

Research Articles

Mindfulness: Age and Gender Differences on a Bosnian Sample

Sabina Alispahic*^a, Enedina Hasanbegovic-Anic^a

[a] Department of Psychology, Faculty of Philosophy, University of Sarajevo, Sarajevo, Bosnia and Herzegovina.

Abstract

The goal of this research was to examine age and gender differences in mindfulness on Bosnian general population. The study was conducted on a sample of 441 participants from the general population, from twelve cities in Bosnia and Herzegovina. As a measure of mindfulness we used Five Factor Mindfulness Questionnaire. Results showed that older participants' scores were higher than for younger participants for all aspects of mindfulness. There was found a statistically significant difference between the three age groups on the subscales of Acting with awareness $F(2, 435) = 7.39, p < .01$ and of Non-judging of inner experience $F(2, 428) = 5.67, p < .01$. We found statistically significant difference for the Acting with awareness between 20-32 age group ($M = 28.57, SD = 5.66$) and 33-49 age group ($M = 31.01, SD = 5.00, t(292) = -3.91, p < .001$), and between 20-32 age group and 50+ group ($M = 30.14, SD = 5.86, t(290) = -2.32, p < .05$). Also, there was a significant difference for the Non-judging between 20-32 age group ($M = 24.77, SD = 5.80$) and 33-49 age group ($M = 26.65, SD = 5.09, t(288) = -2.94, p < .01$), and between 20-32 age group and 50+ group ($M = 26.49, SD = 4.90, t(287) = -2.71, p < .05$). According to the t-test results, there was statistically significant gender difference between the subscales Observing ($t(432) = -2.259, p < .05$) and Acting with awareness ($t(432) = 2.197, p < .05$), women scored higher than men on the subscale Observing, while men exhibited higher scores on the subscale Acting with awareness. Results of this research showed that there were found significant age and gender differences for some aspects of mindfulness in the sample of Bosnian general population.

Keywords: mindfulness, age, gender, differences

Psychological Thought, 2017, Vol. 10(1), 155–166, doi:10.5964/psyct.v10i1.224

Received: 2017-01-14. Accepted: 2017-03-02. Published (VoR): 2017-04-28.

Handling Editors: Marius Drugas, University of Oradea, Oradea, Romania; Stanislava Stoyanova, South-West University "Neofit Rilski", Blagoevgrad, Bulgaria

*Corresponding author at: Department of Psychology, Faculty of Philosophy, Franje Rackog 1, 71000 Sarajevo, Bosnia. E-mail: sabina_alispahic@hotmail.com



This is an open access article distributed under the terms of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/3.0>), which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

Mindfulness can be defined as the degree of awareness that is achieved by purposefully paying attention to the present moment, without judging it (Kabat-Zinn, 1994). Since the launch of the first empirical research conducted on this topic (Kabat-Zinn, 1982) numerous studies have shown the positive effects of increased mindfulness - on life- satisfaction, vitality, self-esteem, empathy, optimism, integrity, or positive affect – and its contribution to reducing the difficulties with emotional dysregulation, depression, neuroticism, rumination, social anxiety, and wandering thoughts (Brown & Ryan, 2003; Dekeyser, Raes, Leijssen, Leysen, & Dewulf, 2008; Keng, Smoski, & Robins, 2011; Rasmussen & Pidgeon, 2011; Thompson & Waltz, 2007).

The topic of age-differences in mindfulness in general population has received little attention in research (e.g. McCracken, Gauntlett-Gilbert, & Vowles, 2007; Shapiro, Brown, & Biegel, 2007). According to Sturgess (2012), the strongest research with implications about mindfulness and gender differences was conducted by Mogilner, Kamvar, and Aaker (2011), who have found a positive relationship between age and participants' focus on the

present. Authors suggested that “as people get older, they become more present-focused” (Mogilner, Kamvar, & Aaker, 2011, p. 399).

