

Findings There is controversy as to prevention, reduction, and management of young victims of war and conflicts. Some workers have suggested that:

- the imposition of peace agreements by foreign powers may not be strictly relevant to the parties engaged in the conflicts;
- culturally appropriate rituals have efficiency in the readjustment of boy soldiers and abducted girls. Nevertheless the guidelines suggested in international disagreements provide a basis for their adjustment of young war conflict victims.

Conclusion –Traditional healing rituals have a place in the healing and reintegration in person's abduction in post conflict situations.

– Community approaches are superior to individual approaches.

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Newer substances and their effects: A case report

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Introduction Due to constant flow of people in and out of Europe several drugs are now days appearing in European markets that were previously unknown. There is a need to gain awareness and knowledge about these new substances and to recognize their use and learn about their effects and management.

Aims/objectives Ayahuasca is commonly called yagé is a traditional spiritual medicine in ceremonies among the Indigenous peoples of Amazonian Peru. It is undetected in urine or blood and therefore it is important to understand and ask about its usage during clinical assessment.

Methods/results Thirty-six years old woman immigrant from South America came to us with auditory hallucinations. About three years ago she was introduced who introduced her to a community of Euto people that performed daily rituals of spiritual awareness involving the use of Ayahuasca. She became a part of it and started consuming Ayahuasca daily. She started becoming socially isolated accompanied by delusional and mystical religious ideations. She later began having persecutory delusions and auditory hallucinations that Archangels speak to her about how to create music. Patient was involuntary admitted in a mental health unit and started on risperidone. Gradually her condition improved and she stopped having auditory hallucinations. After being discharged from the hospital, patient was followed on an outpatient basis with injectable risperidone.

Conclusions Due to the blend of different cultures in Europe, it is necessary to have a better understanding about the cultures, rituals and the substances that are relatively new and are currently been used.

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EV466 Characterization of the refugee population in a psychiatry clinic in Lisbon

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Abstract The refugee population has been a growing concern to the developed countries in general and to Europe in particular. The recent mass migrations are changing the population that is getting to the psychiatric hospitals, not only culturally but also pathologically. The aim of this study is to characterize the refugee population that contacts with the clinic of transcultural psychiatry in Centro Hospitalar Psiquiátrico de Lisboa, understanding the most frequent pathologies and nationalities. The methods used consisted in analyzing the refugee population that attended a psychotherapeutic group and consultation in the Transcultural clinic of Centro Hospitalar Psiquiátrico de Lisboa during the past year. Analyzing the population, 66 refugees were in contact with the transcultural clinic, 44 of which were men, being the other 22 women, representing a total of 23 countries. The more frequent nationality was Iranian (20) and the most frequent diagnosis was “adjustment disorder and anxiety” (38). We can reach the conclusion that more refugee men contact with our psychiatric hospital than women, accounting for 66, 6% of the total; 30, 3% of the refugees were from Iran, followed by Pakistan with 10, 6%. The fact that the most frequent diagnosis is adjustment disorder and anxiety, accounting for 57, 6% of the sample, seems to point out the extreme stress refugees undergo.

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The sense of community in times of secularization and modernism

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Based on theoretical studies we approach the secularization process and the introduction of the Modern ideas effects over the community sense. The object's removal from the religious institutions' domain or its signification from the sacred and the exaltation of the rational and the urbanization unveil how both phenomena affect social relations regarding its interference over social symbols, meanings and, therefore, over the identity that underlies the community sense. What is shown are the deep social transformations that inflict over the still recent structures of urbanization, not enough assimilated or well understood in concerning of the forces that act over the relationships and daily life of whom integrates them. Religion is conceived as a human projection and, therefore, as a result of a necessary unconscious signification process that occurs through a mechanism of self-defense for inner conflict, with the intention of externalize it. Thereby, the Modern ideas can't provide a tolerable interpretation of reality to fulfill the emotional void resulted from secularization. In this context, the solidarity, responsible for the community identity, decline while happened the decrease of common representations. Nonetheless, the necessity of signification doesn't decrease. Thus, against modernist predictions, community's members tend to redirect its projections, qualifying new symbols. What is noticed is that no process can remove rep-