

**Introduction** Review the work of Jorge Amado in the thanatological hermeneutics makes it come to be apparent the role of art in shaping the popular imagination and its educational purpose, which art cannot do without.

**Objective** The purpose of this research is to present that, Jorge Amado using various methods causes a semiotic and polysemic reading of life and a hermeneutics review of death, making his literary art an instrument of education for death.

**Methods** Using the transversal method of bibliography review of the author's work.

**Results** We noted that in the anthropology of Jorge Amado, death might be the exercise of power, as those legitimated by a theology casuistry, in "Violent Land". However, death can be an element of transformation of the state of life and overcoming the limits of the roles that society has agreed to be played by its subject, paradigm of this counterculture is Livia, widow of Guma in "Sea of Death". In "The Double Death of Quincas Water-Bray" dead and death inset in starring roles, provoking a psychological reflection about death as a complex dimension, able to have their own intentions and itinerary and, assigning the dead freedom and responsibility for his death and die, the author will say: "Everyone take care of your own funeral."

**Conclusion** Death has the function of unveiling character and affections, and balance all forces presents in the society, and the art is the instrument to that reflection reach the community.

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#### EV0335

### Political and religious violence: What psychiatry can bring to Middle East?

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Middle East is one of the most violent regions of the world. This phenomenon is most often due to the fact that religious problematic and political challenges are immediately mixed in places where, moreover, the states don't assume their role as expected about structuring their societies, supporting freedom and respect for the individual rights and life-projects of their citizens. This complex configuration makes a lot of populations in Middle East develop discreet but serious mental problems such as schizophrenia with paranoia-tendencies or loss of rationality among other possibilities. The aim of this lecture (if still possible) or poster (if the program of speeches is already closed) is to demonstrate what psychiatry (such as elaborated in the west) could bring to Middle East, as well as the difficulties this discipline will have to face to gain respect and interest over there. A focus will be made about an example of "loss of rationality" and how it leads to a projection of violence against animals and its specific meaning in the context of a conflict.

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#### EV0336

### Does psychiatry link culture and symptoms?

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**Introduction** Transcultural psychiatry is a branch of psychiatry where cultural context for psychiatric symptoms is studied. It emerged as a consequence of migration of diverse ethnic groups and questions whether international diagnosis classifications fit in different cultures.

**Objectives** The aim of this review is to make professionals aware of the importance of cultural context for the way mental disorders present themselves depending on the patient's origin.

**Materials and methods** We report the detailed case of a 23-year-old Moroccan woman, attended for the first time by the mental health services when she was 8. Since that moment, she felt herself possessed by a strange being. Auditory hallucinations appeared. It was only when her father or her husband were at home that she felt the "being" was gone. Her husband, as formerly his father, represented a symbol of protection against that evil being and indeed against her mental disorder, which was directly related to her cultural beliefs.

**Discussion** Every country has a different culture and every migration brings with it a new environment. The way people adapt to it may result in mental illness. We want to discuss if symptoms fit international diagnosis classifications.

**Conclusion** Psychiatrists should become aware of the limitations of the international classifications when used on different ethnic groups. We should have a cultural approach in order to treat the diverse populations from all around the world.

**Keywords** Transcultural; Diagnosis.

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#### EV0337

### Quixotic delirium, around the fourth centenary of the publication of the second part of Don Quixote de la Mancha: About a case

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Psychosis, understood as a judgment out of reality, is sometimes considered as a defensive mechanism in the face of an overflowing situation. However, beyond the pathological, given its fantastic nature, has also brought its form and content to art in its various manifestations. Thus, we bring up a similar case. A 51-year-old male, who has one brother with schizophrenia; in his childhood and adolescence excelled by an excellent academic performance, even won a national prize of Economy; and very scarce emotional ties outside the family environment. At the age of 23, during his stay in a foreign country after obtaining a scholarship in a world-renowned company, he presented disorganized behavior and thought, disinhibition, delusions of persecution, prejudice and referentiality; then, he was repatriated by his family to enter in a psychiatric center. After, he continued psychiatric monitoring irregularly, with no disease awareness and little therapeutic adherence. In his last decompensation, he shown a megalomaniacal delusion, he defined himself as "a living being, brother of all living beings, who fought to defend peace, justice and the good of mankind". The last year, he had been helping economically the homeless, interceding before the authorities for strangers and needy people; he restored and prayed in temples of different religions. Furthermore, with a significant deterioration in their self-care and family life. In consequence, he required a third forced psychiatric admission. After two months, he received discharge for clinical improvement and treatment with

injectable paliperidone. Eight months later, he continues to be monitored and markedly recovered.

