

2 months or more, stand out. Future analysis and research needs to be made. We ask ourselves whether is Covid, quarantine, or both and of so, how much each of these contribute to these high percentages of OCD symptoms observed.

Keywords: OCD; COVID; quarantine; Obsessive Compulsive Disorder; lockdown; Chilean experience

EPP0480

Has the frequency of violent behaviour increased during COVID-19 pandemic?

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Introduction: Covid-19 pandemic represents a very stressful period for many individuals. Intimate partner violence is typically experienced by women but can also be experienced by men. During quarantine due to the Covid-19 pandemic, the risk for domestic violence increased.

Objectives: The aim of this study was to compare domestic violence during two different periods - 14.03.2019-30.09.2019 and the same period of the year 2020.

Methods: We analyzed the data base of the Legal Institut from Cluj-Napoca and we selected the cases with domestic violence.

Results: The violent behaviour increased during 2020. Due to the feelings of frustration and agitation, aggression arises with possible transgenerational transmission of trauma and violence.

Conclusions: Taking into consideration that Covid-19 pandemic is a very stressful period for all individuals, a need of programmes aimed to prevent acts of domestic violence and to achieve accurate assessment of multiple domains of abuse (psychological, physical, sexual) provided by psychologists, psychiatrists, social and legal services emerged.

Keywords: interpersonal violence; crime; Covid-19 pandemic; psychiatric disturbances

Cultural psychiatry

EPP0481

Distinguishing cultural experiences from psychotic symptoms in indigenous settings: Maori and North American perspectives

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Introduction: Indigenous people think about mind and mental health differently from contemporary psychiatry, particularly in relation to the symptoms that comprise psychosis.

Objectives: We aim to present the Maori (New Zealand) and the North American indigenous (primarily Lakota, Cherokee, and Wabanaki) views of extraordinary experience and to explore opportunities for dialogue and understanding among these perspectives, leading to genuine, respectful collaboration.

Methods: Auto/ethnographic methodology was used to describe a process in which psychiatrists and traditional cultural healers came to understand each others' perspectives, dialogued, and forged a collaboration. We describe how this process unfolded in New Zealand and in North America, discussing similarities and differences among these two regions and cultures. We present cases to illustrate the level of cultural collaboration.

Results: The opportunity for cross-cultural dialogue arose when the psychiatrists observed that the traditional cultural healers were reaching and helping patients with whom they had been unsuccessful. This led to dialogue in the fashion of Two-Eyed Seeing, a North American indigenous concept of explanatory pluralism. We present the case of a young man whom the psychiatrist described as hallucinating and prescribed medication that did not help. The cultural healer assisted the young man to see how he had broken cultural taboos, helped him repair the damage, and the hallucinations disappeared. Other cases further illustrate the collaboration. Two-eyed seeing allows both perspectives to be correct and permits genuine dialogue.

Conclusions: Through cultivation of genuine listening without interpretation or judgment (see Jacques Lacan), cultures can begin to understand and collaborate together for the benefit of patients.

Keywords: Indigenous culture; Maori; psychosis; Indigenous spirituality

EPP0482

To be only human: Humanizing effect of lowering humanity

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Introduction: The derogation and violence associated with describing others as less than human is documented in a wide range of research (e.g., Bandura, 1992; Optow, 1990). However, this research has only explored one side of the social comparisons that humanity can evoke. Integrating dehumanization research and that of social comparison, which suggests the different effects of upward and downward targets, we explore social comparison which lowers human nature and therefore raises the target (Suls et al., 2002; Suls et al., 2018).

Objectives: While dehumanization places others below humanity, we explore hyper-humanization which places humanity below other comparison classes. When humanity is characterized as a low social comparison class, this should lead people to reintegrate transgressors, evoke forgiveness and reduce revenge motives.