

Ch. 6 revised 2009 PAPER BEIJING PROPOSING A cognitive individuation processing model of visualization for LAMARCKIAN BEHAVIOURAL matrix EVOLUTION in communication studies INDICATING [SURVIVABILITY OF CONSCIOUSNESS WITHOUT THE PREVIOUS LIFETIMES' BODIES](#)

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Ian Stevenson, MD, asked how can "mental images have extension?" (Stevenson, 1997, p. 2083)
This article is dedicated to Val Limburg, PhD & his buddy Joe Ayres, PhD*

Abstract

This case study attempts to answer Ian Stevenson, MD's question of how can "mental images have extension" (Stevenson, 1997, p. 2083) and furthers the **application of frame analysis in the fields of communication identity studies and reincarnation studies (Drzewiecka, 1999, Goffman, 1963, Goffman, 1959, Stein, 2004, Stevenson, 1997, & Zick, et al, 2008). The Lamarckian behavioural evolution matrix of prejudice, a discriminating selection between two or more signals (Lang, 2009), is investigated as previous life repression (Stevenson, 1997). Through retro-active analysis of three lifetimes the author and research director, Silvia Stein, tests for the null hypothesis, photo documents (frames), and identifies consistent Lamarckian evolutionary transition patterns indicating a mirror imaging, including audio, process in self-visualization and self-realization processes (Ayers & Hopf, 1987, Iacoboni, et al, 2005, Steele, et al, 1998 & Stevenson, 1997), pitting one's prejudices (Allport, 1954, Glock & Stark, 1963, & Zick, et al, 2008) against a new signal (Lang, 2009): their new concept of self. The result, according to Carl Jung (1990), is that a subject's schizophrenic episode might be an essential step in individuation based on a rupture of their plausibility structure of personality (Stevenson, 1997, Zelazo, et al, 2007, & Zick, et al, 2008), followed by a [quantum decoherence](#), otherwise known in communication studies as cognitive dissonance (O'Keefe, 2009), and then a higher consciousness, which is known as quantum decohesion. This process, in communication studies, seems to verify Jung's assertion that schizophrenic symptoms are part of the individuation process (Jung, 1990), Lang's (2009) motivated limited capacity model, and the Roger Penrose conjecture (Kurzweil, 2000).**

Keywords: Consciousness; Copenhagen quantum approach; collective memory; delinquency; diathanatic; elan vital; ethics; evolution; fantasy theme; frame analysis; gender; identity; image extension; image management; intercultural communication; intrapersonal; key; Lamarck; media ethics; mentoring; multitasking; paranormal; Penrose conjecture; photography; prejudice; psychiatry; psychology; psychophore; quantum decoherence; quantum decohesion; quantum event; reincarnation; religion; role-model.

I. Introduction:

Do you know your employee's evolutionary history? Are they worth the upkeep? An unpredictable employee that seems delinquent might just have a combination of diathanatic intuition tapping into a marketable collective memory (Loshitzky, 1997).

Some persons have an unexplained yet visibly measureable improvisational ability no one has yet explained. Persons like Shirley MaCLaine attribute this seemingly improvisational performance method intuitively to reincarnation; which psychiatrist Ian Stevenson, MD labelled diathanatic intelligence, and skill, that "pass across the barriers of death" (Stevenson, 1997, p. 2073-2077). I bring quantum consciousness (Kurzweil, 2000) and diathanatic evaluations into the workplace, with pragmatic applications for filming as a documentary, in the case study of "Tom": the confirmed double reincarnation case study of [Grand Duchess Olga Romanova and Margot Frank](#).

This case study supports Ian Stevenson, MD's medical case use of photographic frame analysis as the preferred methodology in testing, empirically measuring, and documenting Cases of the Reincarnation Type (CORT) (Andsager 2000, 2001, & Stevenson, 1997, 2003). Tom, born in early 1980's Poland and now a European Union citizen, is the university tested and verified reincarnation (psychophore) of both Russian Imperial Grand Duchess Olga Holstein-Gottorp-Romanov of German-Russian ancestry (1895-1918), and of German Jewish NAZI victim Margot Frank (1926-1945). Presenting Tom's case for testing and filming of a rare double reincarnation firmly establishes, through frame analysis, the generationally tested **mind-body connection Ian Stevenson, MD was trying to establish (Stevenson, 1997).**

An operational definition, in this case study, of **mind is the collection of memories and ambitions which provide meaning to one's life in the past, present, and future (Stevenson, 1997)**. Continuity of culture, history, and morality depends upon the survivability of the mind to guide them (Bergson, 1935, Steele, et al, 1998, & Stevenson, 1997), which in part is made of our images and how we see (Costandi, 2014). In this operational definition, combining my readings on Bergson (1935, 1911a, 1911b, & 1910), Stevenson (2003 & 1997), and Lamarck (Cook & Bestman, 2000 & Steele, et al, 1998) the individual mind is part of the collective continuum guiding biological development of species (Jung, 1990), be they human or not, operating at the local and global levels, negotiating meaning and setting new emergent standards (Cook & Bestman, 2000, Kurzweil, 2000, & Steele, et al, 1998) protecting ancient standards (Metzner, 1994), which are all an intricate part of our evolution as species.

In my 2009 paper I was invited to present in Beijing, China, which a Russian former police officer and CEO assistant with a PhD in Social Philosophy I paid to present for me, **I establish four objectives in my CORT study of the double-reincarnation** in the case study of Tom. **First**, I demonstrate that Stevenson's application of frame analysis is a reliable empirical and replicable methodology to **disprove** the null hypothesis, which is **any criticism against survival of the mind and reincarnation** (Stevenson, 1997). **Secondly**, I **defeat the null hypothesis** that quantum consciousness (Kurzweil, 2000 & Zelazo, et al, 2007) and reincarnation are not possible (Dubin, 1978). **Third**, in my paper **I contribute new knowledge to the study of consciousness** (Kurzweil, 2000 & Zelazo, et al, 2007), **affirming Roger Penrose's unproven assertion** (Kurzweil, 2000) **that the human mind functions at the quantum level anticipating and solving problems with no reference point to this lifetime** (Kurzweil, 2000), yet to the many worlds theory of quantum decohesion (Kurzweil, 2000, Stevenson, 1997, & Zelazo, et al, 2007). **Fourth**, my paper supports Penrose's conjecture that **only functioning at the quantum level produces consciousness** (Kurzweil, 2000 & Zelazo, et al, 2007) at the level **that such a brain is worth prolonging at the expense of others** (Kurzweil, 2000).

Consistent evolutionary transition patterns in this CORT study indicate a mirror imaging or acoustical process in self-visualization and self-realization processes (Ayers & Hopf, 1987), which Stevenson described as "mental images have extension" (Stevenson, 1997, p. 2083). Iacoboni researches the extension of mental images in the role of mirror neurons (Iacoboni, et al, 2005) and the process of [quantum decoherence](#), preceding a higher consciousness, without observing or hearing everything at once yet understanding immediately the entire spectrum, as stipulated by the Roger Penrose conjecture (Kurzweil, 2000).

Decoherence is actually an event in the Copenhagen interpretation in which two states collapse into one (Chuckman, 2014). This collapse, called cognitive dissonance (Chuckman, 2014, Lang, 2009 & O'Keefe, 2009), due to information overload requiring cognitive re-associations for improved information processing, or emergent consciousness, occurs by a series of millions of bifurcations at the level of quantum wave (Chuckman, 2014) conducting microtubules within brain cells causing a multitude of possible states blending into one: a new state of consciousness without any clear reference to this lifetime (Kurzweil, 2000 & Zelazo, et al, 2007). What interests me is the competition among previous lifetimes and the [cancelling out of oppositional goals or states of mind](#) (Butterworth, 2014) resulting in an emergent process producing a new approach to solving a problem in this lifetime.

Some persons do not get past the quantum decoherence state of information overload caused by seemingly contradictory held beliefs, called cognitive dissonance (O'Keefe, 2009), and literally go insane (Jung, 1990). They might run to religious cults or bury themselves in mass media entertainment for safety (Glock & Stark, 1963, Hillstrom & Strachan, 2000, Marx, 1850, & Rubin, 1994), while others with a stronger personal motivation are not limited by this contradictory phase, which could be incapacitating (Lang, 2009), yet due to their diathanatic skills and knowledge (Stevenson, 1997) instead flourish (Jung, 1990).

