

Findings There is controversy as to prevention, reduction, and management of young victims of war and conflicts. Some workers have suggested that:

- the imposition of peace agreements by foreign powers may not be strictly relevant to the parties engaged in the conflicts;
- culturally appropriate rituals have efficiency in the readjustment of boy soldiers and abducted girls. Nevertheless the guidelines suggested in international disagreements provide a basis for their adjustment of young war conflict victims.

Conclusion –Traditional healing rituals have a place in the healing and reintegration in person's abduction in post conflict situations.

– Community approaches are superior to individual approaches.

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Newer substances and their effects: A case report

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Introduction Due to constant flow of people in and out of Europe several drugs are now days appearing in European markets that were previously unknown. There is a need to gain awareness and knowledge about these new substances and to recognize their use and learn about their effects and management.

Aims/objectives Ayahuasca is commonly called yagé is a traditional spiritual medicine in ceremonies among the Indigenous peoples of Amazonian Peru. It is undetected in urine or blood and therefore it is important to understand and ask about its usage during clinical assessment.

Methods/results Thirty-six years old woman immigrant from South America came to us with auditory hallucinations. About three years ago she was introduced who introduced her to a community of Euto people that performed daily rituals of spiritual awareness involving the use of Ayahuasca. She became a part of it and started consuming Ayahuasca daily. She started becoming socially isolated accompanied by delusional and mystical religious ideations. She later began having persecutory delusions and auditory hallucinations that Archangels speak to her about how to create music. Patient was involuntary admitted in a mental health unit and started on risperidone. Gradually her condition improved and she stopped having auditory hallucinations. After being discharged from the hospital, patient was followed on an outpatient basis with injectable risperidone.

Conclusions Due to the blend of different cultures in Europe, it is necessary to have a better understanding about the cultures, rituals and the substances that are relatively new and are currently been used.

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EV466 Characterization of the refugee population in a psychiatry clinic in Lisbon

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Abstract The refugee population has been a growing concern to the developed countries in general and to Europe in particular. The recent mass migrations are changing the population that is getting to the psychiatric hospitals, not only culturally but also pathologically. The aim of this study is to characterize the refugee population that contacts with the clinic of transcultural psychiatry in Centro Hospitalar Psiquiátrico de Lisboa, understanding the most frequent pathologies and nationalities. The methods used consisted in analyzing the refugee population that attended a psychotherapeutic group and consultation in the Transcultural clinic of Centro Hospitalar Psiquiátrico de Lisboa during the past year. Analyzing the population, 66 refugees were in contact with the transcultural clinic, 44 of which were men, being the other 22 women, representing a total of 23 countries. The more frequent nationality was Iranian (20) and the most frequent diagnosis was “adjustment disorder and anxiety” (38). We can reach the conclusion that more refugee men contact with our psychiatric hospital than women, accounting for 66, 6% of the total; 30, 3% of the refugees were from Iran, followed by Pakistan with 10, 6%. The fact that the most frequent diagnosis is adjustment disorder and anxiety, accounting for 57, 6% of the sample, seems to point out the extreme stress refugees undergo.

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The sense of community in times of secularization and modernism

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Based on theoretical studies we approach the secularization process and the introduction of the Modern ideas effects over the community sense. The object's removal from the religious institutions' domain or its signification from the sacred and the exaltation of the rational and the urbanization unveil how both phenomena affect social relations regarding its interference over social symbols, meanings and, therefore, over the identity that underlies the community sense. What is shown are the deep social transformations that inflict over the still recent structures of urbanization, not enough assimilated or well understood in concerning of the forces that act over the relationships and daily life of whom integrates them. Religion is conceived as a human projection and, therefore, as a result of a necessary unconscious signification process that occurs through a mechanism of self-defense for inner conflict, with the intention of externalize it. Thereby, the Modern ideas can't provide a tolerable interpretation of reality to fulfill the emotional void resulted from secularization. In this context, the solidarity, responsible for the community identity, decline while happened the decrease of common representations. Nonetheless, the necessity of signification doesn't decrease. Thus, against modernist predictions, community's members tend to redirect its projections, qualifying new symbols. What is noticed is that no process can remove rep-

resentation's meaning without offer a substitute or witness the redirection of it to other object. Nonetheless, it is possible to provide tools that will help community to detach of projections when the necessity of them be surpassed conceiving the reality.

