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Brief Emotional Intelligence Scale: Urdu Translation, Adaptation, And Validation In Pakistani Culture

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ABSTRACT

This study aimed to translate the Brief Emotional Intelligence Scale (BEIS-10) into Urdu and test the psychometric properties of this instrument in the Pakistani context. A proper forward-backward translation process was followed by a pilot study among 20 respondents to check for readability and cultural appropriateness. The main study recruited 501 Pakistani adults (251 aged 18-35, 250 aged 36-65) who completed the Urdu version of BEIS-10 online. The sample was selected by using purposive sampling technique. The result of the study indicated that the internal consistency total scale is (α = .72) and each of five subscales named Appraisal of own emotions, Appraisal of others' emotions, Regulation of own emotions, Regulation of others' emotions, Utilization of emotions is α=.59, α=.74, α=.23, α =.54, α=.42 respectively. The model fit indices of the study indicated the value of χ 2 (df)= 2.79; NFI=.92; IFI= .94; TLI= .89; CFI= .94; RMSEA=.05. The result of Psychometric properties of the scale indicates that the square root of AVE is greater than the correlations of subscale which indicates that the Urdu Version Brief Emotional Intelligence (BEIS-10) is discriminately valid. The result also showed that the AVE of all subscales is greater than .05 which indicates that the scale is convergently valid. The overall result showed that the Urdu version Brief Emotional Intelligence Scale (BEIS-10) is culturally valid and reliable and can be used for the father studies on this construct.

Introduction

In its multimodal nature, emotional intelligence (Smith & Johnson, 2016) is generally utilized in the explanation of adaptive interpersonal and intrapersonal emotional processes (St Amant & Angeli, 2019). The idea of the emotional intelligence was first presented by John Mayer and Peter Salovey (Keefer et al., 2018). They defined emotional intelligence as that type of interpersonal know-how, which embodies the capabilities of a person for realizing what he or she, and others around him or her, are feeling, including the knowledge of the differences between various emotional states, and using emotional knowledge in the regulation of their cognitions and behaviors. Under this paradigm, the construct includes the ability to control one's emotional states with an awareness of self, to develop personal emotional responses involving self-control, and to be endowed with an understanding of the effects of one's expressions on others with empathetic perception, besides raising both individual and collective spirits with competent handling of interpersonal relationships (Goleman, 2001). EI has also been described as the ability to observe, express, understand, control, and utilize the emotional construct (Kotsou et al., 2019). Emotional intelligence skills are those that assure maintenance of motivation and resilience in the face of difficulties and frustration; ability to regulate emotional conditions, behave empathetically, and show benevolence towards others (Baghianimoghadam et al., 2015).

Since Salovey and Mayer presented the concept of Emotional intelligence within the discourse of psychology in 2002, the construct has garnered equal weightage with other aspects of human experience, such as academic achievement, work success, psychological well-being, and marital harmony, according to Hurley et al., 2018. Such meta-analytic reviews over the last three decades revealed that emotional intelligence is a crucial theoretical and methodological construct in the context of bodily health and psychological well-being (Extremera, & F.Berrocal, 2016). This complex construct has three different frameworks: Mayer and Salovey's (2001) ability/intelligence model, Goleman's (1995) mixed model, and the trait model of EI (Petrides, 2001). Generally, these frameworks are defined as a set of skills, abilities, and dispositions concerning the perception, understanding, and the regulation of emotional responses in oneself and others (Bar-On & Parker, 2006). There are also various reliable and valid instruments to measure EI (Austin et al., 2004). Some of the limitations encountered in developing robust measures for EI include the inability to understand the fundamental theoretical constructs of EI (Brackett et al., 2011).

The most fundamental controversy, however, relating to the theoretical understanding of emotional intelligence considers it a set of abilities (Mayer et al., 2016) or rather a collection of emotional feelings, one which is eventually understood as a dispositional trait (Petrides, 2010, 2011). This variation in understanding has very much affected how measurement assessment strategies for emotional intelligence measurements are regarded.

