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The research should be about contact and depth perception

A "lost dimension" at the meeting between man's genetic potential and his environment creates contradictory results in biological and human science research, argues Bruno Adler. Denying the importance of heredity for human development is, of course, as anti-intellectual and anti-humanistic as denying the impact of the environment. Still, the interplay between heredity and environment is less evident than Kjell Modigh portrays it in his article **on November 26.**

The research that is being conducted has come to paradoxical conclusions. On the one hand, it can be argued, as researcher Germund Hesslow does, that the environment and childhood experiences play an utterly subordinate role in human development. He has researched identical twins who grow up in different environments but who, in most cases, develop similar personality traits.

Statistically, that type of research may be difficult to deny.

However, there are exceptions: identical twins who develop differently even though they have identical genetic material. The same applies to a number of diseases that are considered hereditary but which have been proven to be curable with non-medical treatments such as body-oriented psychotherapy. In pilot projects with the asthma and allergy clinic at Sahlgrenska Hospital, we – doctors and psychologists – have found, for example, that hypersensitivity in an asthmatic can completely disappear after 30-40 non-pharmacological treatment sessions.

After 25 years of working with people in different countries and from different cultural and social environments, I now work on the basis that there is a factor that characterizes the meeting between genetic potential and the environment. The factor could be called essential contactlessness. It affects all our sense organs and our perception of other people, the world around us, and ourselves.

Many people have probably experienced that a three-dimensional image gives the impression of having a greater depth than the real world around it. The reduced ability to see in-depth means that we replace depth with a subjective and intellectual idea of what the world looks like. The lack of full three-dimensional vision also affects our emotional and mental reactions. We react to what we think we see, and our reactions and our commitment are directed in the wrong direction and lose their basic function.

In English, they say "to make love," and most people perceive love as something you do. But the deeply seeing individual does nothing when he loves. His total perception of the object of love, appearance, charisma, smell, voice, personality, and so on takes possession of his body, his soul, and his motor skills. Will and self-consciousness are then completely overshadowed.

Everyone agrees that we humans are born helpless and that we must "give" love and care if the newborn is to survive. But in nature, there is no must, and nothing is given. A newborn's depth has the power to trigger a genetically determined behavior that provides the young with what it needs to feel good. If the parents' ability to react spontaneously and instinctively is damaged, the young die. We humans have replaced instinctive reactions with awareness and learning. Therefore, our children do not usually die, but what we "give" to

our children is often wrong or "given" at the wrong time. Our most common attitudes towards children, therefore, emphasize a lack of contact.

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This can have tragic and even terrible consequences. Children must give up their power over us. Thus, their lives lose their sense of self-evidentness. As adults, they will acquire gods, children, and ideologies that will give meaning to their lives. The need to be better and to wield power can, in certain circumstances, lead them to assume the right to condemn or exterminate people of other gods and ideologies, as well as their children. In this light, the illogical and cruel behavior of humans over the last 5000 years can be understood.

In my therapeutic treatment, I have further developed an effective method that, to some extent (sometimes completely) can restore a person's ability to perceive depth. Depth perception – an expression that is to be understood as both actual perception and a mental and emotional capacity for understanding – arouses in the patient first a fascination and then fear, in the final stage of therapy, a fear of death. If the patient does not give up contact, despite the terror, a murderous rage emerges from the depths of the soul. He, too, must be able to express it without losing touch with reality. The process provokes profound changes in the individual's biological and psychological reactions, as well as changes in his thinking and social behavior.

Now, let's get back to the research on identical twins. If twin children are born to a mother who is normal for our society and with a limited capacity for contact, the children will, to a greater or lesser extent, have given up their inner power and will, therefore, be driven by the need to replace it with external power. The needs created by the lack of contact overshadow the importance of the social environment, and the twins will develop similar personalities even if they have lived apart. If they are impulsive but have abilities that are appreciated in the social culture in which they live, they will be able to be successful, regardless of the social environment in which they grow up. If there is a lack of cultural understanding of the talent, there is a great risk that both twins will act out their anger and become criminals. If, on the other hand, they are lucky enough to be born to a mother with good contact with her children, their lives will be affected by the environment. In a bad, frustrating environment, they will get angry and fight for justice. In a good, stimulating environment, they will develop their natural talents without rush and with satisfaction. If Kjell Modigh's vision of tunnel construction, where basic research and clinical research dig out from opposite directions and finally meet in the middle, is to come true, the compass that determines the direction of research must be called the ability to contact and depth perception.

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