

EV0331

Does consanguinity increase the risk of mental illnesses? A population based study

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The aim of this study was to assess the impact of consanguinity on risk for mental disorders especially in primary health care- PHC settings. It was decided to ascertain prevalence of common mental disorders and consanguinity. We set out to study the burden of commonest psychiatric disorders among consanguineous marriages at PHC using the WHO Composite International Diagnostic Interview (WHO-CIDI) and examine their symptom patterns and co-morbidity in Qatar. A prospective cross sectional study was carried out over a year between November 2011 to October 2012. A total of 2,000 Qatari subjects aged 18 to 65 years were approached; 1,475 (73.3%) gave consent and participated in this study. Prevalence of psychiatric disorders using the WHO Composite International Diagnostic Interview (CIDI, version 3.0) showed that six most common disorders were major depression disorders (18.3%), any impulse control condition (18.3%), any anxiety disorders (17.2%), any mood disorders (16.9%), followed by separation anxiety disorders (15.2%), personality disorder (14.1%). The mean age \pm SD of the 1,475 subjects interviewed was 39.3 ± 9.8 years. The rate of consanguinity in the present generation was 31.5% [95% CI = 29.1–33.7]. There were statistically significant differences between consanguineous and non-consanguineous with regards to age, educational status, occupation status, household income as well as BMI, cigarette smoking and sheesha smoking. One-fifth of all adults who attended the PHC center 20% had at least one psychiatric diagnosis. The prevalence of the generalized anxiety disorders; social phobia, specific phobia, major depression, and personality disorders were significantly higher in consanguineous marriages than in non-consanguineous.

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EV0332

Risk factors in emotional and personal development of senior preschool children from different social strata (middle-high and middle-low social layers)

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Introduction Methodological basis of Vygotsky's scientific school implemented in the study provides possibility to detect risk variants in emotional and personal development of children from different social strata and to explore the mechanisms responsible for pathological development.

Objectives and methods The study included two groups: (1) children from a middle-high social stratum ($n = 31$); (2) children from a middle-low social stratum ($n = 36$). All the children were between ages 5.5–7 years at the moment of research, lived in Moscow and attended extracurricular activities. Following methods were used: objective description of child's development in socio-cultural context; semi-structured interview; long-term overt and covert observations; diagnostics of intellectual, emotional and personal school readiness.

Results Children from the 1st group demonstrate higher level of intelligence; they are more successful in solving unusual tasks. Children from the 2nd group tend to follow instructions given by

teacher. Children from the 1st group unlike those from the 2nd one are characterized by lower level of social competence; they encounter difficulties in establishing contacts and don't perceive hierarchy in adult-child relationship. Mass protection typical for children from the 1st group and hyper-satisfaction of their needs determine decrease of frustration and don't deepen their personal experience providing basis for pathological development. Children from the 2nd group are more inclined to demonstrate alarm reactions, but in general they possess higher level of emotional and personal maturity and social flexibility.

Conclusion Socio-cultural environment has a direct say in potential risk zones of child development.

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EV0333

Parental expectations in families from different social and cultural groups and their influence on emotional and personal development of a child

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Introduction The study explores subjective image attributed by parents to their child that was formed under the influence of different socio-cultural conditions and affects communication with a child. Methodological basis of Vygotsky's scientific school was used in the research.

Objectives and methods The study included two groups of families from different social strata: group 1 – middle-high stratum, group 2 – middle-low stratum ($n_1 = 31$, $n_2 = 36$), all the families live in Moscow; the children (5.5–7 years old) attend extracurricular activities. Following methods were used: analysis of social context of child's development; long-term overt and covert observations; analysis of complaints, ambitions and expectations – “a project of future development” of a child imagined by parents followed by reconstruction of their relations that appear to be the basis for the “project”; method of semi-structured interview.

Results First group demonstrates high level of irrelevance in subjective extra-positive image of a child. That poses risk for child's emotional and personal development. Families from different strata tend to demonstrate irrelevance between ambitions and real success of a child. First group tend to overstate, 2nd group – to understate. In some cases parents' mindsets cause emotional peculiarities of the child: individuality and as a result inflated ego, demonstrative behavior accompanied by interest to external attributes. In 2nd group children are mostly anxious and encounter difficulties in demonstration their abilities, but they possess higher level of emotional and personal maturity and social flexibility.

Conclusion Socio-cultural features of the stratum influence parental expectations that form potential risk zones in child development.