Mayer et al. (2016) argue that for all intents and purposes, EI is a form of cognitive ability or mental structure manifested in behavior and problem-solving and can thus be measurably measured both in terms of accuracy and in relevance to particular situations. They further argue that therefore emotional intelligence should be tested in terms of performance-observed measurement as common practice holds in conventional measurement of cognitive ability. Any self-report of the individual's own emotional competency is always suspect. This is because the very bulk of research evidence indicates that people are hardly clever when it comes to judging their skill levels in emotion-related activity (Brackett et al., 2006; Paulhus et al., 1998). Of course, the self-reporting nature of emotions as "difficulties" is the basic constraint of this paradigm. These affective states are at once subtly nuanced and undoubtedly subject to sociocultural particularities. For instance, what exactly constitutes an "appropriate emotional response" in any situation? How does one really perceive the affect when watching other's behavior? In essence, building up of emotional ratings is clumsy in

the attempt to try using them for tests that are similar to those using quantitative or verbal ratings, especially where no taxonomy of emotional states has widespread acceptance (Colby et al., 1989). There is also the risk of measuring emotional ability as high-performance ability, losing any attention to usual behavior rather than measures of peak performance (Ackerman & Heggestad, 1997; Andrei et al., 2016). Emotional intelligence might be construed as emotional confidence: it is belief in one's capacity to control emotions (Galla & Wood, 2012; Kokkinos & Kipritsi, 2012). If so, then self-reports of emotional ability will likely be misleading, but trait measures may likely focus on beliefs partially based on successful recalls of emotion regulation. These then shape the performance in emotional competencies (Bandura, 1990, 1993; Hoffman & Schraw, 2009). Undeniably, perceptions of individual ability predict neither always nor totally behaviour but do shape the effort expended on tasks and eventually lead to learning and self-improvement (Chen & Firth, 2014; McEwen & Willis, 2011). In fact, although there is no full accuracy of the self-reporting of emotional competency, peoples' feelings regarding their ability in emotions might be a good predictor of their real-life emotional functionality.

A scale, known as the Schute Self-Report Emotional Intelligence (SSREI-33), was then developed building on inspiration from Salovey and Mayer's conceptual model. In 1998, Schutte et al. designed this scale, which has since been used by many researchers as a measure of EI among the younger population (Schutte et al., 2009). This is a very brief tool as it has only 33 items and has highly attracted researchers compared to other EI assessment instruments (Shi & Wang, 2007). However, Davies, among others have brought a question over the psychometric soundness of the SSREI-33 (Davies et al., 2010). To respond to such criticisms, Austin et al. supplemented the original list with eight items to arrive at the strengthened 41-item version that was capable of producing improved psychometric properties (Austin et al., 2004).

In an effort to establish whether it could be a better, quicker tool for assessing emotional intelligence, Davies et al., through a theoretical approach, evaluated the psychometric characteristics of the Schutte Self-Report Emotional Intelligence Test based on its short form. Building on such complex conceptualization of emotional intelligence as an inherent or "emotional self-efficacy", Davies et al. (2010) developed a brief self-report scale, comprised of 10 items adapted from Schutte's 33-item Emotional Intelligence Scale: the Brief Emotional Intelligence Scale, otherwise known as the BEIS-10 (Craparo et al., 2014; Schutte et al., 1998). The study culminates by removing conceptually insignificant and theoretically redundant items, and then developed a 10-item measure, all under five domains: appraisal of own emotions (that assesses individuals' ability to identify emotions within oneself and detect potential triggers that may provoke emotional change), appraisal of others' emotions (which tests the ability to understand other people's emotions through their non-verbal and verbal cues), regulation of one's own emotions (which assesses the perceived sense of control that an individual has over his emotions, as well as his competence to regulate affect by doing some activities), regulation of others' emotions (which measures the personal ability to provoke positive feeling among other people), and utilization of emotion (which investigates the person's ability to use positive emotions to aid in problem-solving; Davies et al., 2010). Abbreviation of Schutte's Emotional Intelligence Scale from 33 to 10 items represents the characteristic which saves the time for all participants. Increased application of the use of multiple instruments in psychological assessment, medical practice, clinical research, and related areas really stresses the importance of reducing the number of items when possible.