With diathanatic intelligence and skills through higher consciousness levels that follow rupture of the plausibility structure, and quantum decoherence, **I anticipate administrators and employers will be able to streamline expenses, reducing surplus career fields in a community, maximizing the use of diathanatically aware multi-taskers**. I suggest (Kurzweil, 2000) **biologists, neurologists and photo-documentary journalists will replace the need for psychiatrists, psychologists and priests** in behavioural therapy, exorcisms and other archaic rituals uselessly prolonging current professions based on **denying reincarnation** (Ayers & Hopf, 1987, Goffman, 1963, Iacoboni, et al, 2005, Marx, 1850, Stein, 2002, 2003, & 2004, & Stevenson, 1997) while wasting our time aiming for us to idolize them thus mimic them and their behaviours (Crollius, 2005 & Iacoboni, et al, 2005), and reincarnate like them.

II. You can just skip this portion and go to section III. or read about myself, the author, researcher, photographer: Silvia Stein

I first became interested in reincarnation in 1993. It was a result of a near-death experience, while laying face down in the Steinach creek's bank, barely breathing. I was between Schonau and Neckarsteinach, Germany. I was completely immobile except for my right hand fingers clutching the [Steinach water streaming between my fingers](#) like when I play treble on the piano.

At first I thought I was at my partner's parents' Heiligkreutzsteinach's house where my partner had disguised my identity as "Katja". Not knowing how her parents would react to her being out as a lesbian she did not want her parents to know my real name since I was an American citizen. She told them I was Italian so it would be harder for them to look into my history. Sometimes we'd stay at her parents' house after returning from a Mannheim lesbian discotheque where we often went together, if not Heidelberg's CAVE 54 jazz club, an Autonomous Zentrum women's party, or the only homosexual discotheque in Heidelberg close to the gondola ride up to the Heidelberg castle.

Then I realized we'd not gone out yet to Mannheim disco thus I could not be in bed at her house. Where was I with moist running water streaming between my fingers?

In space-time I was somewhere between triathlon training on my bicycle to my Neckarsteinach apartment rental, and my Heiligkreutzsteinach partner meeting me at my place with her newly purchased used [little red Opel Corsa](#). We had a date to meet at my place, after I trained on my bike and showered, to go to the Mannheim lesbian discotheque together, and then her house, the bed was bigger.

I obviously was not in the tiny stand-up shower at my place.

Where was I?

[I was planked flat on my stomach and it was not a mattress. I couldn't move at all except for my right hand fingers. I couldn't feel my legs nor left arm. I wasn't sure I even had them.](#)

I then felt myself rise outside of my body, I saw the creek below where I was laying; it was in the shadows below me. I saw me laying on the north bank, about ten meters below the main road and a few inches from some rushing creek evening waters, while a gentle trickle streamed moving between my fingers like the feeling of my hand moving when playing piano.

I was dying and looking at myself from above, like I was leaving. Leaving felt so easy; like a pleasant reprieve from the people in this lifetime.

A voice that was [me](#) years in the future, above me and above the trees, as if seeing me from a satellite, told me "You are not dead. You're going to live. You are going to be stronger, stronger than before." That was impressive since I trained as a body-builder bench pressing about 150 pounds, curled both my biceps at 70 pounds, did about 1000 sit-ups, and leg presses at about 420 pounds. Now I was going to be stronger?

[Hearing my voice from the future](#) I stopped feeling afraid; I knew I would become stronger, in both character and physique, than those who'd been my family or acquaintances.

I then felt, and never lost this feeling, of unity with my Greater Self (Jung, 1990), Atman (Spalding, 1996). I see Atman as an elongated oval unchiseled stone sitting in a terracotta vase, taller than the vase around it (Jung, 1990). In this life people only see the vase I occupy, they cannot see me, Atman, as I extend beyond and way above the vase of this lifetime (Bergson, 1910, Jung, 1990, Spalding, 1996 & Stevenson, 1997).

The voice was definitely mine (Atman), and from the future with which I felt unified (Jung, 1990, Metzner, 1994, & Spalding, 1996). This feeling of a greater me is what launched my research into concepts of the Soul, survival after death, and self-improvement through self-visualization as a self-image extension processes (Ayers & Hopf, 1987, Bergson, 1910, Jung, 1990, & Stevenson, 1997) as I realized I could find answers and remedies for myself, including my inventing a bicycle arm prosthetic, that

the physicians could not do for me. I had tapped into my premonitions with a diathanatic problem anticipating and solving intelligence, like an actress operating on a retentional time model whence all-time exists simultaneously, and is not sequential, because she knows and rehearses her lines before another scene, in a play she is versed in (Beijnon, 2016, p.7).

Through photography and other studies Ian Stevenson, MD established it is possible to understand the Atman phenomenon; which he described as a magnetic field that simultaneously can be in two places at the same time (Stevenson, 1997). **Atman, our greater Self in Jungian terms, is not contained in a single space-time dimension (Jung, 1990) and, as Stevenson proposed with his definition of psychophore, it is "soul bearing" (Stevenson, 1987), although in Hindu concepts it has no form. The psychophore, instead, according to Stevenson, has a form that lasts throughout and between the lifetimes (Stevenson, 1997, p. 2087): it "persists throughout life". Stevenson, in discussing the psychophore as a memory containing vehicle with a unique form in contrast to other psychophores of other individuals, essentially did not argue for reincarnation as a soul-split issue, and instead as a unitary issue (Stevenson, 1997). If I see a film about Mozart and I imitate Mozart, I am not part of Mozart nor his soul, psychophore. I can claim to have been Beethoven who improved improvisationally on Mozart's approach to composing, though I would never claim to be part of Mozart, much less his soul.**

If other persons imitate a previous identity this does not prove a split-soul phenomena, only mirror-imitation (Iacoboni, et al, 2005). There are many imitators, yet only one soul they imitate.

Stevenson labelled this memory time capsule and self-directional entity "psychophore" that does not just exist between lifetimes (Stevenson, 1997p.). I essentially operationalize Stevenson's definition of the psychophore with the definition of soul (Stevenson, 1997).

Returning to my story about my experience that motivated me to understand the afterlife, when I understood I had a higher Self, two witnesses, driving towards Schonau from Neckarsteinach in two separate automobiles, had seen a third driver, a local insurance salesman, driving also towards Schonau from Neckarsteinach, purposefully drive his automobile head on into my left side at 20:20 June 11th, 1993. I, contrastingly, was safely riding my triathlon road racing Peugeot bicycle from Schonau to Neckarsteinach. I was absolutely easy to see. I safely rode my bicycle wearing a bright orange reflective vest, and had a regulation CatEye halogen headlight on the front and rear of the triathlon racing Peugeot bicycle frame.

One of the witnesses, a woman, had first heard, then seen, just earlier that evening, the criminal driver, a Polish Catholic Schonau insurance salesman, chatting loudly and drinking beers with three off-duty Schonau policemen in Neckarsteinach. She was certain the local femminicidal and perhaps anti-Semitic police set the Catholic insurance salesman up to hit me; "scare me off the road", as the witness stated the situation.

Obviously my partner's assigning me a pseudo name, "Katja", was not enough to prevent a gay bashing perhaps egged by her father Bernd, who, as owner and director of Beckenbach, Gmbh auto moldings in Schonau, had his own mafia with the local police and merchants.

The Polish Roman Catholic insurance man drove away in his new Turbo SAAB 9000 after slamming into me knocking off his left side driver's door mirror from slamming into my left arm, and with a dent in his left bumper from the impact against my left tibia shearing off part of my leg and the left bicycle pedal from the triathlon bicycle's left crank-arm. His windshield was shattered as his mirror flipped me up with my spine impacting against his glass fracturing my scapula and the roof of the SAAB turbo 9000 was scratched as I and the bicycle scraped off its new paint job. Obviously his automobile suffered almost more damage hitting a female body-builder than I did. The local Schonau police and Polish Catholic driver's attempted homicide on my life obviously was planned with the insurance salesman occupying the on-coming traffic lane while taking his time to complete his passing the VolksWagen mini-van, who meantime had speeded up to the maximum speed limit, swerving a little to the left, egging-on the SAAB driver, as reported later by the woman driver behind them. The second witness, the man driving the fruit and vegetable VolksWagen minivan, chased down the insurance salesman driving the SAAB, expecting him to scare me off the road and not actually hitting me, and telephoned an ambulance.

