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Specifics of attitudes towards traditional Chinese medicine in dental students

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Introduction: Traditional Chinese medicine (TCM), conceived in the womb of Chinese culture, is gaining more and more popularity in the world. What views on its possibilities do dentists studying in Russia have?

Objectives: Our goal is to establish the peculiarities of the attitude to TCM that are characteristic of dental students and correlate them with their psychosocial qualities.

Methods: We surveyed anonymously 106 dental students of Ulianov Chuvash State University using the Attitude to TCM Survey (E. Nikolaev) and the Sociocultural Health Questionnaire (E. Nikolaev). To analyze the interrelations, we used a correlation analysis.

Results: More than two thirds of the respondents (72.6%) know about TCM, 20.8% consider it more effective than conventional medicine. Respondents with a higher level of stress show more interest in TCM ($r=.27$, $p<.05$), those who smoke hookah have less interest ($r=-.25$, $p<.05$). Students who less often work out in a gym are ready to turn to TCM ($r=.23$, $p<.05$). Students who are less often engaged in sports are more inclined to go to China for TCM treatment ($r=.19$, $p<.05$). They also less often agree that TCM can help Russian people ($r=-.22$, $p<.05$). Stronger belief in the possibilities of TCM correlates with deeper trust in private medicine ($r=.22$, $p<.05$). We did not find any correlations with the level of health.

Conclusions: A more positive attitude to TCM in dental students is correlated with less physical activity, higher stress, as well as deeper trust in private medicine.

Disclosure: No significant relationships.

Keywords: Traditional Chinese medicine; dental students; attitudes

EPV1008

The concept of Evil in Psychiatry: Philosophy, neurobiology and clinical implications

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Introduction: Although difficult to define, the concept of evil is widely used and implicitly influences psychiatric judgements and diagnosis. Most definitions of evil rely on classical philosophical concepts, but it remains controversial if evil is a concept by itself or rather a dysfunction on the ability to experience goodness. Also, it is unclear if there is a neurobiological basis for evil or if it is entirely dependent on socio-cultural beliefs.

Objectives: In this work, we intend to systematize evidence on the philosophical definitions and neurobiological correlates of evil, and reflect on its implications in clinical psychiatry.

Methods: Literature review.

Results: The concept of evil has been a theme of debate since the ancient Greek, where Plato argued that evil was a result of ignorance and Aristoteles saw morality as a guide for education and politics. Nietzsche claimed that evil was a dangerous concept that was created by the church, while Hannah Arendt underlined the banality of evil by highlighting “thoughtlessness” that frequently justify evil acts. From a neurobiological perspective, studies assessing individuals with neuro-psychiatric conditions associated with evil-related behavioral abnormalities have been suggesting a potential role of frontal and limbic structures, as well as of the serotonergic system. However, several of these studies assessed presumed correlates of evil, such as antisocial personality disorder or impulsive-aggressive behavior.

Conclusions: Despite the polemic frontier between neurosciences and morality, a conceptual insight over the definition of evil is vital to guide comprehensiveness and clinical approach when dealing with deviant evil-like behaviors.

Disclosure: No significant relationships.

Keywords: Evil; Neurobiology; Antisocial Personality disorder; philosophy

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Understanding Generalized Anxiety: Contributions from Phenomenology and Philosophy

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Introduction: Anxiety is an ambiguous term, meaning an emotional state, a clinical symptom, a disorder, or a group of disorders. Anxiety is a normal feeling that arises when a person believes he is in danger from a threat or unidentified danger, ensuing with a state of alertness, arousal, and exploratory attention. Its distinction from neighbouring concepts, such as anguish, fear, worry, anxiety, panic, or uneasiness, is valuable but controversial.

Objectives: Review and synthesize various contributions from phenomenology and philosophy to the understanding of what it is like to experience generalized anxiety.

Methods: Selective review of the most prominent literature regarding anxiety psychopathology, namely that of Jaspers, Heidegger, López-Ibor, Sims, Berrios, Femi Oyebode, Pio Abreu, James Aho, Picazo Zappino and Gerrit Glas.

Results: Jaspers described free-float anxiety as common and painful, floating and detached, as a feeling of misunderstood genesis, imposing despite the inapparent object, driving an inescapable need to provide some content to it, but also susceptible to insight by those who experience it. It can take a vitalized or primarily psychic form. Anxiety is closely related to the limits of the human being and to (hopelessness). For Heidegger, angst is the expression of authentic existence. López-Ibor considered anxiety and anguish nuances of the same experience, in both of which there is