The emotional intelligence assessment tools are the methodologies used for behavioral pattern evaluations in psychological research. Now, there are various EQ examinations that are available in the market due to its perceived importance. These evaluation mechanisms

were originally designed outside Western societies. Most of these assessments require a large number of items to be responded and take up much time for implementation purposes. Examples of measures are the Bar-On Quotient Inventory with 133 statements, the Emotional Competence Inventory, which has 110 questions, and the Malaysian Emotional Intelligence Scale, which has 100 items. The larger the number of scale items, then the greater time to add in length for administration. Several Emotional Intelligence measurement tools have already been used in Pakistan for which appropriate reliability and validity had been established in the Pakistani context as well but some of them take too much time for administration. Shahzad et al. (2014) translated the short form of the "Trait Emotional Intelligence Scale" into Urdu language and subsequently established its psychometric properties based on assessment from 201 participants (TEIQue-SF; Petrides & Furnham, 2009). Apparently, adaptation and validation of the investigational tool will then be at the top of the priority list for handling cultural differences and ensuring conceptual integrity and validity of measurement across the cultural context (Bassnett, 2011, 2013; France, 2012; Huang & Wong, 2014; Hung & Wakabayashi, 2006). One major limitation of the emotional intelligence research in Pakistan was the unavailability of instruments in the native language, Urdu. The use of scales available only in foreign languages constituted the biggest sociocultural limitation to the proper assessment and rightful inference about the construct under research. The short-present study attempted to translate the Brief Emotional Intelligence Scale, BEIS-10, into the local dialect.

Methods

The current study was conducted in two different phases. The first phase of the study was consisting of the translation of the Brief Emotional Intelligence Scale (BEIS-10), and the second phase of the study was comprised of confirming the factor structure of the scale for Pakistani younger and older adults as well as assessing the psychometric properties of the scale such as internal consistency of the scale, convergent and discriminant validity of the Brief Emotional Intelligence Scale (BEIS-10).

Objectives

The study was conducted to meet the following objective:

- To translate the existing Brief Emotional Intelligence Scale (BEIS-10) into Urdu language using the standardized translation procedure.
- To confirm the factor structure of the (BEIS-10) for Pakistani younger and older adults.
- To find out the psychometric properties of the Brief Emotional Intelligence Scale (BEIS-10) translated Urdu version.

Brief Emotional Intelligence Scale (BEIS-10) (Davies et al, 2010).

The original developed scale by Davies et al (2010) was comprising of 10 items with 5-point Likert scale format (1= Strongly Agree; 2=Agree; 3= Neutral; 4= Disagree; 5=Strongly Disagree). The BEIS-10 comprising of 5 different domains named Appraisal of own emotions, Appraisal of others' emotions, Regulation of own emotions, Regulation of others' emotions and utilization of emotions. The internal consistency to the English version (BEIS-10) is $\alpha = .90$. The instrument was culturally and contextually adapted to align with the social norms and values of the local population. The Urdu language version was carefully translated to preserve the semantic accuracy of the original items while ensuring linguistic clarity and ease of understanding for the respondents.

Participants

A total of 501 Pakistani adults participated in the study, including 251 young adults with age range 18-35 years (M=*26.5*; SD=*1.47*) with 110 males (43.8%) and 141 females (56.2%), and 250 older adults with the age range 36-65 years (*M*=50.7; *SD*=2.07) including 141 males (56.4%) and 109 females (43.6%) by using convenient sampling strategy.

Procedure

The formal approval was taken from the higher authorities and Advanced Studies and Research Board (AS & RB) of the university. Following the approval, the Google form was developed to collect the data. The google form was designed in three different sections. The Section-I of the Google form was consisting of the informed consent section in which the written consent was taken from the participant and they were informed the purpose of the study. They were also assured that their data will be kept confidential and will only be used for the research. They were also informed that they were not forced to participate in the study they can left the study whenever they want. The Section-II of the google form was comprised of requested demographic information (age, gender, resident, monthly income). The section-III of the google form was consisting of the translated statements of the Brief Emotional Intelligence Scale (BEIS-10). The google form link was shared to the participants and the response was collected through the online survey method. The link of the form was shared through the different social media channels such as WhatsApp, Facebook, Instagram and through the SMS. The collected responses were analyzed by using Statistical Package for Social Sciences (SPSS, v 25).