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EV0334

Death in the work of Jorge Amado: The function of art in education for death

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Introduction Review the work of Jorge Amado in the thanatological hermeneutics makes it come to be apparent the role of art in shaping the popular imagination and its educational purpose, which art cannot do without.

Objective The purpose of this research is to present that, Jorge Amado using various methods causes a semiotic and polysemic reading of life and a hermeneutics review of death, making his literary art an instrument of education for death.

Methods Using the transversal method of bibliography review of the author's work.

Results We noted that in the anthropology of Jorge Amado, death might be the exercise of power, as those legitimated by a theology casuistry, in "Violent Land". However, death can be an element of transformation of the state of life and overcoming the limits of the roles that society has agreed to be played by its subject, paradigm of this counterculture is Livia, widow of Guma in "Sea of Death". In "The Double Death of Quincas Water-Bray" dead and death inset in starring roles, provoking a psychological reflection about death as a complex dimension, able to have their own intentions and itinerary and, assigning the dead freedom and responsibility for his death and die, the author will say: "Everyone take care of your own funeral."

Conclusion Death has the function of unveiling character and affections, and balance all forces presents in the society, and the art is the instrument to that reflection reach the community.

Disclosure of interest The authors have not supplied their declaration of competing interest.

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EV0335

Political and religious violence: What psychiatry can bring to Middle East?

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Middle East is one of the most violent regions of the world. This phenomenon is most often due to the fact that religious problematic and political challenges are immediately mixed in places where, moreover, the states don't assume their role as expected about structuring their societies, supporting freedom and respect for the individual rights and life-projects of their citizens. This complex configuration makes a lot of populations in Middle East develop discreet but serious mental problems such as schizophrenia with paranoia-tendencies or loss of rationality among other possibilities. The aim of this lecture (if still possible) or poster (if the program of speeches is already closed) is to demonstrate what psychiatry (such as elaborated in the west) could bring to Middle East, as well as the difficulties this discipline will have to face to gain respect and interest over there. A focus will be made about an example of "loss of rationality" and how it leads to a projection of violence against animals and its specific meaning in the context of a conflict.

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EV0336

Does psychiatry link culture and symptoms?

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Introduction Transcultural psychiatry is a branch of psychiatry where cultural context for psychiatric symptoms is studied. It emerged as a consequence of migration of diverse ethnic groups and questions whether international diagnosis classifications fit in different cultures.

Objectives The aim of this review is to make professionals aware of the importance of cultural context for the way mental disorders present themselves depending on the patient's origin.

Materials and methods We report the detailed case of a 23-year-old Moroccan woman, attended for the first time by the mental health services when she was 8. Since that moment, she felt herself possessed by a strange being. Auditory hallucinations appeared. It was only when her father or her husband were at home that she felt the "being" was gone. Her husband, as formerly his father, represented a symbol of protection against that evil being and indeed against her mental disorder, which was directly related to her cultural beliefs.

Discussion Every country has a different culture and every migration brings with it a new environment. The way people adapt to it may result in mental illness. We want to discuss if symptoms fit international diagnosis classifications.

Conclusion Psychiatrists should become aware of the limitations of the international classifications when used on different ethnic groups. We should have a cultural approach in order to treat the diverse populations from all around the world.

Keywords Transcultural; Diagnosis.

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EV0337

Quixotic delirium, around the fourth centenary of the publication of the second part of Don Quixote de la Mancha: About a case

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Psychosis, understood as a judgment out of reality, is sometimes considered as a defensive mechanism in the face of an overflowing situation. However, beyond the pathological, given its fantastic nature, has also brought its form and content to art in its various manifestations. Thus, we bring up a similar case. A 51-year-old male, who has one brother with schizophrenia; in his childhood and adolescence excelled by an excellent academic performance, even won a national prize of Economy; and very scarce emotional ties outside the family environment. At the age of 23, during his stay in a foreign country after obtaining a scholarship in a world-renowned company, he presented disorganized behavior and thought, disinhibition, delusions of persecution, prejudice and referentiality; then, he was repatriated by his family to enter in a psychiatric center. After, he continued psychiatric monitoring irregularly, with no disease awareness and little therapeutic adherence. In his last decompensation, he shown a megalomaniacal delusion, he defined himself as "a living being, brother of all living beings, who fought to defend peace, justice and the good of mankind". The last year, he had been helping economically the homeless, interceding before the authorities for strangers and needy people; he restored and prayed in temples of different religions. Furthermore, with a significant deterioration in their self-care and family life. In consequence, he required a third forced psychiatric admission. After two months, he received discharge for clinical improvement and treatment with