

## Cultural psychiatry

### EPV0218

#### Culture and personality disorders-a case series

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**Introduction:** Personality disorders comprise a set of diagnosis characterized by inflexible, pervasive and enduring patterns of cognition, affect, behavioural and social interaction. The status of research on the personality among different cultures implies the universality of traits and disorders, as well as, their measures across cultures.

**Objectives:** To study the prevalence of personality disorders in foreigner patients.

**Methods:** In this retrospective case series, clinical data was collected from 40 patients who were hospitalized at the short-stay inpatient psychiatric service of the Príncipe de Asturias University Hospital during 2018.

**Results:** Nineteen (47.5%) patients were European, ten (25%) were from South America, nine (22.5%) were African and two (5%) were Asian. Eight patients were diagnosed of diverse personality disorders. Seven (87.5%) of them were European, and only one (12.5%) was from South America.

**Conclusions:** This case series suggests various directions for future research. The fact that patients diagnosed with personality disorders were mainly European could indicate diverse conclusions. It would question the universality of personality disorders out of a Euro-american frame of reference. It would also point out the difficulty of diagnosing personality disorders, taking into consideration language, awareness of cultural values, traditions, interactional patterns, and social norms. More studies of traits and personality are needed, taking into account the culture and the society in which patients have grown and in which they currently live.

**Disclosure:** No significant relationships.

**Keywords:** Culture; personality disorders

### EPV0217

#### To fast or not to fast

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**Introduction:** Ramadan happens in the ninth month of the Muslim lunar calendar. The cycle of the sun marks the beginning and the end of fasting. Its duration varies depending on the season: approximately 18 h in the summer to approximately 12 h during winter.

The obligation to eat only during the night leads to an important change in the circadian rhythm. There are certain psychiatric illnesses wherein people are very sensitive to this circadian disruption, bipolar disorder in particular. We know that a regulated circadian rhythm with adequate sleep are essential for symptom regulation and mood stability, with the risk of relapse or worsening symptoms. Additionally, some medications have to be maintained at a specific therapeutic index, namely lithium, a common mood stabilizer used to treat bipolar disorder.

**Objectives:** To review the impact of Ramadan on patients with bipolar disorder

**Methods:** Pubmed and Google Scholar search using the keywords Bipolar disorder, Ramadan, circadian rhythm, fasting, sleep deprivation

**Results:** All physiologic parameters are influenced by the circadian rhythm, which is influenced in its turn by the food rhythm. Studies on the effects of Ramadan on mood and mental health in the general population provide contradicting evidence. The inability to take medications during the day, dehydration and other somatic changes that necessitate dosing modification may lead to psychiatric symptom exacerbation.

**Conclusions:** Patients with bipolar disorder might be particularly sensitive to circadian rhythm disturbances and could require increased monitoring of their symptoms during this month.

**Disclosure:** No significant relationships.

**Keywords:** Circadian rhythm; bipolar disorder; ramadan; fasting

### EPV0218

#### A review for the definition of the concept and symptoms of Hwa-Byung

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**Introduction:** Hwa-Byung is a unique syndrome based on social-cultural background of South Korea. However, the definition of Hwa-Byung has not been established. For example, Hwa-Byung Diagnostic Interview Schedule (Kim, Kwon, Lee & Park, 2004) and Hwa-Byung Scale (Kwon et al., 2008) that are generally used in clinical practices defined Hwa-Byung differently. According to this, there is a slight difference in the symptoms that are measured.

**Objectives:** The purpose of our study is to establish the concept and symptoms of Hwa-Byung.

**Methods:** First, we review DSM-4, previous literatures and concept of Hwa-Byung in assessment tools. Through this, core features and characteristic symptoms are consisted. Second, a concept of Hwa-Byung that this study constructed is reviewed by clinical psychologists and Korean oriental psychiatrists. Finally, concepts and symptoms are defined.

**Results:** Comprehensive definition of Hwa-Byung is established. Hwa-Byung was identified as a syndrome with symptoms that exploded in the form of anger because emotions such as anger could not be resolved. Psychological symptoms include resentment, the baggage of mind, or a representative symptom of han. And physical symptoms include feeling heavy, heat, rush, lumps in the neck or chest. Finally, these physical and psychological symptoms are associated with distinct stressful events.

