified with their Ordinary Level, Advanced Level and in addition now every one of them are in under graduate level.

Measures: Instruments-FFMQ Questionnaire

As clarified before The Five Facet Mindfulness Questionnaire is the one of the every now and again utilized mindfulness poll on the planet. The primary quality of the Mindfulness survey of the FFMQ is that it assists with the five most broadly utilized polls of Five Facet Mindfulness Questionnaire (FFMQ) is thought to be the most helpful mindfulness poll with five distinctive mindfulness parts, for example, Mindful Attention Awareness Scale (MAAS), Kentucky Inventory of Mindfulness (KIMS), Freiburg Mindfulness Inventory (FMI), Cognitive and Affective Mindfulness Scale Revised (CAMS-R), and the Southampton Mindfulness Questionnaire (SMQ).

Name the features give cases

The primary features for the FFMQ poll is lined up with the No reactivity, Observing, Item Acting with the Awareness of the Item Describing Item Non Judging and all these five unique

surveys are spoken to with the presently accessible mindfulness surveys of four KIM's aptitudes and with watching depicting acting with mindfulness and none judging Experience. f Experience), while including a fifth aspect: Nonreactivity to Inner Experience. Various levelled corroborative factor examinations (CFA), notwithstanding, just bolstered four of the distinguished factors as segments of a general mindfulness build, though the fifth one (Observing) neglected to fit the progressive model in their full CFA test, in spite of the fact that it fit well with the various levelled show in a subsample having some involvement of reflection (see likewise Baer et al., 2008). In perspective of these discoveries, it is important to see whether these outcomes are recreated in different dialects and societies. For this reason, two examinations were done: one to build up a Swedish variant of the FFMQ and one moment to test its factor structure by CFA.

Procedure
The information for the examination was gathered from the extensive variety of individuals who are the members of the Msc Psychology program. The chose test as above said helpful example and they are contrast from their age social foundation calling and sexual orientation and the members for the examination is specifically reached through messages and no pay were delivered for them in regard of the overview support. At that point a pilot examine was and afterward instruments gave out to members were the FFMQ and a poll asking them to self-report their statistic data. The members were additionally given data about the examination, stipulating specifically that investment was totally deliberate and that information would be treated with privacy. The specialist utilized the 200 understudies of MSC brain research program to take an interest for the investigation and gave over the two primary polls of Five Facet Mindfulness Questionnaire and Demographic Questionnaire.

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The principle features for the FFMQ survey is lined up with the No reactivity, Observing, Item Acting with the Awareness of the Item Describing Item Non Judging and all these five unique polls are spoken to with the right now accessible mindfulness polls of four KIM's abilities and with watching depicting acting with mindfulness and none judging Experience. f Experience), while including a fifth feature: Nonreactivity to Inner Experience. Various levelled corroborative factor investigations (CFA), be that as it may, just upheld four of the recognized factors as segments of a general mindfulness develop, while the fifth one (Observing) neglected to fit the progressive model in their full CFA test, in spite of the fact that it fit well with the various levelled display in a subsample having some involvement of reflection (see likewise Baer et al., 2008). In perspective of these discoveries, it is important to see whether these outcomes are duplicated in different dialects and societies. For this reason, two examinations were done: one to build up a Swedish rendition of the FFMQ and one moment to test its factor structure by CFA.

Results

The model fit was only marginally adequate (CFI ¼ .838, RMSEA ¼ .062, CI ¼ .058 −.066, normed chi-square ¼ 2.906). In addition, the pattern of the loadings indicated that the model was misspecified. The standardized loadings on the facets were as follows: Describing ¼ .36, Acting with Awareness ¼ .74, No judging ¼ .69, Nonreactivity ¼ .24 and Observing ¼ .05. Because the Observing facet showed no significant loading (to the overall model), we finally tested a hierarchical model of overall mindfulness in which we excluded the Observing scale to see whether we could get a sound model and a better model fit. Hence, we tested a hierarchical model of overall mindfulness with the four first-order factors and 22 variables. This model indicated reasonably good fit (CFI ¼ .887, RMSEA ¼ .062, CI ¼ .056 −.068, normed chi-square ¼ 2.897). The standardized loadings were as follows: Describing ¼ .35, Acting with Awareness ¼ .74, No judging ¼ .70, and Nonreactivity ¼ .24. However, the MI indicated that the model fit could be improved if two correlated errors were applied between one pair of items (Items 2 and 32). This data driven indication was combined with a theoretically driven evaluation of these two items. Items 2 and 32 are more general in nature compared with the other items included in the latent variable Describing. It was, therefore, reasonable to add correlated error terms in the model. When the model was respecified, the model fit was somewhat better (CFI ¼ .905, RMSEA ¼ .057, CI ¼ .051 −.063, normed chi-square ¼ 2.612). The standardized loadings were as follows: Describing ¼ .40, Acting with Awareness ¼ .74, No judging ¼ .70 and Nonreactivity ¼ .23