There is also very little research looking at whether males and females report similar or different levels of mindfulness. In most of the existing studies gender differences in mindfulness are not found (Brown & Ryan, 2003; Catak, 2012; De Petrillo, Kaufman, Glass, & Arnkoff, 2009; Feldman, Hayes, Kumar, Greeson, & Laurenceau, 2007; MacKillop & Anderson, 2007; Malcoun, 2008). But, there is some research about gender differences on emotional intensity showing that women generally experience both more positive and negative emotions (e.g. Diener, Sandvik, & Larsen, 1985).

Mindfulness has not been the subject of empirical research in Bosnia and Herzegovina, although it is applied as a technique in psychotherapy practice. Due to the recent war, transition period, poverty, unemployment, poor socio-economic status, people from Bosnian general population are usually focused on events in the past or are burdened by concern for the future, which means that usually a large number of Bosnian residents are not aware of the present moment, which is at the core of mindfulness. Awareness of the present provides insight into persons emotional state, unmet needs, and thus the awareness of own responsibility and possible choices a person can make to improve the quality of life.

Due to the limited research that has been conducted in this area, the goal of this study was to examine age and gender differences in mindfulness on a Bosnian sample. We were interested in mindfulness as a specific type of attention that is non-judgmentally focused on the present moment.

Since past research has shown that older adults have a greater tendency to focus on the present moment (Mogilner et al., 2011; Sturges, 2012), our prediction is that older participants in Bosnian sample will have higher level of mindfulness. We also hypothesize that females will show higher levels of mindfulness than males, according to the results of previous research (Bryant, 2003; Tamres, Helgeson, & Janicki, 2002).

Method

Participants and Design

The study was conducted on a sample of 441 participants from Bosnian general population (213 men and 228 women), from twelve cities in Bosnia and Herzegovina. The age range of participants was from 18 to 65 years, and the average age was $M = 39.9$ ($SD = 13.33$). We used a cross-sectional design in which we tested age differences in mindfulness between young (20-32), middle-aged (33-49) and older (50+) participants using one-way ANOVA.

Instruments

Five Factor Mindfulness Questionnaire (FFMQ) was developed by Baer, Smith, Lykins, et al. (2008). FFMQ measures five components of mindfulness: *observing* (“I notice the aromas of things”), *describing* (“I am good at finding words to describe my feelings”), *acting with awareness* (“I find myself doing things without paying attention”), *nonjudging of inner experience* (“I think some of my emotions are bad and or inappropriate and I should not feel them”), and *nonreactivity to inner experience* (“I perceive my feelings and emotions without having to react to them”). Participants give answer on 39 items on a 5-point Likert scale, ranging from 1 (very rarely or never true) to 5 (very often or always true). Baer et al. (2008) found an acceptable level of internal

consistency within each of the five subfactors, with alpha coefficients ranging from .75 to .91. Alpha coefficients for Bosnian version of FFMQ (see [Appendix](#)) that we have used in this research were also satisfactory, ranging from .68 to .84.

Procedure

In collection of data we had assistance of psychology students who asked persons they know from general population (their friends, neighbours and family members) to complete FFMQ and a social-demographic questionnaire. Each student was asked to find eight persons from each age group of both sexes. Participation in the survey was voluntary and anonymous.

Results

According to the results in [Table 1](#), older participants (33-49 and 50+ age groups) scores were higher than for younger participants for all aspects of mindfulness.