The first witness, the woman, meantime searched for about twenty minutes as night fell among the trees between the main road and the Steinach creek below. Others joined during those twenty minutes in the search though she found me.

I was later informed in the ambulance that I was safely placed in an inflatable body cushion on a stretcher. I didn't have consciousness except for only one minute after I was in the ambulance.

As my body on the stretcher was jostled into position in the ambulance, perhaps a routine test for paralysis or head injury, I became conscious as a horribly agonizing moan came out of me. I felt like my torso was being slightly twisted at the waist. I was conscious and had some feeling of excruciating pain, I could not feel my legs, instead I felt my upper body completely dislocated. I could not move my right hand now since I was in an Egyptian mummy case like sleeping bag. I was in the inflatable body cushion wrapped around me preventing further damage to my spine.

I was later informed, while in the critical section of the Heidelberg UniKlinik Hospital, that I'd suffered two black eyes, a fractured left scapula, spinal nerve damage between C-5 and C-8 vertebrae, a broken left radius, a minor cracked left rib, and two broken tibias.

Thank goodness I'd studied body-building and understood the Latin medical terms for the skeleton.

While in the ambulance I think I saw the shadows of two German paramedics inside the ambulance, I couldn't see clearly. Days later I was provided a mirror and noticed I had two black eyes from the impact of the car against my clear lens night vision eye wear soft plastic frames that covered around my eyes and contact lenses like ski goggles. The plastic frames might have saved my eyes.

The voices of the German paramedics were very calm and soothing. I like the soft German accent of Baden-Wurttemberg, it's a combination of German and French.

One paramedic explained to me where I was, inside an ambulance.

I relaxed. I realized my voice I'd heard earlier, Atman, was correct (Jung, 1990), I had been horribly hurt, yet I would be safe.

The paramedic then explained in a German Baden-Wurttemberg dialect that I'd been hit and found. I realized I would see my partner again. Relieved I lost consciousness.

At some point during the night my partner was notified of the incident, retrieved my pretzeld Peugeot chronometer road racing bicycle for me, and was with my mother at the emergency section of the hospital, and later at the critical section to visit me. The critical section that night had an unusual number of motorcyclists and bicyclists. There were no more rooms so my bed was in the hallway of the critical ward. Obviously there was a pandemic of hit and runs targeting cyclists, and although I was in critical, some patients might have not had my diathanatic skill to flip, and roll, with their landing, like a Hollywood stunt person.

That night I received two liters of Heidelberg UniKlinik blood transfusions and, even if in critical condition, a [sense of self-worth](#) by the excellent respect my west and east German medical emergency, and later rehabilitation team provided me; even welcoming my same-sex partner for hospital visits, past their curfews, during the nearly three months I was there.

Heidelberg's hospital and extensive medical community impressed me as patient oriented. I never felt rushed. Their attitude was that the longer you stay in the hospital the stronger and more independent you will become as your household learns that they miss you. I and other patients felt empowered by the staff that enjoyed seeing our visitors suffering and feeling self-guilt as we lay paralyzed in critical, immobile in our beds, and later slumped in our wheelchairs. The German staff took pride in making certain our friend and family visitors participated in our patient care as a [form of punishment](#), relieving the staff to take care of other patients.

[Heidelberg](#) is the region whence Homo Sapiens first won survival in Europe about 200,000 years ago. Homo Sapiens stood erect, bringing attention to their skin, their faces, and chest rather than posterior (Taflinger, 1996). The strong olfactory system of the [Neanderthals](#) was exterminated through the ability of Homo Sapiens to camouflage their faces and [disguise their body scent](#), to domesticate [wolves](#) with a strong olfactory system for tracking, trapping and hunting, and by the collaborative, perhaps homosexual, tribal friendships to bait, switch, and trap.

Heidelberg region, having one of the first enduring university communities in Europe, is thought among the strongest blood bank regions for the Homo Sapien brain.

With the two liters of German blood I was given, and the good German food, I had become one with them (Haraldsson, 2005 & Hepper, 1991). My German hospital staff, and their parents survived World War II and the Cold War, and like me they returned stronger, like my Atman promised. Never again could I think negatively about east and west Germans, German Jews, and most northern Europeans, except [homophobic](#) Catholics.

Since 1993, having lived for extended periods of time outside of the United States, I spent much of my talent, and monies first from my job through 1996 at a Department of Defense Heidelberg, Germany contractor, then from the 14 year long insurance settlement process in Germany (1993-2007) working to understand how to use photography that can bring people to consensus, bridging perceptions of different nations (Stevenson, 1997). My academic studies in political science, phenomenology, existentialism, Hinduism, Buddhism, Tai-Chi, communication studies, theology, and medical studies on the biology of reincarnation (Stevenson, 1997 & 2003) helped me realize how each human gesture is a complex kaleidoscope of timeless experiences dating to our pre-Homo Sapien evolution, in some cases.

Whereas from a scientific perspective I, as a photojournalistic or medical researcher, am reporting with the intention of helping you with self-esteem (Sweeney, 1992), or as a Buddhist I'm empowering you to see your inner Light (Spalding, 1996), from a religious perspective I'm a threat to the very livelihood of priests that wish for us to emulate them (Crollius, 2005 & Stein, 2002), particularly the Vatican (Crollius, 2005 & Stein, 2002). Religion and democracy are our enemies. If we have reincarnation studies as a science we are automatically skeptics because priests can only have power if they deny reincarnation, while utilizing our reincarnated pasts as their weapon over us (Babolin, 2000 & Marx, 1850).

Furthermore, continental European Houses of Nobility like the Romanovs, and later the continental European Jewish families with military service, like the Franks, whose women Edith, Margot and Annelies (Anne) were exterminated under America's Wilsonian policy to level the playing field to make the world 'safe for democracy', resurrecting themselves, are a threat not just to priests, but to psychologists and psychiatrists that make their livelihood by stigmatizing our earliest memories of ourselves (Metzner, 1994, Stein, 2004, & Stevenson, 1997).

My investigation leaves open a field of further study. The field of study **research question is guided by the question of the motivation behind their murder. Were the Jews and handicapped of the 1930's and 1940's suspected, in Germany and Austria, of being the reincarnation of the Romanovs whose bodies were disfigured and mutilated with sulfuric acid (Johns, 2008) so they would return with birthmarks of darker skin pigmentation, hair color, and in a marginal subculture (Stevenson, 1997)?** My initial investigations, as Stevenson's, seem to indicate that this is so, and that targeting Jews and handicapped is and was simply a Wilsonian next generation follow-up approach to 'level the playing field for democracy', by generationally stigmatizing (Stein, 2004), mutilating (Johns, 2008 & Stevenson, 1997), bullying, mobbing, and exterminating Houses of Nobility, Jews, and the handicapped (Goldhagen, 1996 & Lifton, 1988); while with misinformation purposefully covering-up or white washing the acts of inhumanity against individuals in these these groups, particularly women (Stein, 2002 & 2003). Case in point, the Bolshevik Islamic State style abductor and jailer of the Romanov family who ordered the use of sulfuric acid to disfigure their bodies beyond recognition, was celebrated afterwards by having a section of Moscow and a metro station named after him. ["The \[Romanov\] dynasty's lawyer German Lukyanov told the Interfax news agency that the renaming \[of the Moscow district and metro station\] should have happened a long time ago. 'It is simply necessary to clear the Moscow city map of the name of someone who took part in repression and who organized the Tsar's family killing.' He added that Voikov's name was found under the order to issue 80 kilos of sulfuric acid used to dissolve the bodies of the last Russian Emperor, his wife and children and also some of their servants"](#)(Russia Today, 2015).