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	83	1227.798	697	.000	1.762

Model	NPAR	CMIN	DF	P	CMIN/DF
Saturated model	780	.000	0		
Independence model	39	2981.546	741	.000	4.024

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.105	.757	.728	.677
Saturated model	.000	1.000		
Independence model	.213	.428	.397	.406

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.588	.562	.768	.748	.763
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

Parsimony-Adjusted Measures

Model	PRATIO	PNFI	PCFI
Default model	.941	.553	.718
Saturated model	.000	.000	.000
Independence model	1.000	.000	.000

NCP

Model	NCP	LO 90	HI 90
Default model	530.798	437.140	632.297
Saturated model	.000	.000	.000
Independence model	2240.546	2076.135	2412.440

FMIN

Model	FMIN	F0	LO 90	HI 90
Default model	6.170	2.667	2.197	3.177
Saturated model	.000	.000	.000	.000
Independence model	14.983	11.259	10.433	12.123

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.062	.056	.068	.000
Independence model	.123	.119	.128	.000

AIC

Model	AIC	BCC	BIC	CAIC
Default model	1393.798	1435.559	1667.558	1750.558
Saturated model	1560.000	1952.453	4132.688	4912.688
Independence model	3059.546	3079.169	3188.181	3227.181

ECVI

Model	ECVI	LO 90	HI 90	MECVI
Default model	7.004	6.533	7.514	7.214
Saturated model	7.839	7.839	7.839	9.811
Independence model	15.375	14.548	16.238	15.473

HOELTER

Model	HOELTER .05	HOELTER .01
Default model	124	128
Independence model	54	56

Mindfulness

0.40

Observing

0.740.