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### EV0338

#### **Understanding the cultural concept of “highly sensitive person” among bipolar patients**

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*Introduction* The concept of “highly sensitive person” is a cultural concept, which has become popular in western societies including Sweden. A highly sensitive person (HSP) is usually described as having hypersensitivity to external stimuli, different cognitive processing and high emotional reactivity. Although the concept lacks diagnostic validity, psychiatric patients may refer to this concept.

*Aims* To examine the feasibility of the Cultural Formulation Interview (CFI) and the clinical relevance of cultural concepts of distress among patients with bipolar disorder that report being a HSP.

*Methods* A case series of three patients with a diagnosis of bipolar disorder that report HSP. The CFI was conducted with all patients and the applicability of the DSM-5 cultural concepts of distress tested.

*Results* In all three cases, the CFI facilitated the clinical consultation as reported from the patients and in one of the cases also increased the treatment engagement. The HSP-concept could be conceptualized as a cultural syndrome, idiom of distress and as an explanatory model.

*Conclusion* The CFI and the cultural concepts of distress proved to be useful for understanding the concept of HSP as also they increased the cultural validity of the diagnostic interview. The three cases illustrate the challenges when encountering patients with other cultural references than clinicians. This highlights the necessity to integrate anthropological thinking in our current diagnostic work in order to reduce the “category fallacy” and promote a more person-centered approach in psychiatry.

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### EV0339

#### **‘The Good Parent’ and ‘The Other Parent’: Medicalization, othering and social exclusion in Israeli professional discourse regarding learning disorders and difficulties**

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This lecture seeks to uncover the various textual techniques through which binary representations of ‘parenthood’ are constructed in the framework of clinical professional discourse of Israeli learning-disorders experts. Historically this discourse has constructed two contrasting parenthood representations: ‘parenthood of learning-disordered children’ on the one hand, and ‘parenthood of cultural deprived children’ on the other hand.

The lecture posits the following main questions: Which textual representations of ‘parenthood’ were constructed in the framework of

the aforementioned discourses? Which affinities can be identified between the textual representations and the contextual characteristics of social class, culture, ethnicity and educational capital? And which affinities can be identified between these representations and the explicit or implicit normative messages of ‘blame’, ‘responsibility’ and ‘agency’ embedded in the texts? Discourse analysis was implemented in order to uncover the mutual and contradictory construction processes. The analysis also reveals the stereotypical imputation of ‘normative’ parents with a well-off, well-educated and western origin population, as well as the stereotypical imputation of ‘problematic’ parents with a low class, little educated and eastern origin population. The lecture concludes by situating the texts in the social and historical context of their formulation: The processes of psychocultural othering which operated on low class, little educated and eastern origin parents are interpreted on the historical background of the class and ethnic hierarchical structure of the Israeli society. The conclusion also raises a conjecture regarding a rising new medicalizing ‘othering’ potential, a potential, which was already implicitly embedded in the analyzed historical texts.

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### EV0340

#### **Hikikomori goes global: A Portuguese case**

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*Introduction* Hikikomori, a form of severe social isolation, once characterized as a Japanese cultural-bond behavior with social and economic consequences, it is now being described in other countries. Its presentation mimics some clinical features of various classified mental diseases, such as prodromal phase of schizophrenia, personality disorders, Internet dependence, social phobia or depression, without fulfilling their defining criteria.

*Objectives/method* This work aimed to do a brief review of this subject, describing one case that is probably the first ever reported in Portugal, comparing it with similar cases around the world.

*Results* The patient was a 22-year-old male, taken to psychiatry evaluation after 4 years of social withdrawal, avoiding or blocking any contact even with family members, which resulted in work and school impairment. He spent most of his days locked at his room, investing his time in particular interests and Internet use, only leaving to eat or do his basic hygiene. At that time, he presented no affective or psychotic symptoms and perceived his behavior as egosyntonic. After six appointments with psychotherapeutic approach, he was able to get a job and improved his communication with the others, especially with family.

*Discussion/conclusion* This case fits most of the reports found on literature, in its presentation and clinical management. Hikikomori is not considered yet a disorder and further documentation of these cases is still needed to define its place in psychiatric nosology.

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