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Dreaming the memories of our parents: Understanding neurobiology of transgenerational trauma and the capacities for its healing

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Selma Freiberg once said that “trauma demands repetition”. What if actual trauma did not happen in real life of one particular person, but he/she feels that it was real, as it is repeated every night – in every dream? Do children and grandchildren of survivors of holocaust and of the pogroms dream the memories of their parents and grandparents? Does their imagination “make them up” or do they have a transgenerational connection to the traumatic past of their parents and grandparents, even if they were protected from knowing and hearing the horrors of what actually happened to their loved ones sometime one or two generations apart? Are these people born with some specific biological markers (e.g., lower cortisol levels)? Can fear be passed along from parents to children by smell? All these questions can be answered positively (see work of Jacek Debiec, Dias and Ressler, and many others), and can be explained on the level of neurobiology and epigenetics (thanks to contributions of Moshe Szyf and Michael Meaney from McGill University, and others). This presentation will offer some neuro-psychoeducational reflections on the topic of transgenerational trauma, its epigenetic transmission and its neuro-psycho-biological constructs, as well as a very personal touch, a personal story of growing up in a very nurturing and cultured, but very small family, and not knowing of the circumstances of “why small?”

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Attitude of attendants for E.C.T. to be given in patients of psychiatric disorders

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Introduction Utilization of E.C.T. has diminished since the middle of 20th century but, in spite of widespread use of pharmacological agents for treatment of major psychiatric disorders, E.C.T. is still treatment of choice for patients with severe suicidal symptoms, catatonia and diseases resistant to various pharmacological agents. But in spite of its excellent effect in various psychiatric disorders, acceptance of E.C.T. is very poor in society.

Objective Objective of this study was to know the attitude of attendants for E.C.T. and acceptance after detailed description of procedure and discussing merits and demerits of E.C.T.

Aims As still it is the best treatment for certain psychiatric disorders, so to increase the awareness about its benefits and try to remove the negativity regarding E.C.T. in society.

Method In this study, 61 patients were randomly selected who had indication for E.C.T. without any discrimination of male and female. Their attendants were categorized by their socioeconomic

status. All the attendants were asked open questions regarding their opinion for E.C.T. before taking consent.

Result Sixty patients were selected who had indication for E.C.T. and their attendants were asked to give their opinion for E.C.T. Amongst them 9.84% were from upper socioeconomic status, 68.86% were from middle socioeconomic status and 21.31% were from lower socioeconomic status. Only 11.48% had a positive attitude, 75.40% had a negative attitude and 16.39% had no comments.

Conclusion After developing good rapport and confidence with attendants and detailed explanation of E.C.T. procedure, its merits and demerits 75.40% had given a positive attitude, 22.95% had given negative attitude and still 1.64% had no comments.

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Impact of language fluency level on patients' pathway and clinical outcome of the Japanese psychiatric service

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Language fluency often impacts on patients' behaviors. It might affect their pathways, how they find an available psychiatric clinic, and the clinical outcomes, if they continue their treatments. Multicultural services deficiency is serious concern in Japanese psychiatric fields. According to the Ministry of Health, Labor and Welfare in 2014, more than two million of foreign visitors live in Japan, however, the psychiatric institutions providing multilingual services are rare and inadequate comparing the situation in Europe. The research sets the objective of analyzing the status quo in a multi-language providing psychiatric clinic, how the pathways and outcomes of language diffident patients differ from these of the local patients. It further aims to find the significance of foreign patients, and strives the improvement of language services for non-native patients in Japanese mental health cares. The research utilized and quantitatively analyzed the retrospective research data among 900 Japanese patients and 902 non-Japanese patients, who have visited a psychiatric clinic located in Tokyo. The analysis revealed that the significant proportion of foreign patients relied on their acquaintances as their pathways, and that the lower their language levels were, the higher proportion they had this path. For the outcomes, the lower their language levels were, the higher continuity status they had. Our research suggested that two of the common ways to find a psychiatric service when local patients suffer from psychopathological maladjustments are researching Homepages and neighboring clinics, however, the foreigners with limited language abilities tended to follow the different pathways and outcome patterns.

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The characteristic of auditory hallucinations in patients with schizophrenia, schizoaffective and bipolar disorder with psychotic features in Iran

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