

forward, discovers new worlds, is ahead of their time and a leader of their generation. Hagiotherapy evidently wants to be a return to a person's true values and a proven path towards a good future.

Key words: hagiotherapy essence - person/man - spiritual soul - faith

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GRATITUDE, RELIGIOUSNESS AND WELL-BEING

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Background: Previous researches have identified the positive effects of gratitude on happiness and well-being. It has been found that spirituality can enhance gratitude and well-being. Our study aimed to examine the link between gratitude and subjective well-being among religious and non-religious people. Furthermore we tested if a 4-week long gratitude diary has a positive effect on subjective well-being.

Subjects and methods: In our online, qualitative investigation the sample consisted of 54 males and 169 females (mean age = 39.13, SD=15.90). 54.1% of respondents regarded themselves as "religious with a given religion", 24.8% as "religious on my own way" and 21.2% as "non-religious". The experimental group (leading a gratitude diary for 4 weeks) with 103 individuals and a control group with 120 individuals with no differences in age, gender and religiousness. We compared the questionnaires' results (filled out both before and after the intervention) of the experimental group (n=103) with the results of the control group (n=120) similarly filled out on two different occasions. We applied Gratitude Resentment and Appreciation Test and Subjective Well-being Scale.

Results: Our results showed that religious people showed elevated level of gratitude ($F(2, 219)=23.66$, $p<0.001$) but same well-being ($F(2, 219)=1.97$, $p=0.142$) compared to non-religious groups. In the experiment group the gratitude and the subjective well-being both increased ($p<0.01$), and there was no significant changes in control group. 2x2 ANOVA showed significant interaction effect (Subjective well-being: $F(1, 221)=13.32$, $p<0.001$); Gratitude: $F(1, 221)=12.43$, $p<0.001$).

Conclusion: Religiousness is linked to higher gratitude and an increase in gratitude can result in an increase in subjective well-being. The importance of gratitude diary both among religious and non-religious people will be discussed.

Key words: religious - non-religious - gratitude - gratitude diary - subjective-well-being

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RELATIONS BETWEEN GOD-IMAGES AND EARLY MALADAPTIVE SCHEMAS

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Introduction: Research has shown that early attachment is linked to the attachment to God. We aimed to test if early maladaptive schemas (Young & Brown 1994) can be linked to loving and controlling God images. We aimed to examine relations between the Image of God, religiousness, and Defectiveness and Punitiveness Schema.

Method: We administered the Loving and Controlling God Scale (LCGS, Benson & Spilka 1973), two subscales (Defectiveness and Punitiveness) of Young Schema Questionnaire (Young & Brown 1994), and the INSPIRIT Religiousness Scale (Index of Core Spiritual Experience, Kass et al. 1991). Our sample consisted of 181 individuals (mean age 32.01, SD=12.75). We applied the rank correlations.

Results: Our results revealed that religiousness was not linked to either schema, but Loving GodImage was significantly (and negatively) linked to Punitiveness ($\rho=-0.230$, $p=0.003$), and Controlling God-Image

was positively and significantly linked to Defectiveness ($\rho=0.170$, $p=0.022$) and Punitiveness as well ($\rho=0.265$, $p=0.001$). Neural network modeling pointed out that only Controlling God-Image is directly linked to Punitiveness. Discussion: Early maladaptive schema of punitiveness is significantly linked to Controlling GodImage. Therapeutic interventions that deal with the understanding image of God must take into consideration the link to early experiences.

Key words: early maladaptive schemas - God images - religiousness

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RELATIONSHIP BETWEEN PERSONALITY TRAITS AND THE INNER STRENGTHS

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Background: Zuckerman-Kuhlman-Aluja Personality questionnaire (ZKA-PQ) is a 200-item questionnaire measuring five personality factors (activity, aggression, extraversion, neuroticism, and sensation seeking). The inner strength (from the ten perfections based on Theravada Buddhism) deems positive character, which includes truthfulness, perseverance, wisdom, generosity, morality (five precepts), mindfulness and meditation, patience and endurance, equanimity, determination, and loving kindness measured by the strength-based inventory (SBI). Our aim was to unfold the relationship between ZKA and SBI.

Methods: A total of 121 participants, 91.7 % female, average aged of 22.9 (SD, 6.7), 95.9% live alone, and 76% bachelor level completed the neuroticism scale of ZKA-PQ. Equanimity scale of Strengthbased inventory. Pearson correlation and person-oriented methodology (model-based clustering) were conducted for analysis.

Results: We found the positive correlations between extraversion and perseverance, generosity and loving kindness ($r=0.35$, $p<0.01$, $r=0.23$, $p<0.05$, and $r=0.19$, $p<0.05$, respectively), likewise activity with perseverance and determination ($r=0.24$, $p<0.01$, $r=0.22$, $p<0.05$). Neuroticism showed to have negative relationship with perseverance, wisdom, morality, equanimity, and determination ($r=-0.32$, $p<0.01$, $r=-0.19$, $p<0.05$, $r=-0.23$, $p<0.05$, $r=-0.28$, $p<0.01$, respectively). Similar findings were found in aggressiveness but more with generosity and patience, and loving kindness ($r=-0.20$, $p<0.05$, $r=-0.43$, $p<0.01$, $r=-0.35$, $p<0.01$, respectively). Sensation seeking was also negatively associated with wisdom, morality, and determination ($r=-0.31$, $p<0.05$, $r=-0.21$, $p<0.05$, respectively). Model-based clustering identified four typical personality profiles (overcontrolled: 15.7%, neurotic undercontrolled: 32.2%, resilient: 37.2%, impulsive sensation seeker: 14.9%). Significant differences in SBI scores have been found among clusters [$F(3,117) = 9.639$, $p<0.001$], with highest SBI scores in the resilient profile with high extraversion and activity and low sensation seeking, aggression and neuroticism).

Conclusion: Negative traits are, as expected, conversely related with strength, while positive traits (extraversion and activity) are positively related with strength. Sensation seeking, based on inner strength-based theory, seems to be placed on the opposite side of the strength. Further investigation about the role of these relationships especially on other interested outcomes such as depression is encouraged.

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THE ROLE OF RELIGIOSITY IN COPING WITH INFERTILITY TREATMENT

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Background: To analyze relationship between religiosity and psychological distress in woman undergoing in vitro fertilization.