Table 1

Descriptive Statistics for FFMQ Subscales for Three Age Groups

Scale	Age group	N	M	SD	Min	Max
FFMQ_total	20-32	147	127.86	15.09	90.00	167.00
	33-49	140	130.89	13.58	84.00	168.00
	50+	140	130.46	15.32	98.00	172.00
	Total	427	129.70	14.72	84.00	172.00
Observing	20-32	149	24.36	5.64	11	38
	33-49	146	22.90	5.06	8	37
	50+	143	23.10	6.14	10	38
	Total	438	23.46	5.66	8	38
Describing	20-32	149	28.53	6.07	8	40
	33-49	146	28.96	5.32	15	40
	50+	143	28.91	5.68	12	40
	Total	438	28.80	5.69	8	40
Acting with awareness	20-32	148	28.57	5.65	15	40
	33-49	146	31.01	5.00	16	40
	50+	144	30.14	5.85	17	40
	Total	438	29.90	5.59	15	40
Nonjudging	20-32	148	24.77	5.80	12	39
	33-49	142	26.65	5.09	14	39
	50+	141	26.49	4.90	14	39
	Total	431	25.95	5.35	12	39
Nonreactivity	20-32	149	21.87	4.52	7	35
	33-49	144	21.39	4.57	7	31
	50+	144	21.90	4.47	8	33
	Total	437	21.72	4.52	7	35

For the total score on FFMQ there was no significant age difference $F(2, 426) = 1.801, p = 0.166$. There was statistically significant difference between the three age groups on subscales Acting with awareness $F(2, 435) =$

7.39, $p < .01$ and Nonjudging of inner experience $F(2, 428) = 5.67$, $p < .01$ (Table 2). Although there was statistically significant difference on this subscales, the amount of this difference between groups was small (eta-squared for both subscales was $\eta^2 = 0.03$). These results showed that in general older participants scored higher on these scales (Table 1).

Table 2

Results of ANOVA for FFMQ in Three Age Groups

Scale	Sum of Squares	df	Mean Square	F	p
FFMQ_total	777.827	2, 426	388.913	1.801	.166
Observing	184.524	2, 437	92.262	2.910	.056
Describing	16.230	2, 437	8.115	.250	.779
Acting with awareness	449.401	2, 437	224.701	7.391	.001
Nonjudging	317.557	2, 430	158.779	5.672	.004
Nonreactivity	23.764	2, 436	11.882	.581	.560

We also calculated Tukey HSD post hoc test for multiple comparisons of age groups (Table 3). Results suggested that there was statistically significant difference for the subscale *Acting with awareness* between 20-32 age group ($M = 28.57$, $SD = 5.66$) and 33-49 age group ($M = 31.01$, $SD = 5.00$, $p < .001$), and between 20-32 age group and 50+ group ($M = 30.14$, $SD = 5.86$, $p < .05$). Also, there was a significant difference for the subscale *Nonjudging* between 20-32 age group ($M = 24.77$, $SD = 5.80$) and 33-49 age group ($M = 26.65$, $SD = 5.09$, $p < .01$), and between 20-32 age group and 50+ group ($M = 26.49$, $SD = 4.90$, $p < .05$).

Table 3

Tukey HSD Post Hoc Test for FFMQ Age Differences

Dependent Variable	Age (I)	Age (J)	Mean Difference (I-J)	Std. Error	p
FFMQ_total	20-32	33-49	-3.02857	1.73531	.190
		50+	-2.60714	1.73531	.291
	33-49	20-32	3.02857	1.73531	.190
		50+	.42143	1.75634	.969
	50+	20-32	2.60714	1.73531	.291
		33-49	-.42143	1.75634	.969
Observing	20-32	33-49	1.458	.656	.068
		50+	1.258	.659	.138
	33-49	20-32	-1.458	.656	.068
		50+	-.201	.662	.951
	50+	20-32	-1.258	.659	.138
		33-49	.201	.662	.951
Describing	20-32	33-49	-.429	.664	.795
		50+	-.379	.667	.837
	33-49	20-32	.429	.664	.795
		50+	.050	.671	.997
	50+	20-32	.379	.667	.837
		33-49	-.050	.671	.997

