

function of societal development as well. Phenomenological approach pays attention to constitution and structure of subjective experience. The self has a multilayer structure with a pre-reflexive experiential level of self. Elements of subjective reality do exist, that are not result from social influence, these include abnormal experiences. Especially some experiences in severe mental illness originate from profound disturbance of intentionality based on dysfunction of pre-reflexive self-awareness as it shown by T. Fuchs.

**Conclusions:** Phenomenology offers more broad and satisfying framework for psychopathology and psychiatry. Contribution of constructivism is not to be ignored, but seems to be one-sided. Further research and deeper education in phenomenological psychopathology of trainees would be valuable.

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## EPV0730

### The Reductions in Phenomenology - A Comparison Across Main Authors

N. D. Ramalho<sup>1\*</sup>, I. Lopes<sup>1</sup>, T. Rocha<sup>1</sup>, G. Santos<sup>1</sup>, J. Leal<sup>1</sup>, J. F. Cunha<sup>1</sup>, D. Seabra<sup>1</sup>, D. Santos<sup>1</sup> and J. C. Moura<sup>1</sup>

<sup>1</sup>Psychiatry and Mental Health Department, Centro Hospitalar Barreiro Montijo, Lisbon, Portugal

\*Corresponding author.

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**Introduction:** Phenomenology is one of the fundamental tools in the clinical practice of psychiatrists, constituting one of the touchstones regarding the diagnostic framework in which clinicians navigate.

For Husserl, Phenomenology provided access to the structure of pure consciousness, experience and existence. These are conditions of possibility for the object of Psychiatry, ontologically prior to it. Thus, clarification of the object and method of Phenomenology is preliminary to understanding the object of Psychiatry.

Phenomenology, being a direct tributary of Philosophy, evolves dialectically, constantly dialoguing with its predecessors. While it is taken as a philosophical current, it is also considered a method. It is precisely as a method that we can see how the methodology changes in different phenomenological traditions.

**Objectives:** To compare how the main phenomenological traditions operate.

**Methods:** Comparative analysis between the phenomenological reductions in key figures of the phenomenological tradition, resorting to the corpus of the *Husserliana*, *Being and Time*, *Phenomenology of Perception* and *General Psychopathology*. Additionally, a non-systematic literature review of papers on the database Philpapers, using the keywords “critical phenomenology”, “eidetic reduction”, “phenomenological reduction”.

**Results:** While there is a multiplicity of ways of taxonomizing phenomenological currents, we divide it in: pure, existential, embodied, jasperian, psychopathological, and critical.

Husserl’s pure phenomenology uses the free variation in phantasy and *epoché* as operators, starting from the natural attitude.

Heidegger’s existential phenomenology makes no reference to a reduction of any kind. For him, it is necessary to take a step back, to a more primordial mode of being through which we can access Being, where the world is given and constituted.

Embodied phenomenology, of Merleau-Pontian provenance, recognizes the reduction, but cannot be fully achieve it.

Jasperian phenomenology uses empathy and co-experience as its operators, through which it gains access to the subjective states of the other, with the aim of systematizing and taxonomizing subjective phenomena.

Phenomenological psychopathology tentatively uses Husserlian reductions to identify the a priori structures of the human, be it Biswanger’s forms of manifestation of failed human existence or Blakenburg’s anthropological disproportions.

Critical phenomenology uses a historical-transcendental analysis of experience as its operator, through which it accesses transcendental intersubjectivity.

**Conclusions:** At a time when the DSM and ICD are increasingly seen as inadequate, limited and dogmatic, the resurgence of interest in Phenomenology is evident. It is important to avoid falling back on new presuppositions without constant revision and questioning, at the risk of simply mutating dogmas and missing the original legacy of pure phenomenology, the suspension of presuppositions.

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## EPV0732

### Achieving self-awareness through film screening “Twin Peaks” By D. Lynch as an example of mindfulness meditation

J. K. Nowocień\* and N. Szejkó

Department of Medical Ethics and Palliative Medicine, Medical University of Warsaw, Warsaw, Poland

\*Corresponding author.

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**Introduction:** Transcendental cinema, distinguished from slow cinema by Paul Schreder, draws on the philosophy of existentialism and depicts the complexity of the human psyche using psychoanalytic tools. We claim that through the use of special procedures, the projection of transcendental cinema essentially becomes a meditation session in the spirit of mindfulness, which has been proven to alleviate and cure more than just neuropsychiatric ailments.

**Objectives:** The purpose of this work is to demonstrate the similarity between mindfulness philosophy and transcendental cinema. We believe that the assumptions of both currents are so similar that we can treat the film screening in the category of a meditation session. Thus, we arrive at a situation in which we not only watch the protagonist developing his own consciousness in accordance with the mindfulness philosophy (also following the path of psychoanalysis), but also we, as viewers, develop self-awareness.

**Methods:** We analyze D. Lynch’s Twin Peaks series in accordance with Paul Schrader’s understanding of ‘transcendental cinema’. In addition, we use the scientific achievements of classical psychoanalysts, analyzing the metaphysical world of the characters in accordance with this trend. Using J. Kabat Zinn’s scientific publications, we analyze cinema in terms of a meditation session.

**Results:** Participation is crucial; in meditation and in the transcendental cinema. Mindfulness means focusing on the emotions and feelings experienced at a given moment, on what comes to us, what we experience. Transcendental cinema using specific formal and