Phase I: Translation of Brief Emotional Intelligence Scale (BEIS-10)

Without the authors' permission, it was not possible to carry out any kind of translation and adaptation procedure, so the permission was taken from the original author of the Brief Emotional Intelligence Scale. Following the permission, the translation process started that was completed by following four different steps (Brislin, 1970; Brislin, 1976; Brislin, 1980). The experts were selected based on the list of the selection criteria worked out by the International Test Commission (2017).

Step-1: Forward translation. It can be approached essentially through the cooperative effort of a group of competent professionals who are conversant in both linguistic systems and sociocultural frameworks (Brislin, 1980). The instrument was independently translated by two bilingual experts in psychology. Both the experts were duly informed of the contents of the instrument and purposes of the study besides the target population of the participants. In addition, the translators were instructed to identifying the components that were irrelevant to Pakistani culture and offering the best substitute and to convey the content as accurately as possible. The experts translated items with reference to the context, grammar and wording but the emphasis was given to the conceptual equivalence in order to provide common meaning and reasonable comparison between the original and translated material.

Step-2 Committee Approach: Following the completion of the two distinct Urdu translations, a group of field expert compared the structure, items, and instructions of the two Urdu translations with the original English version in this step. Additionally, experts searched for any unclear or inconsistent item in the translated version. Items from both translated versions that contain sociological, idiomatic, and intellectual elements of Pakistani culture were combined into one draft. The experts' suggestions were also taken into account.

Step-3: Backward translation. Backward translation is the key step in instrument translation; the reverse translation process was conducted for the semantic and contextual equivalence (John et al., 2006). The scale translated reversely by 3 professional linguists. These three experts were not involved in the primary conversion and had no hint of the original BEIS-10 to eliminate any kind of bias that could be there in the reverse translation.

Step-4: Committee Approach. A committee was formed to evaluate the back translated items of the BEIS-10. The committee was consisting of 4 members, including psychologists, sociologist, English linguist and PhD scholar in Psychology. The translated and original scale was presented to the committee members. The committee members assessed each item of

original English version and translated version. The scale was finalized with the satisfaction of all committee members collaboratively.

Step-5: pilot study. This step was consisting of piloting the study to check the understandability, difficulty and ambiguity of the items to the population. For the pilot study, 20 subjects were conveniently selected along with an equal split in gender. The subjects were explained the purpose of the study. The Urdu translated version of the scale was administered to the subjects after obtaining their written consent. They were instructed to peruse the guidelines carefully. Participants were asked to underline when they felt ambiguity at any point. Participants did not raise any concerns about vagueness of any kind regarding translation. Participants could clearly understand the conceptual meaning of each and every item and ambiguity was not observed. Reportedly, it took the respondents around 7 to 10 minutes to complete the scale.

Results

Table 1. *Descriptive Statistics of Demographic Characteristics of Sample (N=501)*

Variables	*Younger Adults N=251*	*Older Adults N=250*
	f (%)	*f (%)*
Age		
18-35 Years	251 (50.1)	-
36-65 Years	-	250 (49.9)
Gender		
Male	110 (43.8)	141 (56.4)
Female	141 (56.2)	109 (43.6)
Education		
Matric	7 (2.8)	15 (6.0)
Intermediate	33 (13.1)	43 (17.2)
Graduation	123 (49.0)	91 (36.4)
Post-Graduation	87 (34.7)	90 (36.0)
PhD	1 (0.4)	11 (4.4)
Marital Status		
Married	78 (31.1)	199 (79.6)
Unmarried	173 (68.9)	51 (20.4)
Residence		
Urban Areas	230 (91.6)	214 (85.6)
Rural Areas	21 (8.4)	36 (14.4)
Monthly Income		
Less than 29,999	23 (9.2)	2 (8.0)
30,000-49,000	40 (15.9)	27 (10.8)
50,000-69,000	57 (22.7)	72 (28.8)
70,000-89,000	67 (26.7)	87 (34.8)
90,000 or above	64 (25.5)	62 (34.8)

The table 1 indicates the descriptive statistics of the demographic characteristics of young and older adults.

