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**S141**

### **Driving ability and psychotropic drugs: Legal framework, forensic aspects**

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Although the rate of victims of road traffic accidents is already relatively low in Switzerland compared to other western countries, still 253 people died in 2015. The Swiss parliament therefore issued in 2012 already a program called “Via sicura” to increase road traffic security by means of a package of measures, ranging from immobilizing systems for the car in case of drunken drivers to stricter rules for medical assessment of ability to drive a car and better training for doctors in such assessment to finally stricter laws regarding lower tolerance for alcohol levels and zero tolerance for drug consumption when driving a car. The presentation will focus on changes in legal regulation for both medical assessment as well as rules for alcohol or drug consumption when driving a car. Positive and negative consequences for the field of forensic psychiatry are discussed.

*Disclosure of interest* The author declares that he has no competing interest.

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## **Symposium: Ethics and aesthetics in psychiatry—Tasks and goals**

**S142**

### **Ethics and aesthetics—Philosophical perspectives**

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European intellectual history teaches us that beauty is not just an adornment to life but is also a major source of strength for our life. Moreover, the positive aesthetic experience also has healing power. That beauty is a highly effective antidote to life's suffering, i.e. acts as an anti-depressant, has been documented in the tradition of philosophical aesthetics from Plato to Bloch. Beauty reveals truth and goodness (Plato), it shows the harmonious order and the glory of things (Pseudo-Dionysius the Areopagite), it is one of the transcendental names of God (Thomas of Aquinas), in beauty the world appears in its perfection (Baumgarten), beauty is the daughter of freedom (Schiller), it offers a temporary escape from the suffering of existence (Schopenhauer), aesthetic values are the only values that withstand nihilism and the meaninglessness of existence and are thus the actual stimulus of life (Nietzsche), the beautiful is the sensual appearance of the idea (Hegel), beauty is an anti-depressant and Weckamin of being, it tears people out of their forgetfulness of Being (Heidegger), there is a close relationship between the shining forth of the Beautiful and the evidentness of the Understandable (Gadamer), in an artwork and through the aesthetic attitude the Other, foreign, the non-identical that is mangled and mutilated

in the administered world is preserved and saved (Adorno). Many more positive affirmative descriptions from the tradition of philosophical aesthetics demonstrate that beauty and the aesthetic have a therapeutic dimension.

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**S143**

### **Ethics in transcultural psychiatry**

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Global migration and the increasing number of minority groups, including immigrants, asylum seekers, refugees and ethnic minorities, mean that increasingly, psychiatrists and patients may come from different cultural backgrounds. Therefore, cultural differences between patients and clinicians have become a matter of growing importance to mental health care as western societies have become increasingly diverse. This talk will attempt to illustrate how attention to these cultural differences enriches the discussion of ethics in mental health care. This talk will also attempt to underline that cultural competence is able to enhance the ethical treatment of mental health of patients from different cultural backgrounds. Consequently, to be culturally competent, a clinician must be sensitive, knowledgeable, and empathetic about cultural differences. Therefore, cultural competence is a concrete, practical expression of bioethics ideals. According to Hoop et al. in 2008, it is a practical, concrete demonstration of the ethical principles of respect for persons, beneficence (doing good), nonmaleficence (not doing harm), and justice (treating people fairly), the cornerstones of ethical codes for the health professions.

In this talk the complex relationship between culture, values, and ethics in mental health care will be analyzed and discussed.

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**S144**

### **Social aesthetics and mental health—Theory and practice**

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The Hows of dealing with life and with our fellow human beings is the main focus of scientific endeavor of social aesthetics as a multidisciplinary research domain. This knowledge about the Hows of our social coexistence in general and in preventative and curative medicine in particular provides the indispensable social aesthetics foundation for therapeutic interventions in which the individual once more becomes the measure of all things and activities. European intellectual history teaches us that beauty is not just an adornment to life but is also a major source of strength for our life. Moreover, the positive aesthetic experience also has healing power. Social aesthetics that wishes also to be understood as the science of beauty in interpersonal relationships provides us with knowledge that in medical-therapeutic practice becomes a key pillar of human-centred approaches to prevention and treatment.

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