Dependent Variable	Age (I)	Age (J)	Mean Difference (I-J)	Std. Error	p
Acting with awareness	20-32	33-49	-2.439*	.643	.000
		50+	-1.565*	.645	.042
	33-49	20-32	2.439*	.643	.000
		50+	.875	.648	.368
	50+	20-32	1.565*	.645	.042
		33-49	-.875	.648	.368
Nonjudging	20-32	33-49	-1.885*	.622	.007
		50+	-1.719*	.623	.017
	33-49	20-32	1.885*	.622	.007
		50+	.166	.629	.963
	50+	20-32	1.719*	.623	.017
		33-49	-.166	.629	.963
Nonreactivity	20-32	33-49	.477	.528	.639
		50+	-.037	.528	.997
	33-49	20-32	-.477	.528	.639
		50+	-.514	.533	.600
	50+	20-32	.037	.528	.997
		33-49	.514	.533	.600

In Table 4 we presented the results of t-test for examining gender differences for FFMQ. According to the results, there was statistically significant gender difference for the subscale Observing ($t(432) = -2.259, p < .05$) and for the subscale Acting with awareness ($t(432) = 2.197, p < .05$). Women scored higher than man on the subscale Observing, while men had higher scores on the subscale Acting with awareness.

Table 4

Results of t-Test: Gender Differences for FFMQ

Subscale	Gender	N	M	SD	t	df	p	ΔM	$SE\Delta_M$
Observing	Male	208	22.78	5.687	-2.259	432	.024	-1.221	.541
	Female	226	24.00	5.568	-2.257	427.345	.025	-1.221	.541
Describing	Male	207	28.48	5.513	-1.020	432	.308	-.561	.550
	Female	227	29.04	5.911	-1.023	431.775	.307	-.561	.548
Acting with awareness	Male	207	30.50	5.420	2.197	432	.029	1.176	.535
	Female	227	29.32	5.701	2.202	431.242	.028	1.176	.534
Nonjudging	Male	204	26.27	5.431	.999	425	.318	.517	.517
	Female	223	25.76	5.252	.998	418.699	.319	.517	.518
Nonreactivity	Male	206	21.69	4.862	-.239	431	.811	-.104	.434
	Female	227	21.79	4.169	-.237	405.892	.813	-.104	.437
FFMQ_total	Male	200	129.6450	14.23877	-.063	421	.950	-.09043	1.44450
	Female	223	129.7354	15.34519	-.063	420.506	.950	-.09043	1.43863

Discussion

According to the results of this research, we found that older participants' scores on FFMQ were higher than for younger participants. Results also showed that there was small but statistically significant difference for the

subscales Acting with awareness and Nonjudging of inner experience for 20-32 and 33-49 age groups, and between 20-32 and 50+ age groups.

Results reflect previous research suggesting that older adults demonstrate a higher degree of emotional control (Gross et al., 1997), as well as a greater tendency to focus on the present moment (Mogilner et al., 2011; Sturges, 2012). Possible explanation for our results concerning the age differences is maturational change/developmental interpretation which posits that as individuals age, they develop increasingly adapt ways of managing their emotions, and therefore are less judging about themselves and others. It means that older adults are able to be more present “here and now”, because they are not interrupted by intensity of their emotions. This is also supported by the results of a longitudinal study of 2.704 participants in four generations of families (Charles, Reynolds, & Gatz, 2001) where they found that negative affect decreased with age, and that older people had a tendency to regulate their emotions more effectively. Savouring is another psychological construct that can be used to explain mindfulness (Sturges, 2012): because older adults have greater tendency to savour the moment, control emotions, and remain focussed on the present, they tend to be more mindful, which can be one of explanations for our results.

In this research we also wanted to examine gender differences in mindfulness. Results of t-test showed that there was small but statistically significant gender difference for the subscales Observing, where females scored higher than men, and Acting with awareness, where males had higher scores than their counterparts. This result is consistent with previous data (for example, Sturges, 2012). Gender differences could be explained with different cognitive functioning of females and males. According to the previous research, women in general are much better in observing details than men, and also in multitasking - doing several things at the same time, while men in general having a tendency to focus on one task at the time, and be more aware while doing it (Stoet, O'Connor, Conner, & Laws, 2013).