Table 2. *Item-total correlation of Brief Emotional Intelligence Scale for young and older Adults (N =501)*

Items	1	2	3	4	5	6	7	8	9	10
1	...	$.44^{**}$	$.18^{**}$	$.12^{**}$	$.15^{**}$	$.10^{*}$	$.07$	$.14^{**}$	$.17^{**}$	$.16^{**}$
2		...	21^{**}	$.25^{**}$	$.15^{**}$	$.14^{**}$	$.04$	$.16^{**}$	$.06$	$.14^{**}$
3			...	$.58^{***}$	$.17^{**}$	$.13^{**}$	$.17^{**}$	$.28^{**}$	$.19^{**}$	$.22^{**}$

4				...	.21**	.24**	.19**	.28**	.18**	.23**
5					...	13**	.16**	.20**	.20**	.21**
6						...	32**	.16**	.13**	.28**
7							...	.37**	.24**	.16**
8								...	.27**	.27**
9									...	.27**
10										...
M	1.98	2.13	2.46	2.51	2.52	2.05	2.53	2.37	2.27	2.27
SD	*.78*	*.95*	*1.01*	*1.07*	*.99*	*.86*	*1.07*	*.99*	*.92*	*.84*

P<.001, p<.01; p<.05

Note: M=Mean; SD= Standard Deviation

The results of table 2 indicates the intercorrelation, mean and standard deviation of the Brief Emotional intelligence Scale (BEIS-10) Urdu version.

Phase 2: ***Confirmation of Factor Structure and Assessing the Psychometric Properties of the Brief Emotional Intelligence Scale (BEIS-10)***

Confirmatory Factor Analysis: The Confirmatory Factor Analysis (CFA) of the scale was carried out to confirm the factor structure of the scale (BEIS-10) Urdu Version. The sample for CFA was obtained from 501 participants including 251 young adults and 250 older adults from Jhang District. The convergent and discriminant validity was also assessed along with internal consistency of the scale to validate the translated version of the (BEIS-10) psychometrically. The Finding of the CFA support that the translated version of the scale is equally applicable and valid for Pakistani young and older adults. Visual presentation of its items with their factor loadings and table of model fit indices is given below.

