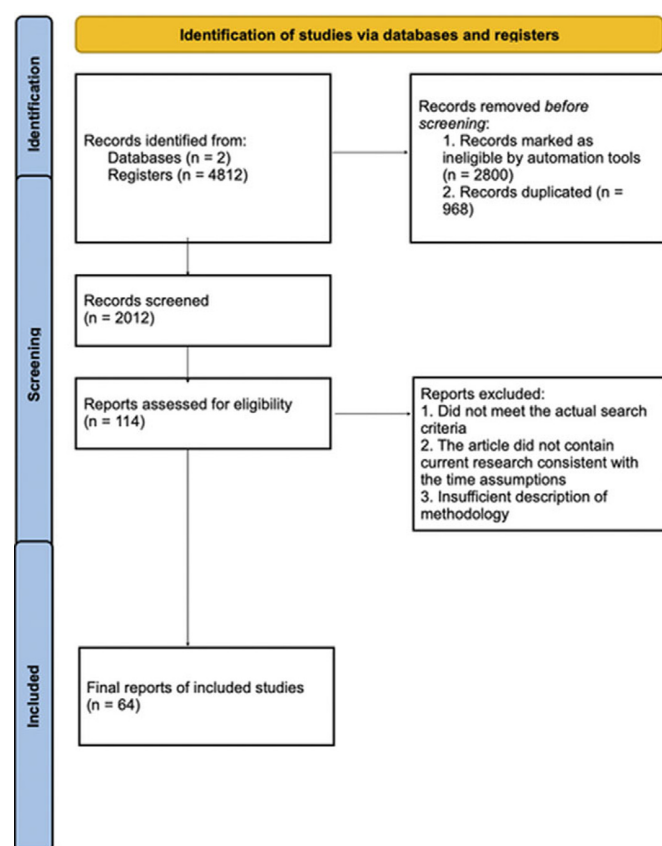


Image 1:



Conclusions: The intensive period of socio-cultural and economic changes has an impact on people's attitudes towards religiosity, their sense of belonging to a religious group, or spirituality in general. As the available analyses show, spirituality can be a protective or burdensome factor, or it can have no impact on a person's mental well-being. The studies available in medical databases show significant heterogeneity in this respect, which makes their direct comparison difficult. Another methodological problem seems to be the assessment of spirituality. We cannot forget about the cultural context in the assessment of societies. An interesting analysis would be to assess the relationship between specific forms of spiritual practice and their intensity with reference to tradition, gender, age, and geographical region. Considering the aspect of spirituality in human life is part of a holistic view in medicine.

Disclosure of Interest: None Declared

EPV0571

Psychological Well-Being, Self-Esteem, and Body Image Satisfaction Among Pregnant Tunisian Women: A Study from Monastir Maternity Department

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Introduction: Pregnancy induces significant physiological and psychological changes. This study evaluates self-esteem, body image satisfaction, and psychological well-being among pregnant women at Monastir Maternity Center, Tunisia.

Objectives:

1. To assess self-esteem and body image satisfaction among pregnant women.
2. To evaluate the psychological well-being and the adequacy of support provided during pregnancy.

Methods: Conducted over two months (March-April 2022) with 62 participants (88.57% response rate) at Monastir Maternity Center. Self-esteem was measured using the Rosenberg Self-Esteem Scale (RSES), and body image satisfaction was assessed with the Body Image States Scale (BISS). Sociodemographic, obstetric, and psychosocial variables were collected.

Results: The study included 62 participants, with an average age of 31.68 ± 7.49 years. Most participants (62.9%) were stay-at-home individuals, and two-thirds reported their current pregnancy as desired.

Body image satisfaction, measured by the Body Image States Scale, averaged 5.32 ± 3.67 , indicating moderate satisfaction.

Self-esteem was low in 79% of participants, while 74.2% had no depressive symptoms and 90.3% had no anxiety symptoms.

Half of the participants (50%) reported their psychological well-being was addressed during pregnancy, with the majority (41.9%) receiving support from family members. Three-quarters (75%) considered pregnancy consultations the best time to discuss psychological issues. Almost all (98.4%) wanted additional psychological support. Over half (56.5%) talked about their pregnancy difficulties with someone, while 22.6% did not address them, and 21.0% did not experience any difficulties.

Conclusions: The study highlights a significant prevalence of low self-esteem and moderate body image satisfaction among pregnant women. The study also reveals that while many women discuss their difficulties with others, there remains a gap in addressing psychological issues adequately, particularly considering the majority of participants desire more support.

Disclosure of Interest: None Declared

EPV0572

Mental health professional impact of dualistic approach on the biological model of depression

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Introduction: In psychopathology, a dualistic approach often refers to the conceptual separation of the mind and body as distinct entities, which can influence how mental disorders are classified and diagnosed. This separation may lead to biased judgments and contribute to the stigmatization of mental health conditions. It can also encourage alternative conceptualizations of mental health

disorders and promote new methods of classifying mental health issues beyond traditional biomedical or behavioral frameworks.