Our study was the preliminary research about age and gender differences in mindfulness in Bosnia and Herzegovina, so we hope that it will be only the beginning of empirical research about this topic. This study also has some limitations. For example, we collected self-report measures of mindfulness. Despite this, our study showed for the first time in our country some important evidence about age and gender differences in mindfulness that should be considered in future research. Our results revealed that in Bosnian general population, older adults were more mindful and that there were gender differences in mindfulness. These results provide basis for more extensive future research about mindfulness not only in general but also in clinical population.

Funding

The authors have no funding to report.

Competing Interests

The authors have declared that no competing interests exist.

Acknowledgments

We are grateful to our dear colleagues from Department of psychology, Aida Muheljac, Nina Hadziahmetovic and Denita Tuce for their help in preparing the final manuscript of this paper.

References

- Baer, R. A., Smith, G. T., Hopkins, J., Krietemeyer, J., & Toney, L. (2006). Using self-report assessment methods to explore facets of mindfulness. *Assessment, 13*(1), 27-45. doi:10.1177/1073191105283504
- Baer, R. A., Smith, G. T., Lykins, E., Button, D., Krietemeyer, J., Sauer, S., . . . Williams, J. M. G. (2008). Construct validity of the Five Facet Mindfulness Questionnaire in meditating and nonmeditating samples. *Assessment, 15*(3), 329-342. doi:10.1177/1073191107313003
- Brown, K. W., & Ryan, R. M. (2003). The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology, 84*(4), 822-848. doi:10.1037/0022-3514.84.4.822
- Bryant, F. B. (2003). Savoring Beliefs Inventory (SBI): A scale for measuring beliefs about savouring. *Journal of Mental Health, 12*(2), 175-196. doi:10.1080/0963823031000103489
- Catak, P. D. (2012). The Turkish version of the Cognitive and Affective Mindfulness Scale-Revised. *Europe's Journal of Psychology, 8*(4), 603-619. doi:10.5964/ejop.v8i4.436
- Charles, S. T., Reynolds, C. A., & Gatz, M. (2001). Age-related differences and change in positive and negative affect over 23 years. *Journal of Personality and Social Psychology, 80*(1), 136-151. doi:10.1037/0022-3514.80.1.136
- Dekeyser, M., Raes, F., Leijssen, M., Leysen, S., & Dewulf, D. (2008). Mindfulness skills and interpersonal behaviour. *Personality and Individual Differences, 44*(5), 1235-1245. doi:10.1016/j.paid.2007.11.018
- De Petrillo, L. A., Kaufman, K. A., Glass, C. R., & Arnkoff, D. B. (2009). Mindfulness for long-distance runners: An open trial using Mindful Sport Performance Enhancement (MSPE). *Journal of Clinical Sport Psychology, 3*(4), 357-376. doi:10.1123/jcsp.3.4.357
- Diener, E., Sandvik, E., & Larsen, R. J. (1985). Age and sex effects for emotional intensity. *Developmental Psychology, 21*(3), 542-546. doi:10.1037/0012-1649.21.3.542
- Feldman, G., Hayes, A., Kumar, S., Greeson, J., & Laurenceau, J.-P. (2007). Mindfulness and emotion regulation: The development and initial validation of the Cognitive and Affective Mindfulness Scale-Revised (CAMS-R). *Journal of Psychopathology and Behavioral Assessment, 29*, 177-190. doi:10.1007/s10862-006-9035-8
- Gross, J. J., Carstensen, L. L., Pasupathi, M., Tsai, J., Skorpen, C. G., & Hsu, A. Y. C. (1997). Emotion and aging: Experience, expression, and control. *Psychology and Aging, 12*(4), 590-599. doi:10.1037/0882-7974.12.4.590
- Kabat-Zinn, J. (1982). An outpatient program in behavioural medicine for chronic Pain patients based on the practice of mindfulness meditation: Theoretical considerations and preliminary results. *General Hospital Psychiatry, 4*(1), 33-47. doi:10.1016/0163-8343(82)90026-3
- Kabat-Zinn, J. (1994). *Wherever you go. There you are: Mindfulness meditation in everyday life*. New York, NY, USA: Hachette Books.
- Keng, S.-L., Smoski, M. J., & Robins, C. J. (2011). Effects of mindfulness on psychological health: A review of empirical studies. *Clinical Psychology Review, 31*(6), 1041-1056. doi:10.1016/j.cpr.2011.04.006