Figure 1: *CFA Model for Brief Emotional Intelligence Scale (BEIS-10)*

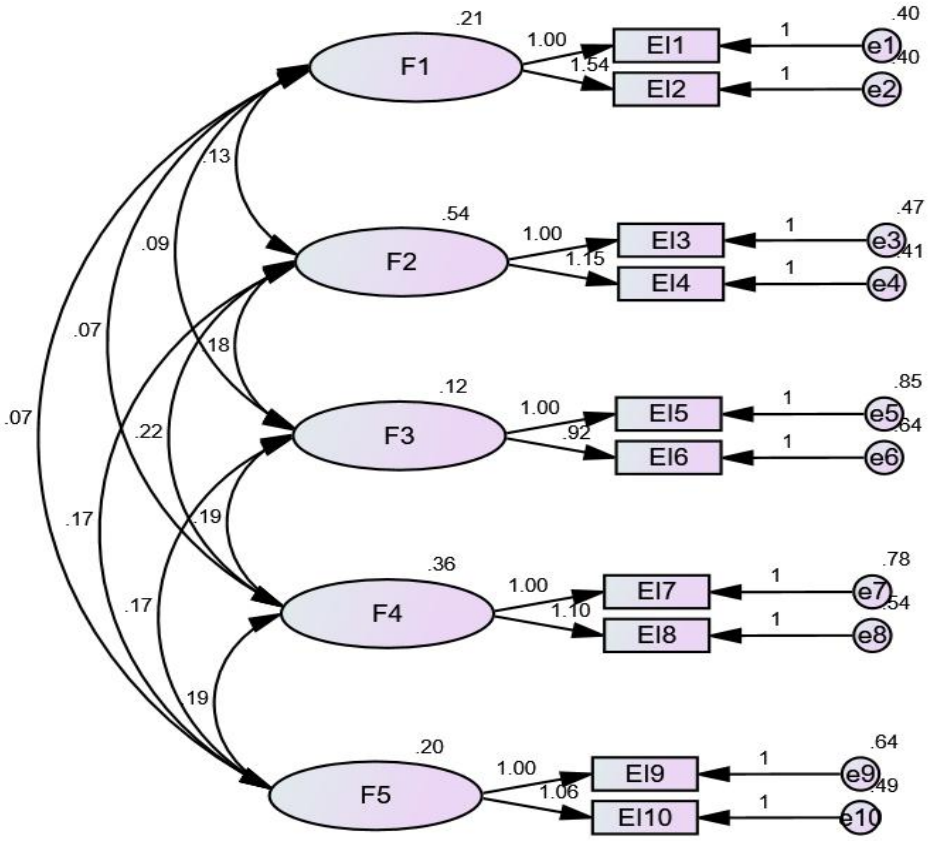

Figure1 shows the items corresponding to the scale as well as obtained factor loadings of each item in the respective dimension. Factor loadings for Brief Emotional Intelligence Scale (BEIS-10) Urdu version is ranged from = .92 to 1.54. All items have factor loadings more than .60 and are in excellent range (Field, 2009)

Table 4. *Confirmatory Factor Analysis of Brief Emotional Intelligence Scale (N=501)*

	χ 2 (df)	NFI	IFI	TLI	CFI	RMSEA
Model-1	2.79	.92	.94	.89	.94	.05

Note: NFI= Normed Fit Indices; IFI= Incremental Fit Indices; TLI= Tucker Lewis Index; CFI= Comparative Fit Indices; RMSEA= Root Mean Square Error of Approximation

Table 4 represents the model fit indices of Brief Emotional Intelligence Scale (BEIS-10) Urdu version. The results of the table 4 indicates the model fit indices $\chi 2/(df) = 2.79$ had with values of NFI= .92, CFI = .94, IFI = .94, TLI= .89 and RMSEA = .05. The value of the model indicates that the model is good fit.

Table 5. *Descriptive Statistics of Brief Emotional Intelligence Scale and its subscales (N=501)*

Variables	k	M (SD)	α
Brief Emotional Intelligence Scale	10	23.08 (5.06)	.72
Appraisal of own emotions	2	4.11 (1.46)	.59
Appraisal of others' emotions	2	4.97 (1.84)	.74
Regulation of own emotions	2	4.56 (1.39)	.23
Regulation of others' emotions	2	4.90 (1.70)	.54
Utilization of emotions	2	4.53 (1.40)	.42

Note: *k* = Number of items; *M* = Mean, *SD* = Standard Deviation, *α* = Cronbach's alpha

The result of the table showed the internal consistency, mean and standard deviation of the Brief Emotional Intelligence Scale and its subscales.

Table 6. *The Psychometric Properties (AVE and Discriminant Validity) of the Brief Emotional Intelligence Scale (BEIS-10) Urdu version*

Construct	CR	AVE	√AVE	1	2	3	4	5
1- Appraisal of own emotions	.73	.52	.72	.67***				
2-Appraisal of others' emotions	.74	.69	.83	.38**	.76***			
3-Regulation of own emotions	.81	.58	.76	.55***	.69***	.36***		

4-Regulation of others' emotions	.70	.78	.88	.26**	.50***	.90***	.61***	
5-Utilization of emotions	.79	.88	.94	.34**	.52***	1.09***	.72***	.52***

P<.001; p<.01

Construct validity and reliability of the Urdu version of the Brief Emotional Intelligence Scale (BEIS-10) were assessed using Composite Reliability (CR), Average Variance Extracted (AVE), and discriminant validity indicators. As shown in Table 6, all five subscales demonstrated acceptable internal consistency, with CR values ranging from .70 to .81, exceeding the recommended threshold of .70 (Hair et al., 2019). The AVE values ranged from .52 to .88, meeting the minimum criterion of .50 for convergent validity (Fornell & Larcker, 1981). The square root of AVE (√AVE) for each construct was higher than its correlations with other constructs, supporting adequate discriminant validity. The √AVE for "Appraisal of Own Emotions" was .72, which exceeded its correlations with other constructs (ranging from .26 to .67). However, a high correlation (1.09) was observed between "Utilization of Emotions" and "Regulation of Own Emotions," which may indicate potential multicollinearity or overlapping constructs requiring further investigation.

Overall, the Urdu version of BEIS-10 demonstrated satisfactory levels of reliability, convergent validity, and discriminant validity, indicating that it is a psychometrically sound instrument for assessing emotional intelligence in the Pakistani context.