From a theological perspective reincarnation is a phenomena whose credibility emerges within a context of cultural and religious tolerance of a person's sense of an interior reality, from which emerges their identity (Babolin, 2000 & Friedli, 1998, p. 79). **The priest, religious groups and democratic nations will deny that the interior reality, particularly of Nobility, heroes, heroines or Hollywood icons, deserves an external existence and make a show of themselves protesting its manifestation (Babolin, 2000, Marx, 1850 & Stevenson, 1997). This could be the motivation behind dehumanizing an icon, a saint, a star: to make themselves popular by making a show of themselves as a violent entertainment industry's consumer good at the expense of those who really are the original and good (Arendt, 1998 & Limburg, 1994).**

Why is this so? Cultures and religions in the form of psychologists and priests ritually and medically educate persons to forget the past life memories, ritually and medically stigmatizing persons with previous life memories as children, patients, rather than responsible adults (Stevenson, 1997). Stigmatization and objectifying the person is done so that only the 'psychologists', 'psychiatrists' and 'priests' have the power to perform exorcisms, predictions or 'oracles' cultivating an "opium" or addictive drug entrapping patients and parishioners alike (Babolin, 2000, Crollius, 2005, Marx, 1850, & Stevenson, 1997). Thus in treating reincarnation as an evolutionary science (Steele, et al, 1998), or journalistic science (Stein, 2004), democracy with its dependence on dehumanizing capitalistic opportunism, and religion denying our previous and future life memory in self-empowerment, seem to be our enemy (Marx, 1850).

In medical reincarnation studies, human behavior flows from previous life memories and ambitions stored and accessible in a psychophore (similar to the operation of the Atman). The psychophore is a memory containing magnetic based vessel, seen in photography as an aura of light waves and particles, present in every living person (Stevenson, 1997). In Buddhist philosophy this entity is called the inner-man, Atman (Spalding, 1996), that permeates our entire being, yet under the Hindu tradition Atman has no form, and is directed and perhaps connected to our future selves.

In reincarnation studies, my opinion is that prejudice is useful. Prejudice is defined as a discriminating selection between two or more signals which is a satisfaction of at least one of two basic needs, appetite and survival (Lang, 2009). These two basic needs vary throughout a person's lifetime, and their psychophore behavioral evolution (Lang, 2009, Steele, et al, 1998 & Stevenson, 1997). Prejudice provides me a clue to a person's past that is being suppressed (Stevenson, 1997), due to basic appetite and survival requirements of suppressing unwanted past life memories (Lang, 2009). Current European studies of prejudice, and discrimination, define prejudice has having two forms, one blatant, the second subtle (Zick, et al, 2008). The blatant version of prejudice perceives the target as a threat (Zick, et al, 2008): taking jobs away from one's own ethnic group; ruining the value of a community's housing resale value. The subtle version of prejudice has a rejection or refusal of recognition of attraction to the other: "the denial of sympathy and admiration for the outgroup" (Zick, et al, 2008, p. 241). Thus the first, blatant, component for prejudice tests for "the expression of negative emotions", whereas the second, subtle, component tests for the Freudian concept of denying affection for what one fears is socially unacceptable: "the denial of positive emotions" (Zick, et al, 2008, p. 241).

When I allow persons to target me, or others, exhibiting their prejudice, I then can begin to disentangle their past life so that I can then understand how it is they now have a prejudice, and how this prejudice is a symptom of repression of their past life of which they have been socialized to deny (Stevenson, 1997). Previous life memories are a common trait of children, yet in adolescence western social norms, particularly religious, have taught them not to refer to their previous life memories (Stevenson, 1997). Reference to previous life memories is stigmatized as illusionary and irrelevant (Stein, 2004 & Stevenson, 1997). **Channeling this pre-conscious memory, through role-play and photographic journalism, is useful to first safely let prejudices surface, and then de-construct prejudice targeting women, homosexuals, Semitic features, and the handicapped that reincarnated Holocaust victims (some Polish), and perpetrators (some Americans and Italians) practice, unless we change their Lamarckian behavioural evolution (Cook & Bestman, 2000).** You must keep in mind, though, that prejudice and denial, or repression of previous life memories, is a safety mechanism (Allport, 1954). Some memories are too traumatic for persons today to be reminded of, when seeing another person that now looks or acts as they did in a past lifetime. Thus it is useful to study and understand prejudice, while not eliminating prejudice (Allport, 1954). Prejudice is part of, I propose, our Lamarckian behavioral evolution for self-preservation (Allport, 1954, Lang, 2009, & Steele, et al, 1998).

III. Medical Study of Reincarnation

In 1957 Canadian citizen Ian Stevenson, a Medical Doctor of psychiatric medicine, was the youngest professor on staff to Chair the Department of Psychiatry at the University of Virginia. By 2007 Stevenson had accumulated over 40 years of experience documenting 3,000 plus cases of reincarnation. Internationally Professor Ian Stevenson, MD is respected as establishing the most rigorous up to date testimonials, photographic evidence, and in-depth interviews furthering scientific and medical studies of the psychophore (Shroder, 2007, Stevenson, 1997, & Stevenson, 2003).

Stevenson essentially wrote down his methodology after adopting the traditional **techniques of indigenous and northern European civilizations verifying the validity of their 'do it yourself' attitude towards psychology, self-individuation, and reincarnation (Metzner, 1994 & Stevenson, 1997).** Stevenson established the Division of Personality Studies and Perceptual Studies (D.O.P.S.) at the University of Virginia (Shroder, 2007) through the support of Chester Carlson, a pioneer of optics,

photography, holographic imaging, and inventor of the Xerox machine, the James S. McDonnell Foundation, Bernstein & Brothers Health Foundation, Nagamasa Azuma Fund, and the Parapsychology Foundation (Stevenson, 1997).

A. Psychophore

Stevenson labeled the entity that survives human death the psychophore. As a memory vessel, in the Aristotelian notion of the forms (Adler, 1995), the psychophore maintains memory, impressions, and ambitions, further developing previous life qualities and skills (Gaarder, 1991 & Stevenson, 1997, p. 2075), with "distinctive postures" and birthmarks or re-occurring marks due to similar previous life situations (Rothschild, 2000, Stevenson, 1997, p. 1882, & Bergson, 1911b).

Memory seems to be particularly holographic in form (Pribram, 2007), which could explain why visual appeals to eliciting visual consciousness, through writing (Villanueva, 1993) and media strategies, is so effective (Beijnon, 2016). Emotional memories, like holographic visual imprints, are based on physically patterned reactions to evolving narratives (Goffman, 1959 & McGee, 1999), or scripts to similar situations (Rothschild, 2000, Searle, 1984, & Stevenson, 1997, p. 2077). **The evolution of the visualization of the narrative, from lifetime to lifetime, is in itself the motivation for the present lifetime (McGee, 1999). Stevenson (1997, p. 2090) specifically writes that the psychophore feels itself visually conscious when it is 'seen' as part of the person it occupies: "some of them have a substantial quality, a something that is present where they are seen to be." By being seen they co-exist with us. Our recognition of them is what in a sense returns them to life, so that the current incarnation has a visual consciousness raising experience which is its own reward, for both the subject and the apparition that occupies the subject, unifying the mind even further with the subject's brain (Beijnon, 2016).**

A biological based explanation of this cognitive process is explained by Karl Pribram as [holonomic brain theory](#) which through visualization processes (Ayers & Hopf, 1988) or mental image extension through the psychophore (Stevenson, 1997, p. 2083) produces emergent solutions from previously dialectical, oppositional, narratives or perspectives (Freeman, 2007 & Pribram, 2007) resulting in a higher consciousness as proposed by Penrose in the decoherence from decohesion conjecture (Kurzweil, 2000) obtained through cognitive dissonance (Harris, 2009, Lang, 2009, & O'Keefe, 2009) and re-alignment (Goffman, 1974) thus validating that there are [two complementary cognitive processes, materialist and cognitivist which pragmatically are seen functioning at their best when combining both approaches](#) (Freeman, 2007). The first is data-driven thus quantitative in nature with short term value orientation and objectives and operates in a seemingly dialectical context, thus it is materialist in the form of data processing (Guba & Lincoln, 1985) objectifying what it sees. The second is holistic and qualitative in nature (Guba & Lincoln, 1985) requiring sight specific seeing of movement, and seeing subjects as transitioning action (Costandi, 2014). Naturally allowing the mind to process the quantum energy movement in the physical environment, as documented scientifically through Kirlian photography, requires exposure to fast movements so that the cognitive style is relaxed when processing movement, especially under poor lighting, in a seemingly still subject like in playing racquetball (Costandi, 2014). In this context the fear of "ghosts", or Kirlian sightings, is like seeing a racquetball bouncing off a wall and right at you. [One hand movement can pause and reverse the motion of energy](#), or you could be overwhelmed with anxiety like a deer about to be hit by a car, stunned by the headlights. Thus energy is seen (Stevenson, 1997 & Wolfram, 2009) and the keen observer naturally operates at the level of long-term evolving values, having a different more effeminate cognitive style (Abdulaeva, Danilova, & Papelina, 2004) in the form of exhausting the diachronic and synchronic context (Bem, 1993, Guba & Lincoln, 1985) and symbol gathering (Langer, 1957, 1953a, & 1953b) in processing information (Freeman, 2007).