**Conclusions:** Our study defined the concept and categorized for physical and emotional symptoms of Hwa-Byung. This result suggests that it can contribute to the development and revision of the Hwa-Byung assessment tools.

**Disclosure:** No significant relationships.

**Keywords:** Hwa-Byung; Literature research; Korean oriental psychiatry; Characteristic symptom

## EPV0220

### Nuptial psychosis and Tunisian culture: A case report

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**Introduction:** In Tunisia, traditions of marriage are still preserved by certain regions of the country : the taboo of sexuality and the requirement of the preservation of virginity until marriage mark the Tunisian mentality till this day.

**Objectives:** To discuss the impact of the Tunisian culture related to marriage on the precipitation of psychotic disorders in the bride.

**Methods:** A case report and a review of literature via PubMed using the terms : « nuptial, psychosis, bride».

**Results:** A 31-year-old woman With no personal disease, developed a mutism, refusal of food and heteroaggressiveness since the day after the wedding. The wedding party went well and it was consumed on the first night without any real incidents, yet, Ms. H was very anxious about the loss of her virginity and especially because of the low bleeding she had. The day after the wedding day, the bride was especially worried because of the presence of her family waiting in front of the bedroom to see the the blood-stained sheet : proof of the virginity of their daughter and the virility of the husband. In fact, incertain of the reaction of the family, the patient left her house early without informing her husband and was found by the police. Later, she developed an incoherent speech, audio-visual hallucinations and delusions against those around her.

**Conclusions:** In Tunisia, despite the progress made in terms of equality between men and women, women's sexuality still suffer from certain taboos. Sexual education needs to be improved among young people to avoid subsequent sexual problems.

**Disclosure:** No significant relationships.

**Keywords:** nuptial; psychosis; bride; culture

## EPV0221

### Intercultural communication: An issue of modern times

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**Introduction:** Globalization as lead to a more heterogeneous population than ever which makes intercultural communication an issue of modern times. Although this is positive in many ways, the

differences in culture and beliefs, as well as a linguist barrier may impair clinical communication.

**Objectives:** The authors aim to shed light in the issues regarding intercultural communication.

**Methods:** Review of the literature including studies focusing on the the various facets of intercultural communication.

**Results:** People from different cultural backgrounds have less access to health care and are less referenced to specialized care. Also, these patients report less satisfaction after their appointments. Although language proficiency in pointed as one of the most determinant factors, acceptance and comprehension of the patient beliefs regarding health and disease seems to play a very important role. Different cultures express symptoms differently and have different expectations when meeting a doctor. When these factors are overlooked, the doctor-patient relationship suffers and so does the treatment adherence. Doctors tend to have an identical approach to intercultural patients and native patients and to evaluate their interview as very positive, even when the same doesn't happen with the patients.

**Conclusions:** Although the difficulties regarding intercultural communication are widely known, most doctors fail adequate their interventions to the specific needs of their patients, not taking into consideration their different beliefs and expectations. This raises very important questions as patient dissatisfaction leads to failure to report symptoms and consequent misdiagnosis and non-compliance to the proposed treatment which ultimately results in a less efficient health care in these populations.

**Disclosure:** No significant relationships.

**Keywords:** cultural; communication; Globalization

## EPV0222

### Implementing new digital options in education/ occupational/ play/ art therapy as tools for self-knowledge, self-managements, self-esteem

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**Introduction:** The purpose of art in art-therfic version of the "Regu the already acquired knowledge upon the artistic material, but a discovery of the yet unknown. "Multimedia technology, which has evolved into meaningful visual representations, incorporates the science behind human perception and knowledge...Contemporary visual arts bring together, in different degrees of relationship and fusion, fields of art that until now were understood and practiced more individually. The most suitable territory for this partnership is that of the physical and metaphysical environment, provided by the installationist and shareholder arts." [1].

**Objectives:** Art-based therapies, as nondirective methods, attempt to visualize past traumatic experiences and harmonize the individual with himself and with others.

**Methods:** In the preventive activities we include all activities involving nonverbal communication and holistic engagement. "Beneficiaries can create their own images with which they want to interact, to arrange their environment...We experiment with art-specific ways to make interdisciplinary exchanges and cultural