

**Introduction:** In DRC, the North Kivu province has been plagued by recurring humanitarian crises for nearly two decades, with multiple displacements of populations triggered low intensity armed inter-communal conflicts spread throughout nearly all territories. 818,605 people (displaced, returnees and indigenous) affected by these movements are in alarming psychosocial vulnerability.

**Objectives:** In 2019, the NGO Action contre la Faim started a psychological intervention with the objective to contribute to reducing the vulnerability of conflict-affected populations.

**Methods:** Participants have been identified through psychoeducation sessions in the community in which people recognizing corresponding symptoms in themselves were evaluated through a short one-on-one interview. Persons identified as particularly in distress, including those who have experienced gender-based violence, have been involved in a short group therapeutic intervention. Two different options have been proposed in order to evaluate the most effective for the specific context: six sessions with a weekly or bi-weekly frequency.

**Results:** 767 people participated in the psychosocial intervention, 457 with weekly frequency and 310 bi-weekly. The measures of post traumatic symptoms (PCL-5), anxiety and depression (HAD) and resilience (CD-RISC) show that the two approaches have the same positive effects. This is very important in volatile contexts with difficulties of access to the population due to security problems.

**Conclusions:** The fact that even a short intervention focused on a bi-weekly frequency, can reduce the distress and increase the psychological resilience of populations living in contexts of conflict, gives us the possibility of intervening in areas with limited access, while guaranteeing therapeutic efficacy.

**Keywords:** Democratic Republic of Congo (DRC); short psychological intervention; PTSD; humanitarian

## EPP0501

### Transcultural psychiatry: Comparison of eastern and western culture and their influence on mental health and its treatment.

S.P. Tiong\*, S. Rajkumari, N.F.B. Rasidi and O.V. Poplavskaya  
Department Of Psychiatry, Narcology And Psychotherapy, Volgograd State Medical University, Volgograd, Russian Federation  
\*Corresponding author.  
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**Introduction:** In a globalizing world, the need for humans to understand one another is fundamental. Transcultural Psychiatry aims to bridge the differences due to culture, norms and values between doctors and patients.

**Objectives:** To study the beliefs of Eastern and Western populations on the subject of religion, the paranormal and its relation to mental health.

**Methods:** The study was conducted targeting citizens of Eastern and Western countries (target sample size 200). A survey and 2 case studies were distributed, aimed to determine respondent's level of belief in cultural superstitions and practices, views on mental disorders and opinions on treatment. A chi-square statistical test (significance set at  $\leq 0.05$ ) was performed to test validity.

**Results:** are tabulated in Table 1. In the case studies, P-value =  $4.68 \times 10^{-6}$  proves a strong relationship between East/West populations and their viewpoints on mental illness vs. possession. There is a strong relationship ( $p=3.37 \times 10^{-5}$ ) between respondents' beliefs in spiritual healing and its effectiveness in treating mental illness.

Table 1

	East	West
Total respondents (226)	58%	42%
Identified as religious	74%	26%
Strong belief in paranormal	85%	15%
Effectiveness of spiritual healing	55%	45%
Preferred methods of treatment		
Mental health professionals	54%	46%
Religious healer/psychic	90%	10%

**Conclusions:** The study revealed that Eastern populations are far more superstitious and religious than their Western counterparts, and also have higher belief in the effectiveness of spiritual healing to treat mental disorders. This difference demonstrates the importance of integrating culture into diagnosis and treatment of mental illnesses, and further explore methods for more inclusive treatment plans.

**Keywords:** transcultural psychiatry; East vs. West; Cultural beliefs; Modern medicine

## EPP0502

### Acute family marital psychosis

D. Falfel\*, W. Homri, F. Ghrissi, M. Stambouli, M. Ben Bechir, L. Mouelhi, N. Bram, I. Ben Romdhane and R. Labbane  
Psychiatry C, Razi hospital, Manouba, Tunisia  
\*Corresponding author.  
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**Introduction:** Acute marital psychosis is an acute psychotic episode occurring in a particular context which is marriage. In fact, marriage represents an event with a very important emotional load especially in the Arab-Muslim culture. This event can, in some people, induce a relapse of certain psychiatric disorders, particularly psychotic ones. We propose in this work to report two clinical observations concerning two brothers who both presented, a few years apart, an acute nuptial psychosis with two different evolutions.

**Objectives:** Studing the characteristics of nuptial psychotic episode in a one family and the different evolution of each one.

**Methods:** Reporting two clinical cases of two brothers who represented both acute psychotic episode in a nuptial context with different evolution.

**Results:** The two patients are brothers with common psychiatric background which is their mother treated for chronic psychotic disorder. They were hospitalized in our psychiatric service for acute psychotic episode occurring in a nuptial context with chronic evolution for the first one and a partial recovery for the second one.

**Conclusions:** Marriage represents an event with a very important emotional load especially in the Arab-Muslim culture. In this context, acute psychotic episode can occur with different evolution for patients predisposed. Studing socio-cultural circumstances related to psychotic episode can help mental health professional to improve the quality of health care service.

**Keywords:** acute psychotic episode; marital psychosis; nuptial psychosis; family psychosis