The two cognitive processes are like having two oppositional composers combining efforts conducting their musical pieces (Langer, 1957, 1953a, & 1953b). The short term materialist objective processing system is analogous to a Mozart quartet string concerto composed and directed to win the favor of the elite with money to construct and purchase a larger concert hall; while the long-term holistic cognitivist approach value system addresses the societal needs of those without power or money such as Ludwig von Beethoven composing and performing "Ode an die Freude" in the expanded concert hall with extra seating thus lower prices for bulk ticket sales to mobilize European unity from Scotland to Russia inspiring generations of socialist revolutions among economically disenfranchised performance attendees.

Stevenson (1997) proposes a similar theory in the explanation of the memory and direction of evolutionary visualizations, or "mental images have[ing] extension" (Stevenson, 1997, p. 2083) of the "psychophore" which remains flexible in spite of genetics and cultural environments.

The threat to what it is to be human is that our tools, inventions, can store information and retrieve it more effectively than we can with our brains (Kurzweil, 2000). As long as we know that human-like computers are just tools we are safe (Kurzweil, 2000). Canadian citizen Ian Stevenson, MD, **anticipated that human minds could devise a way past human like "spiritual machines"; cyborgs** (Kurzweil, 2000 & Stevenson, 1997). I assume **Stevenson was investigating survival of the mind into a new body whether by brain death or brain transplantation into a new body without mechanical, computerized, means as a substitute for extending the life of the mind which Stevenson did not separate from the human Soul that makes humans unique.**

What makes us human is our Soul, with its ancient past and future, which Stevenson, MD convincingly equates with mind and the possibility of minds to interact without machines, telepathically (Stevenson 1997 & Wolfram, 2009). It is with the determination of the Soul, or courage, that humans excel beyond mere machines (Kurzweil, 2000, p. 19). A machine, or cyborg, will not risk self destruction, it's not logical to do so. A human being, with only an intuition that her or his invention will succeed even if it is against the odds and logic, will [risk their life to test and prove its functionality to prove his or her fitness in survivability](#) (Zahavi & Zahavi, 1997). In a sense our tools are an extension of ourselves extending our territorial influence, yet we must retain control over them, not vice versa.

Ian Stevenson, MD, maintains that the process of the Soul, the psychophore, is as if "cells at the edges of these anatomical absences 'knew' to duplicate and [autonomously] extend themselves, in [unimaginable] ways that would fill up the empty spaces" after death, into a new human body (Stevenson, 1997, p. 2067). This is feasible utilizing the phenomenon of light as an anatomical absence which is documented in Kirlian photography and as light has the potential to become matter (Sample, 2014). Essentially our Soul, or psychophore, is light, and it materializes according to the light, or image, of itself.



Thessalonians 5:5, "You are all the children of light, and the children of the day: we are not of the night, nor of darkness." Author photographing image light (with reference to St. Paul's discussions on the nature of humans as light, Brazier & Mannur, 2008) reflected on water of a time dilation sea cave in Ansedonia, Italy. The author's irises are hazel, yet in this Kirlian effect the potential range of her future matrix is a light blue.

Stevenson's research established that survival of the mind, psychophore, even through death or perhaps brain transplants, could involve re-occurrence of previous life injuries. Yet this is what distinguishes humans from spiritual machines. Machines, computers, cyborgs can obtain consciousness and thus not make mistakes (Kurzweil, 2000). Yet it is from mistakes that new knowledge and inventiveness is sought and thus evolves, and not from a perfect problem free world without human to human interactions and lack of personal communication. **Consciousness obtained by machines, or mediated consensus without criticism is not being human (Chomsky, 2003).**

Intuition and suffering from an injury, perhaps from a pre-conscious unexplained motivation is what reveals our humanity, our previous lives, our Soul (Haraldsson, 2005, Stevenson, 2003, & Stevenson, 1997) which the US and many religions as an institution denies and disregards as a "health risk" against generating consensus (Chomsky, 2003 & Haraldsson, 2005).

The research on reincarnation performed by Ian Stevenson, MD, and colleagues is on federal land, University of Virginia in Charlottesville, VA, an American state university subsidized by federal grants and loans. This nation is based on our proud Lord Camden motto 'No taxation without representation'. Yet, while federally and corporately semi-covertly funding research on reincarnation, and having thus access to the results, US policies, particularly under George Bush and Barack Obama administrations, have stressed fundamentalist patriarchal Christian religious positions, such as Roman Catholicism, which de facto outright deny and persecute researchers and research on the subject of reincarnation (Hillstrom & Strachan, 2000).

The US model is like an Abbott and Costello act. Federal subsidies allow the research to continue for post-mortem FBI and CIA psychophore evolution studies of you, without you knowing it (Stevenson, 1997) and thus **without your informed consent, while the religious cults' monetarily sponsored by FBI, like Gonzaga University's Institute of Hate in Spokane, WA, promote religious intolerance (hate) through state and federal interference in local, national and international governance to perform the witch hunts, which resulted in Meredith Kercher's murder by a student on federal student loans later released through the Hillary Clinton State Department activities in Italy to cover-up an illegal extradition attempt, as reported to me by an Italian Supreme Court employee by landline telephone in 2009.** Those performing legitimate psychophore research, like NAZI hunters such as Simon Weisenthal and myself, are purposefully mislabeled "stalkers" or autistic, pests, bugs (Hillstrom & Strachan, 2000). All this so a few "priests" and their federal agents hold the monopoly on our lives globally without our knowing it and if we resist they steal our data, trying to devalue our worth to society while preparing to get us killed. Why? Just because their academic whiteness, their passing for white, consecrated by the ivory towers of Babel, much like the Pope and the Vatican, teaches us that their institutional "whiteness" is associated with being "priestly" (Martin, Krizek, Nakayama, & Bradford 1999). This rhetoric of "whiteness" is what the Anglo-Saxons and the Vatican advances, a form of hatred against empirical scientists, and is what we in research question and often oppose as an obstacle to accurate interpretation of data (Martin, Krizek, Nakayama, & Bradford, 1999).

Fortunately the US and Canada have criminal and civil laws prohibiting and punishing the defamation of historical American and Canadian citizens (Stein, 2002), ensuring that properties and royalties of the deceased are inherited by their "children"; which is how the University of Virginia has referred to reincarnated subjects (Stevenson, 1997). Of particular interest are the laws protecting the rights of the deceased actors and performers ensuring that even after death they have proprietary rights (Stein, 2002).

The prejudice is perhaps rooted in homophobia; if reincarnated entities return another gender shouldn't they still be attracted to the same gender as in a previous lifetime? Reincarnation studies logically support homosexuality.

As a Canadian citizen Ian Stevenson, MD was able to circumvent US prejudice, a survival mechanism of repression (Lang, 2009), against reincarnation (Hillstrom & Strachan, 2000 & Haraldsson, 2005), and focus on American and European continent indigenous tribes (Haraldsson, 2005, Metzner, 1994, Stevenson, 2003, & Stevenson, 1997). This is common tribal practice, that was practiced by Italy's Etruscan and other tribes that believed in reincarnation (Hamblin, 1976 & Stevenson, 1997), bringing the Bible (Hillstrom & Strachan, 2000) in line with Stevenson's (1997) native spiritual and folk studies (Haraldsson, 2005, Metzner, 1994 & Stevenson, 2003) on how words become flesh when resurrected.

Thus reincarnation helps bridge our cultural traditions, with our cognitive systems, as a field of study for tribal concerns and biology, as well as field journalism (Haraldsson, 2005, Limburg, 1994, & Stevenson, 1997).

