

perception of imminent death. Although it is widely regarded as an epidemic in South-east Asia, there are some isolated cases in other cultures as well.

**Objectives** We present a Koro case study and a systematic review, focusing on the presentation and its treatment, in order to make visible this syndrome to Western culture and provide the tools to identify it.

**Aims** To provide an overview of Koro's presentation, phenomenology and treatment. We also want to clarify the nosology classification of this syndrome and its influence in the reported cases.

**Methods** We begin describing a new case of Koro syndrome: a Spanish male presented an acute psychosis, the patient had an intellectual disability and a family history of mental illness. A systematic review was done based on articles published in Pubmed following the PRISMA guidelines.

**Results** From 117 studies, only 29 met the inclusion criteria. Data were analyzed on several epidemiological and clinical characteristics. We found that Koro syndrome is more often presented as a result of intoxication or as a part of a previous known psychotic disorder. Cases involving patients sharing their delusion have been only reported in Asia.

**Conclusion** No specific data could be obtained about epidemiology and pathogenesis, as our conclusion about Koro syndrome was based mainly on few case studies. Pharmacotherapy and social support may be effective in ameliorating the symptoms.

**Disclosure of interest** The authors have not supplied their declaration of competing interest.

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#### EW0366

### Describing and comparing quality in psychiatric care across the globe with the QPC-Instrument

A. Schröder\*, L.O. Lundqvist

Faculty of Medicine and Health, University Health Care Research Center, Örebro, Sweden

\* Corresponding author.

**Introduction** There is a lack of cross-cultural comparison of patients and staff perceptions of quality of care in the psychiatric care. One reason is the absence of standardized instruments.

**Objectives** The international research programme "Quality in Psychiatric Care" aims at adapting the instrument QPC versions for patients and staff to different international settings.

**Aims** The aims are to test the psychometric properties and equivalence of dimensionality of the different language versions of QPC and also to describe and compare the quality of inpatient, outpatient and forensic in-patient psychiatric care across different countries.

**Methods** The QPC is a family of self-reported instruments from the patients' perspective. In this programme, we used different languages versions in three areas for patient and staff; inpatient (QPC-IP/IPS), outpatient (QPC-OP/OPS) and forensic inpatient care (QPC-FIP/FIPS).

**Results** The Danish versions for QPC-FIP and QPC-FIPS show that the confirmatory factor analysis revealed that the factor structure was equivalent to the original Swedish version. Patients rated the quality of care generally lower than staff and lowest in the participation dimension. The Indonesian version of QPC-IP is under analysis. The first result show that patients rated the quality of care lower than Swedish inpatients and lowest in the discharge dimension. Several studies in Indonesia are still ongoing as well as in Brazil and Spain.

**Conclusions** There are few standardized instruments for measuring quality of care in the psychiatric care. Therefore, QPC is expected to make an important contribution to the development in this field.

**Disclosure of interest** The authors have not supplied their declaration of competing interest.

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#### EW0367

### Emotional expression and culture: Implications from nine Arab countries

B. Abu-Hamda, A. Soliman\*, A. Babekr, T. Bellaj  
Qatar University, Social Sciences Psychology, Doha, Qatar

\* Corresponding author.

**Introduction** There is a notion that emotional expression is universal, yet it is subject to cultural variations. Research in this field has studied cultural extremes in European, American and East Asian cultures. However, very little is known about the differences in emotional expression in the Arab subcultures.

**Objective** Exploring the differences between the emotional reactions among the nine Arab subcultures.

**Aims** (1) Examining the cultural differences in emotional reactions; (2) examining the differences between Muslim and non-Muslim individuals; (3) exploring the differences between Arabs and non-Arabs.

**Methods** Several real life scenarios including 15 different stressful situations and 15 non-stressful situations were presented to 40 individuals from the nine Arab subcultures. The participants were aged between 18 to 40 years of age. The subjects were randomly classified into groups depending on whether they were Arabs or non-Arabs and according to whether they were Muslims or non-Muslims. The subjects' emotional reactions were measured by means of Likert-like items.

**Results** The results showed that there were no significant differences among the nine Arab subcultures in their emotional reactions to the non-stressful situations. However, there were significant differences among the Arab subcultures in the stressful situations. Moreover, both religion and ethics were strong predictors of the differences in the emotional reactions that varied between subjects in their cultural group. The Arab Muslims tended to express more anger but the Arab non-Muslims expressed more sadness.

**Conclusions** Emotional expression is impacted by ones' cultural background and is particularly influenced by religion and ethics. Although Arab countries share the same language, they express emotions differently.

**Disclosure of interest** The authors have not supplied their declaration of competing interest.

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#### EW0368

### The improvement of mental health competences and skills on a Brazilian Federal University

D. Soria<sup>1,\*</sup>, J.D. Cabrial<sup>1</sup>, B.C. Marinho<sup>1</sup>, N. Romeiro<sup>1</sup>, A. Mendes<sup>2</sup>, R. Mello<sup>1</sup>, T.V.C. Vernaglia<sup>1</sup>

<sup>1</sup> Federal University of State of Rio de Janeiro, Nursing Medical Surgical, Rio de Janeiro, Brazil

<sup>2</sup> Nise da Silveira Psychiatric Institution, Culture Point Madness on the street Loucura Suburbana, Rio de Janeiro, Brazil

\* Corresponding author.

**Background** The extension project "UNIRIO is madness: the improvement of mental health competences and skills." work since 2015 with "Ponto de Cultura Loucura Suburbana" on the promotion of mental health and culture style in Brazil. The project work on the development of psychosocial rehabilitation for psychiatric patients, their families and the community.

**Aims** Participate on the production and execution on the artistic/therapeutic workshop that demystify the social stigmatizing vision about psychiatric patients.