

absence of religious belief had substantial destruction of integrity and plurality of relationships between VMF. 3. The content of the VMF of mental patients with religious worldview and healthy believers had similarities. 4. In the content of VMF meta-values were: 1. active aspiration to God and the realization of own existence; 2. material well-being in the earthly world; 3. “unselfish” ability to get along without causing harm; 4. feeling of inner confidence.

Conclusions: Mental disease affects VMF of believers and unbelievers in different way. In unbelievers, the structure of VMF in the course of disease significantly changes. In believers, the disease does not destroy the basis of VMF and allows to keep safe the key elements. The stability of VMF in the believers may be explained by the meaningfulness of life. The concepts of “health” and “disease” are included in the worldview of believers, in the general context of their spiritual, psychic and physical life.

Disclosure: No significant relationships.

Keywords: mental patients; religious worldview; Value-Meaning Formations; meaningfulness of life

EPV0235

¿Do immigrant psychotic patients receive less psychotherapy assessment compared to non-immigrant psychotic patients?

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doi: 10.1192/j.eurpsy.2021.1817

Introduction: Migration is a highly defining life event which can lead to mental distress. It constitutes an overall risk factor for psychiatric disorders. However, psychotherapeutic treatment in immigrant patients is considered to be more complex, and the outcome appears to be less favorable than in patients without a migration background.

Objectives: The aim of this study is to compare psychotherapy assessment between immigrant and non-immigrant psychotic patients in Barcelona.

Methods: Patients who have presented, according DSM-V criteria, one or more non-affective psychotic episodes, were recruited in Acute and Chronic inpatients units at Hospital del Mar (Barcelona), leading to a total sample of 77 patients. Demographic characteristics of patients, clinical data and main pharmacological treatment were recorded through a questionnaire. Database information was completed with electronic medical records. Comparative analysis was performed with IBM SPSS using Chi-Square and t-Student test

Results: From a total of 77 patients, 43 were immigrants and 34 were non-immigrants. From the total immigrants only 30,2% received psychotherapy compared to 79,4% from the non-immigrants. The most prevalent therapy received in both groups was cognitive behavioural therapy. From the immigrants group only 2,3% received psychoeducation compared to 11,8% from the non-immigrant group.

Conclusions: According to our results, there are important and significant differences in psychotherapy assessment in migrant psychotic patients. In order to improve the mental health treatment of immigrant patients, the reasons for this poor outcome need to be investigated. These results should be considered by clinicians in order to design assessment program for this population.

Disclosure: No significant relationships.

Keywords: transcultural psychiatry; migration psychiatry; psychotherapy; psychosis

EPV0236

Two-eyed seeing as a philosophy to facilitate communication between traditional indigenous cultural practitioners with psychiatry and other mental health practitioners

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doi: 10.1192/j.eurpsy.2021.1818

Introduction: A communication gap exists between psychiatry and indigenous people about views of mind and mental health, which often becomes an obstacle to optimal care and a source of distrust.

Objectives: We aimed to explore the utility of the concept of two-eyed seeing for facilitating communication among traditional cultural practitioners (TCP) and conventional mental health practitioners (CMHP).

Methods: “Two-eyed seeing” is spreading across North America as a metaphor for explanatory pluralism. Albert Marshall, a M’iqmaq from Nova Scotia, Canada, developed this traditional concept (eptuamptomuk in M’iqmaq) to speak to the idea that indigenous knowledge is as valid as contemporary science for conceptualizing phenomena. We taught the concept to 100 practitioners, equally balanced between CMHP’s and TCP’s, and obtained ongoing feedback about the results of their applying these ideas to their ongoing collaborations. Qualitative research methods were used to evaluate this feedback.

Results: Using the two-eyed seeing concept allowed CMHP’s to better listen to TCP’s descriptions of their concepts of mind and of mental suffering. TCP’s felt more respected by CMHP’s. While concepts such as spirit visitation, the breaking of taboos, and intergenerational curses are inherently foreign to CMHP’s, the two-eyed seeing concept allowed them to bracket these ideas as interesting and to interact with the TCP in a more productive way, while allowing them to observe the effects of the TCP’s interventions in a less judgmental way.

Conclusions: Two-eyed seeing allowed a rich dialogue between CMHP’s and TCP’s that enabled each to appreciate the other’s perspectives, leading to greater cooperation and collaborative treatment. Outcomes improved.

Disclosure: No significant relationships.