Etruscans (Caesar, 1997), a Eurasian population of the Italic peninsula, navigated, prior to the ancient Romans, to, and traded with, other sea faring north African, Celtic, Germanic, Slav/Russ, Viking, Lapp, Turkik, Jewish, Egyptian, Minoan and Greek tribal interest groups that navigated [the seas or crossed the mountainous regions](#). Thus, prior to Christianity, the common theme among tribal spiritualistic studies was reincarnation, which Roman Catholicism has systemically denied, so as to control people, having them loose confidence in themselves (Haraldsson, 2005 & Metzner, 1994).

B. Photography

In developing the medical description of the psychophore Stevenson proved its material existence through photography by meticulously analyzing over three-thousand medically documented cases of reincarnation for concrete physical and behavioral correlations in photographs and audio-video footage of the deceased (Stevenson, 1997).

I apply to the field of intercultural communication studies Stevenson's method of frame analysis in photography and emphasize its usefulness for documenting and bridging perceived cultural and gender differences, as well as its usefulness in medical cases of reincarnation, journalism, film, and quantum psychology.

Qualitative tools such as photo cameras, audio-video cameras, telescopes, and super-colliders provide for visual evidence and an interdisciplinary approach towards the study of biological and non-biological micro and macro levels of behavior that have yet to be quantifiably explained in intercultural communication studies. The tools measuring quantum phenomena, even if in the early stages of development, have not been fully used to explain human quantum phenomena such as the psychophore.

I identify, photograph and test for alternate identities psychophores always hoping to disprove their existence (Stevenson, 1997 & Wolfram, 2009). This requires a willingness to confront even threatening hidden pasts in a non-judgmental manner so that the person before you does not become defensive (Deng, 1990, Spalding, 1996 & Wolfram, 2009). Often the current personality will [do everything possible to deny their pre-conscious past](#). Thus bringing this to their consciousness is dangerous unless you photograph them so as not to inform them of what you are trying to verify. If you pre-inform them those prone to suggestions or hyper-defensive about their repressed sub-conscious might have a [nervous breakdown as if possessed](#) (Stevenson, 1997 & Wolfram, 2009). I tend to avoid any persons that remind me of my past lives as 'inferior' in Lamarckian behavior evolutionary terms (Cook & Bestman, 2000) in which through reverse transcription new experiential information is passed from RNA to DNA undoing our inherited genetic tendencies (Steele, et al, 1998). Lamarckian molecular biology stresses the genetic patterning of behavior change and inheritance and I propose a similar Lamarckian behavioral change patterning and inheritance occurs through our magnetic patterning field which Stevenson named the psychophore (Stevenson, 1997). Logically the holographic imprint upon RNA molecules which then imprints upon proteins has a parallel pattern of imprinting upon our magnetic field, psychophore, thus guaranteeing behavioral inheritance both genetically and through resurfacing of the psychophore in another family lineage completely unrelated to the previous lifetime, re-enforcing survival of the species through cross-generational cross-ethnicities Lamarckian behavioral evolution (Pribram, 2007, Steele, et al, 1998, & Stevenson, 1997). This Lamarckian approach on the dual evolution of species, both genetic and of the psychophore, has more explanatory and predictive potential than the Darwinian emphasis on human phenomena as merely a material evolution lacking a direction. Lamarck's work proposes that the latent potential for change is triggered by the cultural situation and the importance of preserving and maintaining unique cultures and their living history thus predicting the potential to adapt because of a kind of foresight that is not directly observable, as Penrose proposes in his theory of quantum decoherence preceding consciousness (Kurzweil, 2000 & Steele, et al, 1998).

Whereas some American and European schools of thought want to hybridize and force change in human relations, as we see in the communist and Nazi totalitarian (Arendt, 1998) mob activation of prejudice (Allport, 1954, Goldhagen, 1996, Lifton, 1988, & Tajfel, 1982) evolutionary result of Tom, this can have counter-cultural and dangerous results, generationally, in the priming, eliciting, and production of prejudice (Lang, 2009) against our previous cultural inheritances and identities, be they as women (Stein, 2002), Jewish (Stein, 2002), or Russian (Cook & Bestman, 2000).

In this context Darwin's evolutionary theory is not adequate in comparison to Lamarck in explaining both genetic and psychophore behavioral evolution generationally and across biologically unrelated family groups (Kurzweil, 2000 & Steele, et al, 1998).

My interview and photo documentation procedure requires a developed diathanatic skill like a director seeing through performers to elicit a particular character (Stevenson, 1997). Applying the skill to detect past human life forms and the skill to contextualize its carrier so that the past life emerges in a context pleasing to it is as an emergent phenomenon (Drzewiecka, 1999, Guba, Lincoln, 1985 & Wolfram, 2009). I paragon this experience to speech coaching (Ayers & Hopf, 1987) which is much like directing an improvisational stage whence the outcome is quite uncertain. If you are not familiar with communication studies it's like sculpting a Carrara slab of marble. If the form is not there the entire slab crumbles (Wolfram, 2009).

As with Darwin, biological observations precede and spur the development of good scientific tools producing measurements, valid interdisciplinary interpretations, and their applications (Guba & Lincoln, 1985). **Soviet era researchers stressed the evolutionary generational behavioral approach of Lamarck at Tavrida National University, as opposed to the US and European Darwinian strictly material human evolution model that does not account for the survivability of mind** (Cook & Bestman, 2000, Steele, et al, 1998, & Stevenson, 1997). **Darwinian approaches limit consciousness as a merely physiological bi-product of a brain (Kurzweil, 2000). Applying the Lamarckian model to both biological and psychophore behavioral evolution we can have a holistic and generational explanation of behavioral evolution** (Bergson, 1935, Kurzweil, 2000, & Stevenson, 1997) which is visible by how we cultivate our sight perception (Costandi, 2014), and documented through photography (Stevenson, 1997).

The former soviet Committee for State Security, KGB, psychophysiology laboratory psychophysiology team at Tavrida National University (TNU), Simferopol, Ukraine (2004 - 2010) welcomed my research. I funded and formally tested the validity of the frame analysis approach (Andsager, 2001 & 2000) in a soundproof isolation lab booth built by the former KGB in Crimea during the end of the soviet era to observe and document three of over twenty suspected cases of reincarnation I had been able to identify yet not convincingly test for the null hypothesis (Dubin, 1978, Glock & Stark, 1963, & Stevenson, 1997).

Recent repatriation to Russia of these formerly Moscow authorized and funded KGB structures might be at the root of Russia's recent interest to realign the Crimea, properties and its scientists under Moscow's Kremlin as an internal security matter.

Of the various measures taken (Kirlian photography developed through soviet studies used to measure human aura and gas emissions, skin conductance, and in-depth interviews) frame analysis was the single most useful methodology for initially identifying and verifying cases of reincarnation (Stevenson, 1997). **My findings support Stevenson's medical case use of photographic frame analysis as the preferred methodology (Andsager 2000 & 2001, & Stevenson, 2003).**