Objectives: The goal of our research was to examine the impact of psychiatrists' and psychologists' dualistic perspectives on the biological model of depression using the PLS-SEM model.

Methods: This cross-sectional study carried out in the Republic of Croatia in 2018, involved 238 participants, comprising 122 psychiatrists and 116 psychologists. We applied the Maudsley Attitude Questionnaire to examine the preferences of psychiatrists and psychologists in choosing the biological model of depression. Their dualistic perspectives were assessed using the Stanovich Mind-Body Dualism Scale. In the PLS-SEM modeling, dualism and monism were observed as exogenous latent variables in the model, and their impact on the biological model, which represents the endogenous latent variable, was analyzed. All model indicators are reflective.

Results: Psychiatrists ($M = 14.71$, $SD = 2.27$) and psychologists ($M = 13.77$, $SD = 2.69$) predominantly support the biological model out of Harlands' 8 models of mental disorders in defining depression. The PLS-SEM initial reflective model is significant ($p = 0.002$) even though the fit indices provided mixed results. The GFI (0.963) and SRMR (0.059) suggested a good or acceptable fit, but the CFI (0.862) and RMSEA (0.095) indicated that the model requires further refinement. The R^2 value revealed that the model explained 61.3% of the variance in the endogenous variables.

Conclusions: Mental health professionals prefer the biological approach in explaining the etiology, classification, research, and treatment of depression. Supporting a dualistic perspective had a significant negative total effect ($p < 0.05$) on the choice of the biological model of depression.

Disclosure of Interest: None Declared

EPV0574

Importance of Religious Understanding in Psychiatric Evaluation: A Case Report of a Palestinian Christian Patient

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Introduction: Religion plays a big role in daily life in Palestine: it helps give meaning and purpose and creates communities and mutual understanding. Thus, individuals frequently bring up various thoughts and ideas with religious themes and undertones during psychiatric interviews, reflecting their inner and outer experiences. Religious references can be misunderstood when discussed by individuals of religious minorities, such as Palestinian Christians, who comprise around 1% of the Palestinian population in the West Bank (2023 Report on International Religious Freedom). Studies on the mental health of Palestinian minorities are almost nonexistent.

Objectives: Examining the responsibility of psychiatrists to provide culturally sensitive care to their patients, including religious minorities.

Methods: A case report of a Palestinian Christian patient admitted to an acute psychiatric ward in Palestine. This 37-year-old male patient, who has struggled with mental health issues for the past 4 years, presented to Bethlehem Psychiatric Hospital after 10 days

of suspiciousness, disturbed behavior, and verbal aggression toward family members. On examination, the patient was found to have a tense elevated mood with persecutory, reference, and grandiose delusions. The patient frequently brought content and references from the liturgy and the New Testament. Blood and urine tests were within normal range and showed no substance use. The patient was started on Olanzapine 15mg and Valproate 400mg.

Results: A review of his hospital file revealed that after 2 weeks on medications, he no longer displayed ideas of delusional intensity. However, the patient mentioned events and lessons from the books of Revelation and Acts of the Apostles of the Christian Bible. He had a particular fascination with their relation to the Old Testament and the image of "tongues of fire" from the Pentecost. Due to his prior psychotic symptoms and limited overall knowledge of Christianity, it was difficult for many staff members to assess his thought content. These challenges were overcome by discussions with Christian hospital staff, gathering collaterals from his family, and self-education. The patient was using moments of transition in the Bible to describe his transition to a non-psychotic state. He was discharged soon after and referred to a community mental health center.

Conclusions: It is common for Arab patients to have psychiatric pathology of religious themes. These are important to distinguish from cultural expressions of emotions and experiences. To provide inclusive and comprehensive care, it is essential for clinicians to have an appropriate understanding of the religions, spirituality, and diversity of the populations they are serving.

Disclosure of Interest: None Declared

EPV0578

God's Ultimatum: The Role of Delusional Guilt in Religious Psychosis

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Introduction: Religious content often shapes the nature of psychotic delusions, particularly those involving guilt or grandiosity. Patients may interpret their faith as direct communication from a divine source, influencing both their thoughts and actions. This case report presents a 27-year-old male with a strong Evangelical background who experienced a sudden onset of manic and psychotic symptoms, including messianic delusions. He believed God gave him a divine ultimatum: either fast for 28 days or his mother would die. His response to this delusion—self-imposed starvation—led to life-threatening behavior, showcasing the impact of delusional guilt in religious psychosis.

Objectives: This report aims to illustrate how delusional guilt in religious psychosis can lead to dangerous behavior, explore the role of religious context in shaping psychotic content, and discuss the clinical challenges and outcomes of pharmacological treatment in such cases.

Methods: Case report; a non-systematic review was conducted by searching academic databases such as PubMed and Google Scholar, using the key-words "religion and psychosis", "transcultural psychiatry", "religious delusions".

Results: The patient was admitted to a psychiatric unit after attempting self-starvation as a result of his belief that God had