2 months or more, stand out. Future analysis and research needs to be made. We ask ourselves wether is Covid, quarantine, or both and of so, how much each pf these contribute to these high percentages of OCD symptoms observed.

Keywords: OCD; COVID; quarantine; Obsessive Compulsive Disorder; lockdown; Chilean experience

EPP0480

Has the frequency of violent behaviour increased during COVID-19 pandemic?

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Introduction: Covid-19 pandemic represents o very stressfull period for many individuals. Intimate partner violence is typically experienced by women but can also be experienced by men. During quarantine due to the Covid-19 pandemic, the risk for domestic violence increased.
Objectives: The aim of this study was to compare domestic violence durind two different periods - 14.03.2019-30.09.2019 and the same period of the year 2020.
Methods: We analyzed the data base of the Legal Institut from Cluj-napoca and we selected the cases with domestic violence.
Results: The violent behaviour incresed durind 2020. Due to the feelings of frustration and agitation, agression arises with possible trasgenerational transmission of trauma and violence.
Conclusions: Taking into consideration that Covid19 pandemic is a very stressfull period for all individuals, a need of programs aimed to prevent acts of domestic violence and to achieve accurate assessment of multiple domains of abuse (psychological, physical, sexual) provided by psychologists, psychiatrists, social and legal services emerged.

Keywords: interpersonal violence; crime; Covid-19 pandemic; psychiatric disturbances

Cultural psychiatry

EPP0481

Distinguishing cultural experiences from psychotic symptoms in indigenous settings: Maori and North American perspectives

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Introduction: Indigenous people think about mind and mental health differently from contemporary psychiatry, particularly in relation to the symptoms that comprise psychosis.
Objectives: We aim to present the Maori (New Zealand) and the North American indigenous (primarily Lakota, Cherokee, and Wabanaki) views of extraordinary experience and to explore opportunities for dialogue and understanding among these perspectives, leading to genuine, respectful collaboration.
Methods: Auto/ethnographic methodology was used to describe a process in which psychiatrists and traditional cultural healers came to understand each others' perspectives, dialogued, and forged a collaboration. We describe how this process unfolded in New Zealand and in North America, discussing similarities and differences among these two regions and cultures. We present cases to illustrate the level of cultural collaboration.
Results: The opportunity for cross-cultural dialogue arose when the psychiatrists observed that the traditional cultural healers were reaching and helping patients with whom they had been unsuccessful. This led to dialogue in the fashion of Two-Eyed Seeing, a North American indigenous concept of explanatory pluralism. We present the case of a young man whom the psychiatrist described as hallucinating and prescribed medication that did not help. The cultural healer assisted the young man to see how he had broken cultural taboos, helped him repair the damage, and the hallucinations disappeared. Other cases further illustrate the collaboration. Two-eyed seeing allows both perspectives to be correct and permits genuine dialogue.
Conclusions: Through cultivation of genuine listening without interpretation or judgment (see Jacques Lacan), cultures can begin to understand and collaborate together for the benefit of patients.

Keywords: Indigenous culture; Maori; psychosis; Indigenous spirituality

EPP0482

To be only human: Humanizing effect of lowering humanity

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Introduction: The derogation and violence associated with describing others as less than human is documented in a wide range of research (e.g., Bandura, 1992; Optow, 1990). However, this research has only explored one side of the social comparisons that humanity can evoke. Integrating dehumanization research and that of social comparison, which suggests the different effects of upward and downward targets, we explore social comparison which lowers human nature and therefore raises the target (Suls et al., 2002; Suls et al., 2018).
Objectives: While dehumanization places others below humanity, we explore hyper-humanization which places humanity below other comparison classes. When humanity is characterized as a low social comparison class, this should lead people to reintegrate transgressors, evoke forgiveness and reduce revenge motives.

Methods: To test this hypothesis 577 participants viewed a vignette about a social transgression and completed the benevolence and avoidance subscales of the TRIM (McCullough et al., 2006). We manipulated dehumanization and hyper-humanization using a conversational prompt which asked participants to elaborate on descriptions of the social transgressor. In the dehumanization condition the target was described as "barely human", and in the hyper-humanization condition the target was described as "only human".
Results: Using a mixed-model ANOVA, results indicate that in the rehumanization condition benevolence increased (F=5.30, p<.01) and avoidance decreased (F=4.75, p<.01) relative to dehumanization and controls.
Conclusions: While lower groups below humanity may facilitate genocide and other social ills, other forms of social comparison with humanity may act to restore relationships and facilitate forgiveness.

Keywords: Social Psychology; Dehumanization; Social Comparison; Moral Psychology

EPP0483

Depression among pregnant women with husbands abroad: Case control study in hostile region of AZAD jammu and kashmir

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Introduction: Going abroad for employment is one of the common social problems which have been faced by the young males of developing countries. This included both highly qualified individuals as well as the labor class.
Objectives: To determine the difference in the presence of depressive symptoms among pregnant women with husbands living abroad and those with husbands living with them in Azad Jammu and Kashmir
Methods: The sample population comprised of pregnant women reporting for ante natal checkup at Amna hospital Rawalakot. Cases constituted the pregnant women with husbands living abroad while controls were the pregnant women with husbands living with them. PHQ-9 was used to record the presence and severity of depressive symptoms. Age, gestation, parity, rural or urban origin, education, level of family income, daily contact hours on telephone or what's app, previous pregnancy loss or complications, number of years abroad and visits to home per year were associated with depressive symptoms.
Results: Mean age of the study participants was 29.73±5.395 years. 66 (66%) had significant depression in the case group while 14 (14%) had in the control group (p-value<0.001). Education and rural background had significant difference among the case and control group. Less number of visits per year of husband was strongly linked with presence of depressive symptoms among the cases.
Conclusions: This study showed a high frequency of depressive symptoms among pregnant women with husbands abroad as compared to those with husbands living with them. Special attention should be paid to the women whose husband had lesser number of visits to the country

Keywords: depressive symptoms; pregnancy; husband abroad

EPP0485

Models for successful interactions between psychiatrists and indigenous people

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Introduction: Conventional psychiatric services are not always acceptable to indigenous communities and people.
Objectives: We used qualitative methodology to explore a successful collaboration of psychiatrists and addiction medicine specialists with indigenous communities in Maine, USA, in North America, comparing these results to previously unsuccessful collaborations. We wanted to delineate what leads to success.
Methods: We used constant comparative, iterative methodology within a constructivist, grounded theory approach to generate differences to discuss.
Results: Successful strategies address the highly relational approach to defining the self of the indigenous communities, a collectivist mindset in which the needs of the group can supersede the needs of the individual, a reliance upon stories for transmission of knowledge and culture, and a commitment to a biopsychosocial and spiritual approach, which, in North America, is often symbolized by the metaphor of the Four Cardinal Directions. Successful psychiatrists working in these communities needed to share more personal details than what they are usually accustomed to provide. They acknowledged local culture and spirituality and worked with traditional knowledge holders to create collaborative approaches. As part of this, the use of a narrative approach worked best in which the psychiatrist worked within the stories and beliefs of the community which required taking the time in dialogue to learn those stories and beliefs.
Conclusions: We addressed the challenges of consulting to tribal-based treatment programs, of modifying usual counseling techniques such as motivational interviewing to an indigenous population. We propose that these sorts of participatory-action-based approaches go far to improve service delivery to indigenous people and reduce health disparities.

Keywords: Indigenous people; communication; relational self; collectivism

EPP0486

Perception and preventive actions against COVID-19 in domestic and international students

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