

Psychopathological signs reflect general and significant phenomenon, the whole “extract” of a particular historical time, consisting of a bizarre set of events, influential characters twisted in an individual history of a patient. Except detailed “real” clinical picture reflecting socio-political events, authors consider formatting mechanisms of “unreal” content of hallucinatory-delusional symptoms. In such cases, main heroes are mythological characters for example gins or intimidating heroes of modern movies like vampires and zombies. Events in the social sets, such as Facebook and Instagram are also reflected in experiences of patients. Authors focus their attention on a paradox of logical reflection of events in the context of delusional symptoms versus paralogical interpretations. Research is based on clinical cases, and shows up a spectrum of mechanisms of how events are either included or ignored in the forming a content of psychopathological experiences.

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EV0345

Mental health stigma among Oman Medical Speciality Board (OMSB) residents

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Background Arab/Islamic culture such as those in Oman has been prescribed to be part of “collective culture” where family is central to one’s identity. It is not clear how mental illness is perceived among young doctors in Oman in the light of modernization and acculturation.

Aims Explore the socio-cultural teaching impact on attitudes towards mental health problems among Omani physicians.

Method The consenting residents were asked to fill self-reported questionnaire Attitudes towards Mental Health Problems (ATMHP). It measure: external shame (beliefs that others will look down on themselves self if one have mental health problems); internal shame (related to negative self-evaluations); and reflected shame (believing that one can bring shame to their family/community). Socio-demographic information was also sought, including age, gender and previous contact with a person with mental illness.

Results One hundred and seventy residents filled the questionnaire. The response rate was >80%. The majority were female. It showed elevated scores in indices of external shame and reflected shame. However, having a history of mental distress or having contact with a person with mental illness have moderate indices external shame and reflected shame.

Conclusion This study suggests that medical education has little eroded societal teaching among physicians under training in Oman. Thus, their attitude toward mental disorder appears to be expressed in term of external shame and reflected shame, which, in turn, encapsulate cultural patterning of shame and the centrality of family identity in Oman. Such socio-cultural teaching could lay groundwork for further research to mitigate mental illness in Oman.

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Performance of cognitive measures and affective ranges in clients marked with spirit possession in Oman

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Background There is a dearth of studies that have explored cognitive performance in different grades of spirit possession.

Aim This study was undertaken to investigate two areas: the first was to explore whether there is a difference in demographic characteristics among presently defined grades of spirit possession in Oman: total possession (TP), partial possession (PP) and symbiotic possession (SP) seen in the Omani society. The second was to compare cognitive performance among the different grades of possession. Assessment criteria for these three groups included indices of current nonverbal reasoning ability, attention/concentration and recall, and those measures calling upon executive functioning.

Results In terms of socio-demographic characteristics, being female, having low education and being in a particular age group are strongly associated with participants classified as TP. In contrast, the SP group endorsed more history of trauma. The three groups showed performance variation in current nonverbal reasoning ability, attention/concentration and recall, and executive functioning, with TP appearing to have poorer performance on these measures compared to PP and SP.

Conclusion Previous studies have investigated whether spirit possession is a pathological state or a culture-specific idiom of distress. To our knowledge, this is the first study that has examined performances in cognitive measures among different types of possession. The entrance of possession trance disorder and dissociative trance disorder into the psychiatric nomenclature warrants more studies of this nature.

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Psychometric of questionnaire about cultural factors comorbidity of obsessions and major depressive disorders in Iranian samples

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Background and purpose Cultural signs may be found among people that speak a local dialect or live in a specific region or historical period. These cultural signs could influence psychopathology. The aim of this study was to design and validate a questionnaire that could evaluate the cultural factors causing concurrent obsessions and major depressive disorders in Iran.

Materials and methods To design the questionnaire, 10 psychologists and psychiatrists who were members of academic boards were questioned by an open questionnaire. Then, the answers to the questions were classified and based on exploratory factor analysis the questionnaire containing 11 factors and 79 questions was confirmed. Internal homogeneity was analyzed by Cronbach’s alpha.

Results The results of Cronbach’s alpha for all factors showed that the highest reliability was 0.90 and the lowest was 0.42. In exploratory factor analysis using Varimax rotation 11 factors were extracted that predict 47.3% of the scale variance. 25 factors were extracted of which 14 had less than three items, therefore they