Discussion

The emotional intelligence is a set of person's abilities that play a role in accurate appraisal and expression of emotion in oneself and in others as well as the effective regulation of emotion in self and others. It also includes the use of feelings to motivate, plan, and achieve in one's life (Salovey & Mayer, 1990) so, emotional regulation, emotional experiences and emotional expression are deeply influenced by sociocultural norms, and using tools that are not culturally adapted can lead to biased or invalid results (Van de Vijver & Tanzer, 2004). In particular, there is a dire need for an emotional intelligence scale in the Urdu language to capture the emotional constructs as understood and practiced within the Pakistani context, where emotional restraint, indirect communication, and collectivist values are more prominent (Khan & Ullah, 2019). So, the research was planned to translate and validate the Brief Emotional intelligence scale for young and older adults in Pakistani culture. The first objective of the study was to translate the Brief Emotional Intelligence Emotional Intelligence (BEIS-10) in Urdu Language. The second objective of the study was to investigate the psychometric properties of the scale the result of the study also indicated that the translated version of this scale is convergently and discriminately valid and reliable. The Urdu BEIS-10 scale had adequate overall internal consistency, α = .72, suggesting that the overall scale was consistently and reliably measuring emotional intelligence in the Pakistani population. Consistent with earlier findings for the English version, α = .90, this is reported as being highly reliable. However, subscale analysis showed mixed levels of internal consistency. The appraisal of others' emotions appeared to be very reliable with α = .74. Thus, this seems to be a well-represented aspect of emotional intelligence for the Urdu version. Regulation of own emotions, on the other hand, had an internal consistency level of α = .23, which was very low and indicated certain issues with those items in the Pakistani context. It suggests the complexity of cross-cultural measurement on emotional intelligence: a varying degree of reliability coefficients among different subscales of a test. Perhaps some aspects of

emotional intelligence, like emotion regulation in self, have different conceptualizations or communication within Pakistani culture than it would be within Western contexts wherein they were developed. The demographically diverse sample of the study-both the younger adults (18-35 years) and older adults (36-65 years)-and with a good balance of gender representation also contribute to making the findings more generalizable to the Pakistani adult population. Of course, sample characteristics being predominantly urban and educated should be understood while interpreting the findings.

Implications

This study aimed to translate and validate the Brief Emotional Intelligence Scale (BEIS-10) into the Urdu language to make it suitable for use in the Pakistani cultural context. The absence of a culturally adapted and standardized Urdu version previously limited accurate assessment of emotional intelligence in local populations. The English version, developed in a Western context, may not fully capture the emotional expressions and social dynamics of Pakistani individuals. Through a rigorous process of translation and validation, the Urdu version of BEIS-10 was developed as a reliable and valid tool for use by psychologists, counselors, and mental health professionals. This version will enable professionals to assess emotional intelligence more effectively, identify emotional instability, and design appropriate interventions. Additionally, it provides a strong foundation for future research on emotional intelligence in various domains such as mental health, interpersonal relationships, workplace performance, and academic success within Pakistan.

Limitations & Recommendations

1. This sample was predominantly of urban, high education and may limit generalization of findings toward the rural population or even to less-educated persons in Pakistan translation can be provided from the uneducated and low educated people.
2. The data was collected through the google form and due to internet connectivity, it was difficult to get response so for the next study printed survey questionnaire can be used for the accurate response of the participants.
3. Just like all self-report scales, the BEIS-10 has several potential biases based on social desirability and lack of awareness on their part.

Conclusion

The Urdu adaptation of the Brief Emotional Intelligence Scale (BEIS-10) is a prerequisite step for making this instrument usable in Pakistani populations. Appropriate internal consistency of the scale proposes its utility for the assessment of emotional intelligence in Pakistan. In the future research studies, these limitations should be overcome by sampling diverse populations from Pakistan. For the case of the quantitative method, further psycho-metric analyses should include factor analyses and convergent/divergent validity studies to make the evidential basis of Urdu BEIS-10 further enhanced. Therefore, the Urdu BEIS-10 holds promise for use as a short measure of emotional intelligence in Pakistan and would be recommended to undergo further validation as well as adaptation to ascertain its effectiveness in all aspects of emotional intelligence in the Pakistani cultural context.

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