

Introduction: In studies of the socio-psychological consequences of the COVID-19 pandemic, models focused on the negative aspects of stressors, dysfunctions, anxiety. We present the attempt to expand the context and include in the field positive personal resources for psychological well-being and even post-traumatic personality growth after disasters. Sometimes separation from family and friends, lack of medicines and medical resources, loss of income, social isolation to humanity, do not automatically assume that a person is capable and responsible for effectively coping with life difficulties.

Objectives: 397 (students and patients of clinic average age 26, 2/3 are female)

Methods: Peritraumatic Distress Index (CPDI) (Feng, 2020); Impact of Event Scale (Horowitz, 1979), Coping Self-efficacy Scale (Chespeu et al, 2006); Posttraumatic Growth Inventory (Tedeschi & Calhoun, 1996), MMI (Nuttin, 1986) – adapted by M. Magomed-Eminov.

Results: Significant negative correlation between coping self-efficacy and intensity of the impact of stressful events (IES) ($r = -0.140$, $p < 0.05$) was predictable.

CPDI and PTG showed significant correlation (Pearson's $r = 0.23$, $p < 0.01$) between Peritraumatic Distress Index and Post-Traumatic Growth indicators only in the group of respondents who have had COVID-19. The data is confirmed by the content analysis of incomplete sentences of the subjects of COVID group. The correlation between these indicators in the Non-Covid group was insignificant.

Moreover additional information we got from narratives of infected patients: the data has been split into 3 groups of narratives in the context of cultural-historical activity theory which shows the triadic outcome of survivor after trauma: a) suffering, b) adaptation, coping, resilience, c) personal growth.

Conclusions: To interpret the data the authors propose the meaning-activity approach and personality work with negative life experience (Magomed-Eminov, 1998, 2007, 2009, 2021). Authors suggest that further research on the positive consequences of stressful events beside coping styles and mechanisms that would expand the repertoire of tools predicted the ability of a modern person to cope with adversity and use experience for deeper involvement of human resources with the help of personality work with personal experience.

Disclosure of Interest: None Declared

Cultural Psychiatry

EPV0352

Confirmatory factor analysis and measurement invariance of the Depression, Anxiety, and Stress Scale (DASS-21) among Pakistani young adults

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Introduction: The Depression, Anxiety and Stress Scale (DASS-21) is recognized as being a widely used measure for the assessment of negative emotional states. While the DASS-21 has been widely used for assessing mental health in Pakistan, limited research has been done regarding its factor structure and measurement invariance.

Objectives: To assess the factor structure and measurement invariance of the DASS-21 among young adults in Pakistan.

Methods: A large sample of 1361 Pakistani young adults had completed the scale during the current study comprising 666 males and 695 females with a mean age of 24.51 years.

Results: Excellent internal consistency reliability was found for the overall DASS-21 and its three subscales (depression, anxiety and stress) ranging from $r = .86$ to $.71$ (Cronbach alpha). Moreover, the three subscales were strongly and significantly associated with one another. Additionally, the results showed a good fit of the three-factor model and the one-factor model of the DASS-21 aimed at assessing gender psychological distress. Strong measurement invariance was found regarding gender therefore showing that the DASS-21 is understood and interpreted similarly by males and females. However, little evidence was found regarding the three subscales (depression, anxiety and stress) for the measurement of three distinct constructs.

Conclusions: These findings confirm the utility of the DASS-21 for measuring mental health in Pakistan among young adults.

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EPV0353

Somatic Representation of Emotional Problems among Native Kyrgyz Speakers

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Introduction: The somatization problem has been one of the most acute in mental health for half a century (Kirmayer, L., 2000). Patients with somatic complaints turn to specialists in various fields but rarely to psychologists and psychiatrists, although the connection between bodily suffering and psychological difficulties sometimes lies on the surface (Molchanova E., 2016). In the last twenty years, the mechanisms of somatization have been considered by several disciplines, one of which is cultural psychiatry, which has become relevant. Unfortunately, most of the research focuses on the cultural characteristics of migrants living in the United States (Groleau, D. and Kirmayer, L. 2004). There needs to be more research on the cultural features of somatization in Kyrgyz culture.

Objectives: The goal of the study is to discover the distinctive features of the process of somatization in Kyrgyz culture

The objectives are:

To create a vocabulary of somatic phrases and idioms used to represent somatic problems to find the most commonly used somatic idioms for emotional complaints by native speakers of the Kyrgyz language.

To describe the mechanism of transformation of the emotional symptom into a specifically located and presented somatic complaint.

Methods: The research used a mixed, qualitative, and quantitative design.

The first stage is qualitative, including ten semi-structured interviews with linguists, culturologists, historians, and specialists in folk art.

The second stage included four focus groups (12 people in each group) with a follow-up analysis. The recruitment of respondents was carried out through social networks, announcements, and the snowball method.

The third stage was quantitative. With the help of the dictionary compiled at the first stage, 250 participants ranked the frequency of somatic idioms, which were used to express the emotional problems