- Mackillop, J., & Anderson, E. J. (2007). Further psychometric validation of the Mindful Attention Awareness Scale (MAAS). *Journal of Psychopathology and Behavioral Assessment*, 29(4), 289-293. doi:10.1007/s10862-007-9045-1
- Malcoun, E. (2008). *Unpacking mindfulness: Psychological processes underlying the health benefits of a mindfulness-based stress reduction program* (Doctoral thesis, Bryn Mawr College, PA, USA). Available from <http://search.proquest.com/docview/288102215>
- McCracken, L. M., Gauntlett-Gilbert, J., & Vowles, K. E. (2007). The role of mindfulness in a contextual cognitive-behavioral analysis of chronic pain-related suffering and disability. *Pain*, 131(1-2), 63-69. doi:10.1016/j.pain.2006.12.013
- Mogilner, C., Kamvar, S. D., & Aaker, J. (2011). The shifting meaning of happiness. *Social Psychological & Personality Science*, 2(4), 395-402. doi:10.1177/1948550610393987
- Rasmussen, M. K., & Pidgeon, A. M. (2011). The direct and indirect benefits of dispositional mindfulness on self-esteem and social anxiety. *Anxiety, Stress, and Coping*, 24(2), 227-233. doi:10.1080/10615806.2010.515681
- Shapiro, S. L., Brown, K. W., & Biegel, G. M. (2007). Teaching self-care to caregivers: Effects of Mindfulness-Based Stress Reduction on the mental health of therapists in training. *Training and Education in Professional Psychology*, 1(2), 105-115. doi:10.1037/1931-3918.1.2.105
- Stoet, G., O'Connor, D. B., Conner, M., & Laws, K. R. (2013). Are women better than men at multi-tasking? *BMC Psychology*, 1, Article 18. doi:10.1186/2050-7283-1-18
- Sturgess, M. A. (2012). *Psychometric validation and demographic differences in two recently developed trait mindfulness measures* (Unpublished master's thesis, Victoria University of Wellington, Wellington, New Zealand).
- Tamres, L. K., Helgeson, V. S., & Janicki, D. (2002). Sex differences in coping behaviour: A meta-analytic review and an examination of relative coping. *Personality and Social Psychology Review*, 6(1), 2-30. doi:10.1207/S15327957PSPR0601_1
- Thompson, B. L., & Waltz, J. (2007). Everyday mindfulness and mindfulness meditation: Overlapping constructs or not? *Personality and Individual Differences*, 43(7), 1875-1885. doi:10.1016/j.paid.2007.06.017

Appendix: English and Bosnian Version of the FFMQ

English version

Please rate each of the following statements using the scale provided. Write the number in the blank that best describes your own opinion of what is generally true for you.

1	2	3	4	5
Never or very rarely	Rarely true	Sometimes	Often	Very often or always true