Keywords: Indigenous people; two-eyed seeing; mental health; philosophy

EPV0238

An exploration of the elements of effective cultural healing in North America

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doi: 10.1192/j.eurpsy.2021.1819

Introduction: How traditional cultural healing works is difficult for biomedical science to understand. Outcomes do occur that defy the conventional logic of materialistic, reductionistic cause-and-effect.

Objectives: We aimed to understand how participants understood what happens in traditional cultural healing.

Methods: We identified 26 cases of results in which improvement occurred beyond what biomedicine would expect from a placebo response. We interviewed the healers and their clients to understand their experience and how they saw what had happened.

Results: Seven cases involved resolution of cancer; 2 cases, musculoskeletal disorders; 9 cases of rheumatological disorders; 8, other disorders. Each person spoke about the importance of spiritual transformation and described such an experience. They spoke about an attitude of the cultural healer that involved what could best be translated as radical empathy coupled with non-judgmental listening without interpretation. Many of healers had been initiated into their healing roles via a life-threatening illness that resolved when an extra-ordinary being(s) (a spirit or god, or God) entered their life world and became an integral part of their being. This was also a common description given by the participants for what had happened. The healers often described themselves as a hollow bone, a conduit through which spiritual forces flow.

Conclusions: Traditional cultural healing remains important to psychiatry because it defies explanation in our usual paradigm. Spiritual transformation and radical empathy may be necessary, though not sufficient components. For the person who undergoes a profound spiritual transformation, extensive changes in self and world view may occur.

Disclosure: No significant relationships.

Keywords: radical empathy; cultural healing; indigenous North Americans; spiritual transformation

EPV0239

The forbidden fruit – the thin line between belief, religion, and severe psychopathology: A case report

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doi: 10.1192/j.eurpsy.2021.1820

Introduction: Religious obsessions constitute an interesting component of the phenomenology of obsessive-compulsive disorder(OCD). Scrupulosity can be phenomenologically similar to other OCD subtypes but the ultimate feared consequence is religious or moral in nature.

Objectives: To develop a reflexion about religion, belief and its interaction with psychopathology, focusing on a clinical case.

Methods: Review of the clinical case and literature.

Results: 37-year-old female patient with 4 prior psychiatric admissions. Stable until May 2020. After a brief online relationship patient develops subsequent guilt, anxiety and obsessive images with religious/sexual content. Abruptly, on the day of admission to the ER, the patient eats garlic in penitence and self-flagellate. At inpatient-unit she presented in mutism and total oral refusal, needing nasogastric tube

for feeding and medication administration. She was medicated with diazepam and olanzapine, being added fluoxetine later on. In later interviews, a primordial idea based on the prevailing religious beliefs was found: “sex before marriage is a mortal sin”. This itself generated doubt “have I been forgiven” with compulsions of verification/purification (eg. repeated confession) and punishment, and this doubt almost reached a delirious character during the acute episode. Partial egodistonia, lived with suffering although with some continuity with her beliefs. At discharge patient showed insight for the unreality of this dyad, though the primary idea remained immovable.

Conclusions: Although the pharmacological approach managed to control the most disturbing symptoms presented by the patient, it’s worthwhile to review and to reflect on this report in a wider perspective, within in the light of the relevance to the clinical practice.

Disclosure: No significant relationships.

Keywords: Scrupulosity; Religion; obsessive–compulsive disorder; psychopathology

EPV0240

Erik Satie – a psychopathological approach

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doi: 10.1192/j.eurpsy.2021.1821

Introduction: Éric Satie was a French classical music composer born in May of 1866. He composed several music pieces that did not fit the contemporaneous musical standard once he did not follow the orthodox rules of composition and harmonic expression.

Objectives: To analyse Erik Satie personality traits and possible psychopathological findings.

Methods: A narrative review was performed using Google Scholar database.

Results: His music, as it occurs in most musical composers, was said to translate his own personality and state of mind at the time. He was described as an eccentric with multiple descriptions demonstrating unstable and explosive personality traits of pride, determination, perfectionism and a hatred for convention that would put him near a Cluster A type of personality.

Conclusions: Although some authors conclude that Satie could be diagnosed with Asperger Syndrome I believe that his specificities represent more of personality traits than pathological findings.

Disclosure: No significant relationships.

Keywords: Erik Satie; Music; psychiatry; Personality

Depressive disorders

EPV0241

Psychotropic treatment in patients with arrhythmia: About a case

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