0.70   0.24

0.23

Non
Judging

Describing

Acting
with
Awareness

Non
Reactivity
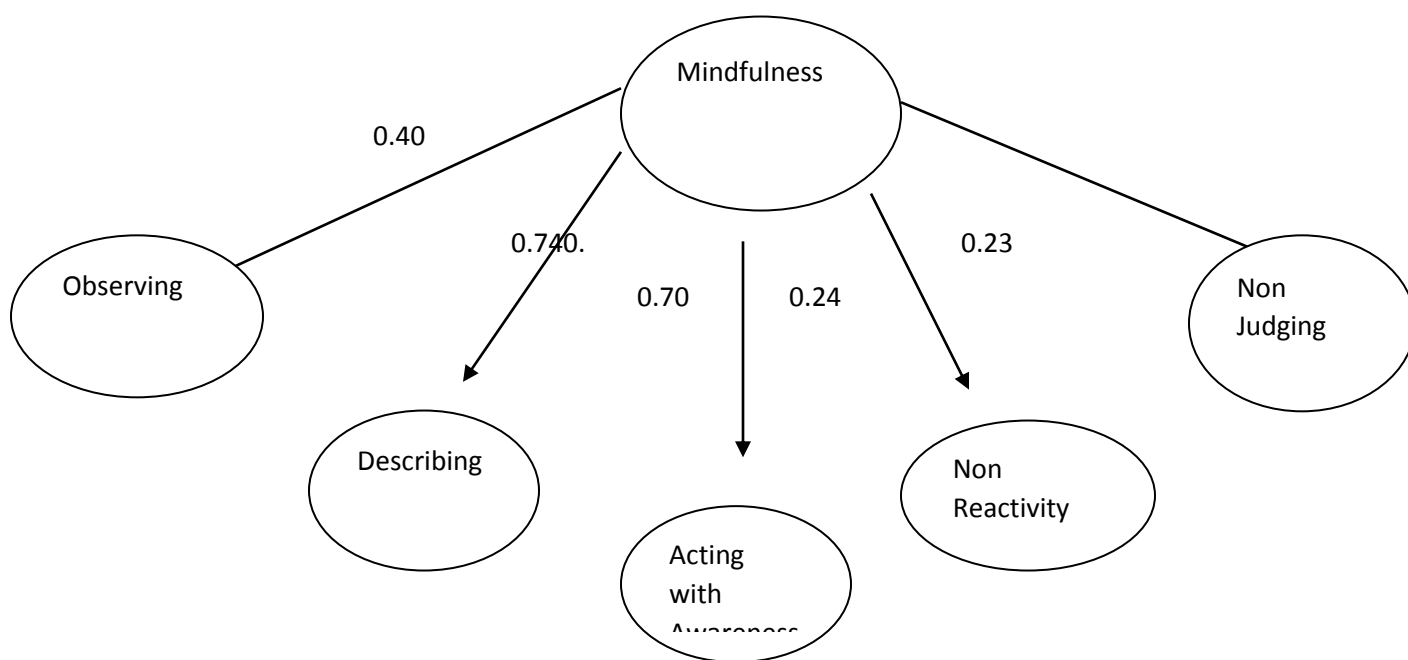
Discussion

Facet correlation .The aim of the present study was to assess and examine the psychometric properties of a FFMQ for the Sri Lankan Context. Correlations among facets were compared with the results from the original study by Baer et al. (2006), and the majority of them did not differ significantly from the original study. In line with Baer et al. (2006), the author found interfaced correlations to be low, suggesting that there are also five distinct subscales in the FFMQ. Internal consistencies were high (.75 –.85) even after the elimination of 10 items, and correlations between facets were similar to those reported by Baer et al. (2006). We conclude that the 29- item FFMQ shows high content validity and internal consistency (of the facets as well as the global scale), and it appears to be a potentially useful tool in measuring mindfulness in the Swedish population.

The FFMQ (29 items) is also more user-friendly since it has fewer items overall and uses a more common language (i.e. fewer items with long statements) compared with the original 39-item version. Age, gender, meditation experience, and levels of FFMQ. In terms of age, the general tendency was that older participants obtained higher values than their younger counterparts. Women scored higher than men on the Observing and Describing facets, but this might be due to age difference, as indicated by the linear regression analysis. Another Swedish study (Hansen et al., 2009), using the KIMS (Baer et al., 2004), also showed that women scored significantly higher than men on the Observing scale, indicating that a possible gender difference in this facet needs further attention., who studied mindfulness in experienced mediators using the FFMQ and KIMS, found when testing the correlations between mindfulness subscales and meditation experience that only the correlation with KIMS Acting with Awareness subscale was close to significant, when controlling for age. Regression analysis showed age to be the best predictor of

levels of mindfulness. Meditation experience explained only 2% to 3% additional variance in all the facts and the global scale. How can this be explained? Previous research has shown that meditation experience is associated with levels of mindfulness (Baer, 2009; Brown & Ryan, 2003),.but our results indicate that with age people experience themselves as more mindful, even without meditation practice. This finding supports the definition of mindfulness as a state that is available to everyone.

Conclusion

A methodological limitation in the current study is that we measured mindfulness in a population that had little meditation experience. It is quite possible that people who have never meditated or even heard of mindfulness may never reflect on how mindful or mindless they are in their daily lives. Brown and Ryan (2003), however, argued that because mindfulness is an innate, natural tendency for every human being, we all "know" deep down what it is to be mindful and based on the research showing that mindfulness meditation does increase awareness (Baer, 2009), developing measures of self-reported mindfulness seems worthwhile. Another restraint is that we did not ask the participants to state how many years they had practiced meditation. It was, therefore, not possible to make any deeper analysis of the impact of meditation experience. A limitation of the study that suggests a path for future work is that the shortened scale was not actually administered to new participants but rather was derived from the administration of the larger scale. This article addresses the importance of examining culture-specific reactions and culture-specific differences in response to a translated FFMQ. It seems interesting for future research to examine whether the reactions to the items by the Swedish participants are unique and culture specific, or whether they might be generalized to other cultures.