- ___ 1. When I'm walking, I deliberately notice the sensations of my body moving.
- ___ 2. I'm good at finding words to describe my feelings.
- ___ 3. I criticize myself for having irrational or inappropriate emotions.
- ___ 4. I perceive my feelings and emotions without having to react to them.
- ___ 5. When I do things, my mind wanders off and I'm easily distracted.
- ___ 6. When I take a shower or bath, I stay alert to the sensations of water on my body.
- ___ 7. I can easily put my beliefs, opinions, and expectations into words.
- ___ 8. I don't pay attention to what I'm doing because I'm daydreaming, worrying, or otherwise distracted.
- ___ 9. I watch my feelings without getting lost in them.
- ___ 10. I tell myself I shouldn't be feeling the way I'm feeling.
- ___ 11. I notice how foods and drinks affect my thoughts, bodily sensations, and emotions.
- ___ 12. It's hard for me to find the words to describe what I'm thinking.
- ___ 13. I am easily distracted.
- ___ 14. I believe some of my thoughts are abnormal or bad and I shouldn't think that way.
- ___ 15. I pay attention to sensations, such as the wind in my hair or sun on my face.
- ___ 16. I have trouble thinking of the right words to express how I feel about things
- ___ 17. I make judgments about whether my thoughts are good or bad.
- ___ 18. I find it difficult to stay focused on what's happening in the present.
- ___ 19. When I have distressing thoughts or images, I "step back" and am aware of the thought or image without getting taken over by it.
- ___ 20. I pay attention to sounds, such as clocks ticking, birds chirping, or cars passing.

- ___ 21. In difficult situations, I can pause without immediately reacting.
- ___ 22. When I have a sensation in my body, it's difficult for me to describe it because I can't find the right words.
- ___ 23. It seems I am "running on automatic" without much awareness of what I'm doing.
- ___ 24. When I have distressing thoughts or images, I feel calm soon after.
- ___ 25. I tell myself that I shouldn't be thinking the way I'm thinking.
- ___ 26. I notice the smells and aromas of things.
- ___ 27. Even when I'm feeling terribly upset, I can find a way to put it into words.
- ___ 28. I rush through activities without being really attentive to them.
- ___ 29. When I have distressing thoughts or images I am able just to notice them without reacting.
- ___ 30. I think some of my emotions are bad or inappropriate and I shouldn't feel them.
- ___ 31. I notice visual elements in art or nature, such as colors, shapes, textures, or patterns of light and shadow.
- ___ 32. My natural tendency is to put my experiences into words.
- ___ 33. When I have distressing thoughts or images, I just notice them and let them go.
- ___ 34. I do jobs or tasks automatically without being aware of what I'm doing.
- ___ 35. When I have distressing thoughts or images, I judge myself as good or bad, depending what the thought/image is about.
- ___ 36. I pay attention to how my emotions affect my thoughts and behavior.
- ___ 37. I can usually describe how I feel at the moment in considerable detail.
- ___ 38. I find myself doing things without paying attention.
- ___ 39. I disapprove of myself when I have irrational ideas.

Subscales scoring information (R denotes items that are reverse scored):

Observe items:

1, 6, 11, 15, 20, 26, 31, 36

Describe items:

2, 7, 12R, 16R, 22R, 27, 32, 37

Act with Awareness items:

5R, 8R, 13R, 18R, 23R, 28R, 34R, 38R

Nonjudge items:

3R, 10R, 14R, 17R, 25R, 30R, 35R, 39R

Nonreact items:

4, 9, 19, 21, 24, 29, 33

Bosnian version

Molimo Vas da odgovorite na svaku od tvrdnji koristeći dolje navedenu skalu. Upišite broj odgovora koji Vas najbolje opisuje na crtu pored svake tvrdnje.