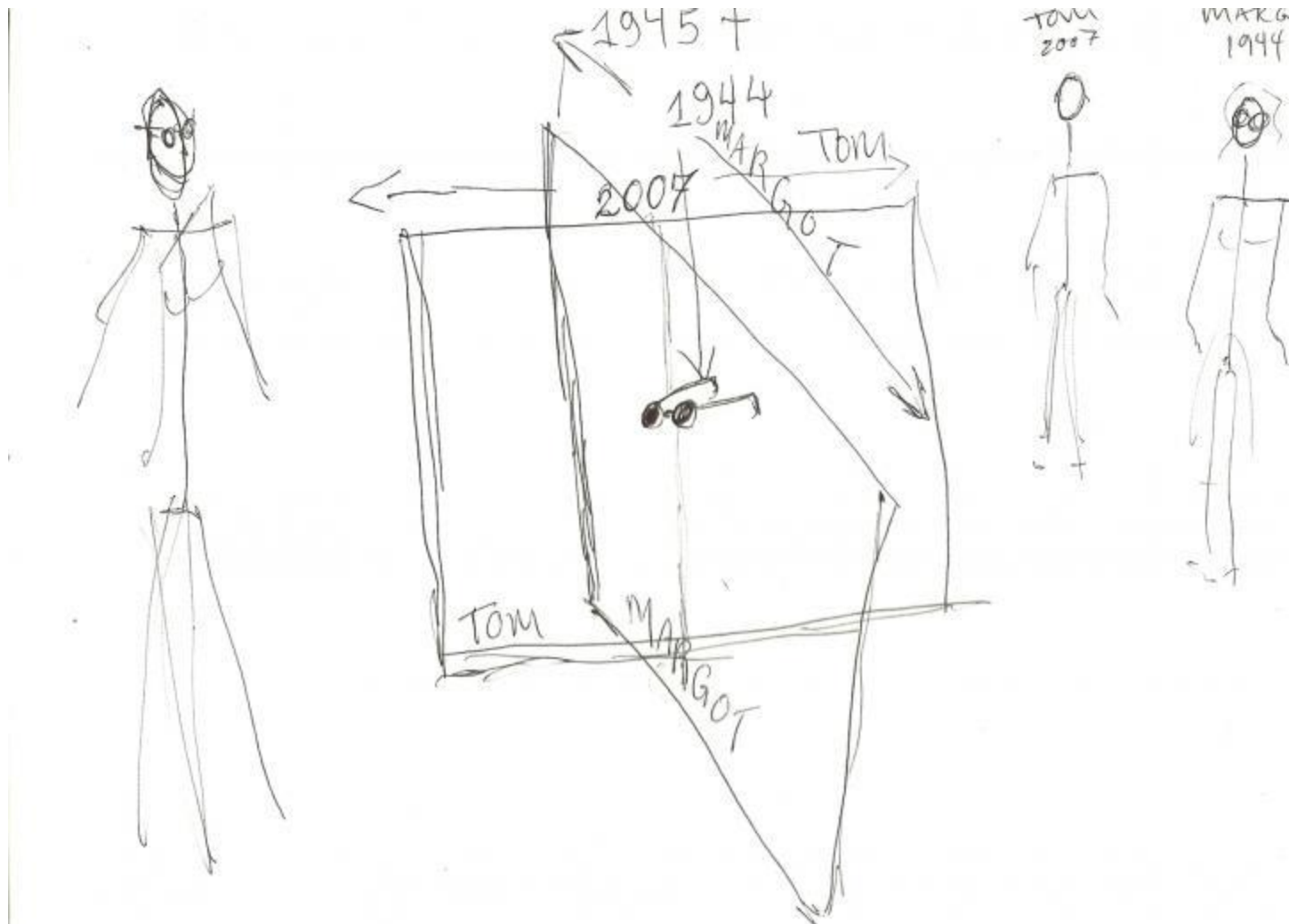
In this article I illustrate the usefulness of frame analysis by discussing my most fascinating case study so far. It is fascinating for three reasons:

1. the historical importance of the two deceased women;
2. it is a rare case of double-reincarnation (Olga to Margot, Margot to Tom);
3. my intervention brought to Tom's consciousness his past lives, helping him to self-diagnose and confront his fears and improve his confidence (Goffman, 1959 & 1963).

TNU psychophysiology laboratory scientists and their director, Vladimir Pavlenko, were enthusiastic about my findings and their findings about Tom. None of our combined investigative findings disputed that Tom was the reincarnation of Margot Frank, a Holocaust victim, and Russia's Imperial Grand Duchess Olga Holstein-Gottorp-Romanov. We could not prove the null hypothesis and were left with only affirming the reincarnation of the two, Margot and Olga (Dubin, 1978, Glock & Stark, 1963 & Stevenson, 1997).

Like a stage director recruiting performers for a character role screen-test a good 'ghost buster' will try to trick a suspected case of reincarnation to fail in meeting the character traits and diathanatic intelligence and skills of the psychophore (Stevenson, 1997). That Tom was not the reincarnation of Margot Frank was my null hypothesis (Dubin, 1978, Glock & Stark, 1963 & Stevenson, 1997).

The null hypothesis fell apart when I improvisationally handed Tom, with near perfect vision, a pair of thick lens eye-glasses for myopia which anyone not needing corrective lenses would feel extreme discomfort with (Dubin, 1978 & Stevenson, 1997).



Olga's identity was verified when I tried to photograph Tom's refuting a tight elitist collar of German Nobility; again the null hypothesis could not be sustained (Dubin, 1978 & Stevenson, 1997). Olga's mother was of German and British Houses of Nobility.

The Tavrichsky National University's psychophysiology laboratory director's current concern is that strict application of the American Psychological Association standards does not allow for subjective qualitative articles on the subject of reincarnation.

Addressing this concern my argument is that **authentic untouched photographs, as in ethical photojournalism, biology and psychiatric medical studies, are precise measures and are not subjective measures (Limburg, 1994 & Stevenson, 1997).**

In mathematics **reincarnation is a photographic subject of fifth dimensional space uniting all known dimensions through a psychophore, a central magnetic force which particles photographically are evidenced orbiting**, known in philosophy as Aristotle's prime mover (Wesson, 2006 & Gaarder, 1991). Five and seven dimensional space occur frequently and are legitimate mathematical and observable astronomical constructs (Wesson, 2006).

C. Copenhagen Quantum Approach in Psychiatry

Fifth dimension phenomena where two or more space-time orbits merge such as reincarnation cases are easily photographed yet, until Ian Stevenson (1997), not easily explained. The Copenhagen quantum approach for cases of reincarnation, particularly

as interpreted by Neils Bohr, maintains that what is visible is real, documentable through static or multiple frame photography, measureable, and comparable (Stapp, 2007).

The exclusion to this premise (Dubin, 1978) is if one alters a photograph or utilizes special effects in documenting and presenting an image. According to the former, photography is a viable tool for preserving observable phenomena (Stevenson, 1997). Medical reincarnation cases are identified and tested based on medical records and photographs containing a psychophore (form) frozen in time; a surviving historical artifact with quantum potential once made iconic (stored in collective memory). After understanding what to look for, as will be presented in the case of Tom, the psychophore is recognizable. **Recognizing the psychophore (a quantum bridge to one's past) becomes a key to the past eliminating the need for psychologists, psychiatrists and priests (Crollius, 2005) (exorcists) making self-individuation a do-it-yourself dummies-style exercise in photography (Stevenson, 1997 & 2003).** Frame analysis is the medical method of choice the past sixty years for effective identification and presentation of reincarnation cases (Stevenson, 1997). **Among cases suggestive of reincarnation, Stevenson omitted publishing sightings of victims of extreme Islamic false paternalism which was the occult practice of the Bolshevik Revolution in Russia under Lenin and Stalin, and NAZI'ism (making tree-huggers out of its victims),** or of deceased United States Americans, particularly those Missing in Action (MIA's) during World War II, Korean War, Vietnam war, Cambodian war and the first war in Iraq.

Stevenson labeled the mind energy that is part of the psychophore and determines how the person reincarnates physically, as "imaged memories" (Stevenson, 1997) which supports the notion of the mind operating in holographic and acoustically imprinted processes (Langer, 1957, 1953a, 1953b, Pribram, 2007, & Searle, 1984). Mind energy is when "images in one person's mind may produce corresponding localized changes in another person's physical body" from one lifetime to another (Stevenson, 1997, p. 28). In layman's terms we call this "visualization" (Ayers & Hopf, 1987), which at a large scale materializes a vision, or "ideograph", through mass consensus of the bible narratives, for example. Another name for this process on a large biblical scale is a "fantasy theme" or "symbolic convergence" of narratives and the ideograph (McGee, 1999). Simply stated, a dead person's "imaged memory" from two thousand years ago has a real physical imprint on the psychophore's body today (McGee, 1999, Rizzolatti & Sinigaglia, 2010, p. 267, & Stevenson, 1997).

"These findings indicate that mirror neurons [from 2000 years ago] may [have] encode[d] the goal of the motor acts of another individual [seen or testified about] in an observer-centred spatial framework, thus providing the observer with crucial information for organizing their own future behavior [in a future lifetime] in cooperation or competition with the observed individuals" (Rizzolatti & Sinigaglia, 2010, p. 267 & Stevenson, 1997) with mirror neurons as part of the Lamarckian behavioural matrix evolution process (Cook & Bestman, 2000, & Steele, et al, 1998).

