

**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.

**Disclosure of interest** The authors have not supplied their declaration of competing interest.

<http://dx.doi.org/10.1016/j.eurpsy.2017.01.664>

#### EV0335

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

F.D. Gandus

*Former Researcher at La Sorbonne University, Philosophy and Human Sciences Research, Kyriat Arba, Israel*

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.

**Disclosure of interest** The author has not supplied his declaration of competing interest.

<http://dx.doi.org/10.1016/j.eurpsy.2017.01.665>

#### EV0336

### Does psychiatry link culture and symptoms?

L. García Ayala<sup>1,\*</sup>, M. Gomez Revuelta<sup>2</sup>, C. Martin Requena<sup>2</sup>, B. Gonzalez Hernandez<sup>1</sup>, M. Laborde Zufiaurre<sup>2</sup>, E. Saez de Adana Garcia de Acilu<sup>2</sup>, A. Aranzabal Itoiz<sup>2</sup>, O. Porta Olivares<sup>3</sup>, M. Juncal Ruiz<sup>3</sup>, M. Zubia Martin<sup>2</sup>, N. Nuñez Morales<sup>2</sup>, A.M. Gonzalez-Pinto Arrillaga<sup>2</sup>, M.P. López Peña<sup>2</sup>

<sup>1</sup> Osakidetza, Psychiatry, Salvatierra-Agurain, Spain

<sup>2</sup> Osakidetza, Psychiatry, Vitoria, Spain

<sup>3</sup> Marqués de Valdecilla, Psychiatry, Santander, Spain

\* Corresponding author.

**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.

**Disclosure of interest** The authors have not supplied their declaration of competing interest.

<http://dx.doi.org/10.1016/j.eurpsy.2017.01.666>

#### EV0337

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

G. Hernandez Santillan\*, I. Mirapeix Bedia

*Hospital Universitario Príncipe de Asturias, Psychiatry, Alcalá de Henares, Spain*

\* Corresponding author.

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