1	2	3	4	5
Nikad, ili vrlo rijetko	Rijetko	Ponekad	Često	Vrlo često ili uvijek

- ___ 1. Kada hodam, namjerno primjećujem pokrete svoga tijela.
- ___ 2. Dobar sam u pronalaženju riječi kojima mogu opisati svoje emocije.
- ___ 3. Kritikujem sebe zbog svojih iracionalnih ili neprimjerenih emocija.
- ___ 4. Opažam svoja osjećanja i emocije bez da reagujem na njih.
- ___ 5. Kada nešto radim, moje misli odlutaju, i lako me je omesti.
- ___ 6. Kada se tuširam, svjestan sam kapljica vode na svom tijelu.
- ___ 7. Svoja vjerovanja, mišljenja, i očekivanja lako mogu sročiti u riječi.
- ___ 8. Ne obraćam pažnju na ono što radim jer sanjarim, brinem, ili mi nešto drugo privlači pažnju.
- ___ 9. Opažam svoja osjećanja bez da se u njima izgubim.
- ___ 10. Kažem sebi da se ne bi trebao osjećati onako kako se osjećam.
- ___ 11. Primjećujem kako hrana i piće utječu na moje misli, tjelesne senzacije, i emocije.
- ___ 12. Teško mi je pronaći riječi koje bi opisale šta mislim.
- ___ 13. Lako se dekoncentrišem.
- ___ 14. Vjerujem da su neke od mojih misli nenormalne ili loše, i da ne bih trebao misliti na taj način.
- ___ 15. obraćam pažnju na senzacije kao što je vjetar u mojoj kosi, ili sunčeve zrake na mom licu.
- ___ 16. Imam problem u pronalaženju pravih riječi koje bi opisale kako se osjećam u vezi nekih stvari.
- ___ 17. Procjenjujem da li su moje misli dobre ili loše.
- ___ 18. Teško mi je da se fokusiram na ono što se trenutno dešava.
- ___ 19. Kada mi se jave uznemirujuće misli ili slike "odmaknem se", i budem ih svjestan a da me ne obuzmu.

- ___ 20. Obraćam pažnju na zvukove poput kucanja sata, cvrkuta ptica, ili prolaska auta.
- ___ 21. U teškim situacijama, mogu zastati a da ne reagujem na prvu.
- ___ 22. Kad imam neku tjelesnu senzaciju teško mi je opisati, jer ne mogu pronaći prave riječi.
- ___ 23. Čini mi se da se automatski ponašam, bez svijesti o tome što radim.
- ___ 24. Kada imam uznemirujuće misli ili slike, brzo se smirim.
- ___ 25. Govorim sebi da ne bih trebao razmišljati na način na koji razmišljam.
- ___ 26. Primjećujem mirise i arome stvari.
- ___ 27. Čak i kada sam jako uznemiren, pronađem način da to opišem riječima.
- ___ 28. Obavljam aktivnosti a da na njih ne obraćam pažnju.
- ___ 29. Kada imam uznemirujuće misli ili slike, mogu ih primijetiti a da ne reagujem.
- ___ 30. Smatram da su neke od mojih emocija loše ili neprimjerene i da ih ne trebam osjećati.
- ___ 31. Primjećujem vizualne elemente u umjetnosti, ili prirodi, poput boja, oblika, tekstura, ili obrazaca svjetla ili sjenki.
- ___ 32. Imam prirodnu tendenciju da svoja iskustva pretočim u riječi.
- ___ 33. Kad imam uznemirujuće misli i slike, samo ih primijetim, i onda ih pustim.
- ___ 34. Obavljam poslove ili zadatke automatski, bez da sam potpuno svjestan šta radim.
- ___ 35. Kada imam uznemirujuće misli ili slike, procjenjujem sebe kao dobru ili lošu osobu, u zavisnosti od toga kakve su te misli ili slike.
- ___ 36. Obraćam pažnju na to kako moje emocije utječu na moje misli i ponašanje.
- ___ 37. Obično mogu detaljno opisati kako se trenutno osjećam.
- ___ 38. Obavljam aktivnosti a da ne obraćam pažnju na njih.
- ___ 39. Ne odobravam sebi da imam iracionalne ideje.

About the Authors

Sabina Alispahic, PhD is assistant professor, working at the Department of Psychology, Faculty of Philosophy in Sarajevo. She is a gestalt psychotherapist under supervision. Her research interests are: clinical psychology, psychotherapy, positive psychology.

Enedina Hasanbegovic-Anic, PhD is associate professor, working at the Department of Psychology, Faculty of Philosophy in Sarajevo. She is a cognitive-behavioural psychotherapist under supervision. Her research interests are: psychotherapy, child and adolescence clinical psychology, drug abuse prevention.