

Introduction: Transhistorical psychiatry defends that a psychic alteration can be interpreted as a cultural, historical and personal construction, subject to incessant variations.

Objectives: A journey through the history of the disorder and the successive pathomorphoses it has undergone could provide us with a better understanding of it and explain the reason for the epidemiological trend towards a decrease in its diagnosis; and bring us closer to a universal definition of the phenomenon.

Methods: Bibliographic review

Results: The word hysteria and all its subsequent meanings, not only contain a particular conception of the pathology, but also reflect its different forms of presentation in specific periods of time. Hysteria is presented as a voluble material that can take on any form: from the wandering womb theory of classical Greece to the demonic possessions of the Middle Ages; from the neurological degeneration of Charcot (1825-1893) to the conversion and dissociation of Freud (1856-1939). With the entry of the 20th century, its dramatic clinic has been progressively overshadowed by somatoform disorders and emerging functional somatic syndromes. Today, it is practically unrecognisable and very difficult to diagnose, to the point of having disappeared as a term from the official classifications of our time.

Conclusions: Hysteria is an entity that has not always been the same, neither in its conception nor in its manifestations. Depending on the socio-cultural context in which it is framed, it will be interpreted and expressed in different ways.

Disclosure: No significant relationships.

Keywords: hysteria; history; pathomorphosis; transhistorical psychiatry

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Couvade Syndrome: Origin, Characterization, and Frequency

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Introduction: The word *couvade* originated from the French verb *couver*, meaning to hatch, nest, or brood. Custom of Couvade or Couvade Syndrome (CS) is a poorly understood phenomenon observed since ancient times, in which the expectant father experiences somatic and psychological symptoms of pregnancy.

Objectives: Defining what is CS. Identifying possible origin. Hypothesizing causes. Identifying CS frequency.

Methods: PubMed database search, with "Couvade syndrome" keyword expression. Seven articles were selected among the best matches. Reference lists of articles were reviewed to identify additional articles.

Results: Currently, there are several views on this phenomenon, including religious, cultural, medical, psychoanalytic, and psychological. CS is used in Psychiatry to describe somatic symptoms resembling pregnancy and/or childbirth in expecting fathers, such as weight gain, diarrhea or constipation, toothache, and headache. Lipkin and Lamb (1982) studied 300 couples from New York: they diagnosed Couvade Syndrome in 22,5% of fathers. Nevertheless, Brennan et al. (2007) found different incidence rates of CS diagnose

in different areas of the world: 20% in Sweden; 25–97% in United States; 61% in Thailand; 68% in China; 35% in Russia.

Conclusions: Whether CS constitutes a disease entity, or it should be considered a ritual or custom remains a matter of debate. Different rates of CS around the globe may indicate that culture plays an important role. It may be a way for fathers-to-be to cope with changes imposed by pregnancy in the mother and in the couple. Overall, it is a fascinating intersection between the physiological and psychological realms.

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Keywords: Couvade; Somatic; Cultural; Pregnancy

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A qualitative study on the symptoms and psychological characteristics of young Hwa-Byung patients

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Introduction: Hwa-Byung is characterized by feelings of anger or resent about unreasonable social violence and trauma. Although Prevalence of Hwa-Byung is high in middle-aged, recently Hwa-Byung is occurred in young people. And it is suggested that young Hwa-Byung patients will show different patterns from middle-aged.

Objectives: The purpose of present study was to qualitatively analyze young Hwa-Byung patients' experiences of symptoms and psychological characteristics related to antecedent events of Hwa-Byung.

Methods: 10 women aged 20s were Interviewed using semi-structured questionnaires to in-depth study on their experiences related to Hwa-Byung. The interview data were analyzed using phenomenological approach in order to understand the essence of experiences. In particular, it was analyzed through five steps according to Giorgi (1985). First, by repeatedly reading the material, recurring themes were identified. Second, the meaning units were divided to capture important parts of participants' statements. Third, similar meaning units were grouped together. Fourth, the determined meaning units were described in psychological term. Finally, research data were integrated and presented according to the described meaning units. Reliability between coders was higher than the minimum reliability coefficient.

Results: In symptoms, two themes and seven sub-themes were emerged. In psychological characteristics, three components and five sub-themes were derived. In particular, the antecedent events of young Hwa-Byung patients were related to vertical social relationships, suggesting that Hwa-Byung need to be understood under social context which make them angry.

Conclusions: Present study revealed the social context of Hwa-Byung by discussing the differences between young and middle-aged patients, and furthermore, differences between Hwa-Byung and depression, PTSD patients.

Disclosure: No significant relationships.

Keywords: Hwa-Byung; Qualitative study; cultural-related syndrome; Anger