

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.

**Subjects and methods:** The study was based on 103 woman engaged in a fertility treatment with in vitro fertilization. The questionnaires (Religiosity Questionnaire, Clinical Outcomes in Routine Evaluation - Outcome Measure, and socio-demographic questionnaire) were administered by investigators.

**Results:** The results suggest that the level of religiosity significantly differs participants in terms of problems ( $F=1.92$ ,  $p=0.01$ ), functioning ( $F=1.79$ ,  $p=0.03$ ), risk behaviors ( $F=3.02$ ,  $p=0.00$ ), anxiety ( $F=1.72$ ,  $p=0.03$ ) and physical problems ( $F=1.82$ ,  $p=0.02$ ). There were no significant differences in subjective wellbeing, depression and traumatization according to religiosity.

**Conclusion:** Results of a present study point out that religiosity could be considered as a protective factor for psychological distress.

**Key words:** in vitro fertilization - religiosity - psychological distress

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## ISLAMIC APPROACH TO THE TREATMENT OF THE FEAR OF DEATH

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Although the question of death and the fear of it is one of the oldest questions man has dealt with, we have no discussions from ancient times about fear in an existential sense. The thematic approach to this phenomenon in Western philosophy and theology occurs in Hellenism and in the Christian religion, but it gains its full meaning only in the philosophies of existence. The famous Islamic philosopher and physician Ibn Sina, better known in the West as Avicenna (980-1037), wrote *A Treatise on the Cure for the Fear of Death and the Treatment of Anxiety Caused by It* more than nine centuries ago. Relying on Islamic teachings, Ibn Sina made a comprehensive analysis of this problem in the *Treatise*, giving precise instructions on how to deal with people who have mental impediments due to the fear of death, which in modern psychiatry are called anxiety and fear-related disorders. In this paper, a brief analysis of the *Treatise* is made in order to point out possible guidelines in the approach to the problem of fear of death, which in modern psychiatry, psychopathology and psychotherapy is obviously not given enough attention.

**Keywords:** fear of death - anxiety - Ibn Sina - Avicenna - psychiatry - psychotherapy

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## ISLAMIC APPROACH TO THE PSYCHOTRAUMA: ANIMATION, GROWTH AND TRANSFORMATION

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The paper gives an approximate significance of religion in the mental health of believers. Islamic views of the soul are presented, as a basic principle of human life. The correct, beneficial effects in the attitudes and behavior of individuals towards their souls are also shown. It is also shown what can negatively affect the soul, which creates a basis for the disruption of mental well-being, which causes a mental disorder or mental illness. The paper focused on Islam, as a complete worldview based on the theory of the Revelation of the Qur'an and the practices of God's Messenger, Muhammad, peace be upon him (p.b.u.h.) through which the Revelation was given to all mankind. The basic Islamic theoretical and practical principles and their beneficial protective and healing effect on the mental, psychosocial and psychosomatic well-being of the individual and the community are enumerated and briefly explained when the daily routine of Islamic living is properly applied. The paper presents the basic Islamic principles that help people who suffer sudden, short-term or long-term troubles and catastrophes, because of which psychological trauma and its acute and chronic consequences are formed, which makes the treatment of traumatized faster, and more efficient.

**Key words:** mental health - Islam - psychotrauma - growth - transformation

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