Three useful observations from Stevenson's work emphasizing a correlational relationship between mind energy and materialization of the human body as irrefutable proof of reincarnation in the study of nature affirming one's spiritual belief in the Soul (Stevenson, 1997 & 2003) are:

1. **Stevenson's post-mortem cases identify altered reincarnated gender identity;**
 2. **Stevenson provides a detailed definition of the afore mentioned psychophore;**
 3. **Stevenson provides us with the four means of measuring and evaluating authentic reincarnation cases through**
 - a. **salient features,**
 - b. **movements,**
 - c. **communication/interpersonal patterns (rhetorical interaction styles), and**
 - d. **self-analysis/intrapersonal style (self-talk).**
- and

Poor or hasty applications of Stevenson's can be misleading. For example, facial photographs of a toddler in Europe were used to claim the reincarnation of Anne Frank (Gerschom, 2009). The photographs taken of the toddler when she was older do not hold up to motivational drives, behaviors and psycho-physiological motion scrutiny that she is the Bergen-Belsen surviving reincarnation of Anne Frank. Photos used of young children, interruptive or outside assistance, and other unreliable data corrupt, negatively influencing the results of professional research.

IV. Methodology: Frame Analysis & Keying for Documentation of a Psychophore, the Victim of Extreme False Paternalism Version of Islam Targeting Women and Jews to become Bolshevik Revolution and Holocaust "tree-huggers"

A. Frame Analysis

Framing is the way we organize, and in this case photograph, document, and study an experienced interaction (Link, & Phelan, 2001 & Goffman, 1974). Of great importance in my research are the social theory formulations by Erving Goffman on frame analysis. Goffman was not specifically cited in the literature on reincarnation studies (Stevenson, 1997) yet the reincarnation study interaction approach is similar to Goffman's formulation of symbolic interaction and frame analysis (Goffman, 1959 & 1974). Interaction is cued and prompted according to the structured institution, its ensuing rituals, and interpretation of positions in relation to the institution (Drzewiecka & Wong, 1999). A reincarnation case subject's assessment of their position may be spoiled if they pay heed to the investigator's reactions. If the subject experiences the investigator's attention they may behave differently, not revealing their true nature (Link, & Phelan, 2001, & Goffman, 1963).

B. Keying

Keying, witnessing a diathanatic behavior (Stevenson, 1997, p. 2074-2075), **is diachronic**. It is the act of **bridging two or more, possibly triumphant, points of reference in the future or from the past to the present:**

1. [a moment in time](#);
2. **movement**;
3. **a sound connected to a similar moment**;
4. **movement, as sound** (Spalding, 1996).

The conscious experience of keying, or connecting the points across time through dreams, deja-vu experiences, photography, reading, or movies produces a sensation that can be called a **quantum event** (Stapp, 2007). In science this two-way tunnel through time is called a wormhole (Hawking, 2005). In movie-making keying is editing filmed footage so that strategically inserted images and sound bites work as points of transformation: keys cueing and transforming the audience's mind to focus on an object, pose, or sound.

The transition of scenes is then made easier for the audience to follow the film, moving the audience to a higher level of visual and audio organization, thus becoming emotionally involved towards a film as a transcendent vehicle or tool towards mystical experiences (Wen, 2007, p.336, Clark, 2007, pp. 60-64, Stapp, 2007, McFarlane, 2000 & Maritain, 1953).

The basis of memory, like the images you see when dreaming, also are holographic (Pribram, 2007 & Searle, 1984). Storylines and narratives organize the order of the pictures in our heads to form our consciousness (Searle, 1984 & Stapp, 2007, p. 905).

The University of Virginia faculty (Stevenson, 2003 & 1997) has proven the value of the naked eye as well as old fashioned Hollywood style film-making using storyboards, overlapping slides in a projector and copy machine overlap techniques to study and present for public consciousness.

These **Hollywood presentational styles raise correlational relationships generating a very profitable meaning between two photographs of persons from separate eras (Stevenson, 1997). This is especially significant and profitable if we make reference to the Hebrew term for a show, Shoah.**

C. Shoah and Holocaust

Jews and Jewish mystics referring to the NAZI practices of the Holocaust, utilize the term Shoah. The term as officially translated from Hebrew to English is catastrophe. Hebrew is a polysemic sound morpheme based language culture stressing the sound of a term and its parallels in other oral language cultures such as English and German in which show, and in German schau, is an abbreviated reference to theatre drama, the entire German word is schauspiel. Shoah, show, and schau have acoustically correlational morpheme relationships. A working definition of Holocaust in the context of this essay is a casting out, or dispersal (as in Diaspora), of holographic memories (Baird, 1982, Pribram, 2007, & Searle, 1984). Bridging west and east, unsolicited reports of previous life memories, as further evidence of reincarnation, emerged from self-reports of Europeans to Ian Stevenson; their lives courageous examples of their spirit self-affirming its dignity and overcoming cultural and religious obstacles (Stevenson, 2003, 1997, & Baird, 1982). Utilizing frame analysis and keying we can connect ourselves from one possible time period, or possible mental state (Zelazo et al, 2007, pp. 887-889) to the next (Zelazo et al, pp. 881-997) cued mental state, one community to the next created vision of community (Baird, 1982), one gender to the next cultivated level of gender switching (Gerbner, Gross, Morgan, & Signorielli, 1994), with "each community fulfilling different commitments [...] based on their needs at a given moment" (Drzewiecka & Wong, 1999, p. 202). A key, quantum event, cues and organizes continuity from the past frame and the viewer's mental state, to the future (Stapp, 2007, Wen, 2007 & Goffman, 1974). A feeling of immortality and timelessness (Bergson, 1935, 1911a, 1911b, & 1910) is produced. The same smile or gesture, like Leonardo da Vinci's Renaissance portrait entitled the Mona Lisa, is a key (Wen, 2007 & Goffman, 1974) as will be demonstrated in the Tom psychophore case.

D. Psychophore Framing

When I frame a subject, I first see it as a deconstructed object (Salusinszky, 1987) to be evaluated by its observable skelomotor behavior (Cacioppo, J.T., Tassinari, L.G., & Fridlund, A.J., 1999) and through a key (Goffman, 1974), or quantum, event: the unique muscular movements of the subject, reactions, and unified state of mind after perceiving, and reflecting upon his or her movements. This approach sets the stage to reveal and understand the preconscious nature(s) of the person's identity (Limburg, 1994), or "territory of self", before me (Turner, 1998, p. 404).

E. Body Memory

Henri Bergson wrote extensively upon the subject of body memory and skelomotor movement as the early twentieth century was trying to grasp the generational and genetic implication this mass media perceptual shift would produce. It was a novelty, at times called magic, when photographs captured and preserved for one hundred years the same person, resurrecting old feelings towards that person in the photograph. In this article I present this perceptual shift using photographs of the Grand Duchesses Olga, her siblings and parents, Margot Frank, and Tom.

Bergson wrote in *Matter and Memory* (Bergson, 1911b, p. 299): "[c]onsider memory, the body retains motor habits capable of acting the past over again; it can resume attitudes in which the past will insert itself; or, again, by the repetition of certain cerebral phenomena which have prolonged former perceptions, it can furnish to remembrance a point of attachment with the actual, a means of recovering its lost influence upon present reality". With Tom's fully informed consent I and the TNU psychophysiology laboratory scientists performed extensive testing (2007-2008) for the argument that Tom was not the reincarnation of Margot Frank or the Imperial Grand Duchess Olga. With his prior knowledge that the testing may prove he was not a reincarnation, I and the TNU laboratory presented Tom with the photographic evidence that he was indeed the reincarnation of both women. We did this because of our moral obligation to empower a Holocaust victim, Margot Frank now reincarnated as Tom, to regain his confidence in his dreams, intuitions, and natural behaviors informing his own spiritual direction and natural progression towards accomplishing what were his previous lives' goals and dreams (Stevenson, 1997 & Limburg, 1994). As Bergson at prophesized, I staged and applied photography to empower Tom.

V. Faces as Birthmarks and Body Gestures as Birthmarks in the Case Study of Imperial Grand Duchess of Russia Olga Holstein-Gottorp-Romanov (1895-1918), Margot Frank (1926-1945) & Tom



Grand Duchess Olga Nikolaevna Romanova, two soldiers, and Grand Duchess Tatiana Nikolaevna Romanova



Margot



Myself in 2007. Without bleaching my hair, nor wearing blue contact lenses, my salient observable phenotypes appear similar to Margot Frank or Grand Duchess Olga Romanova.



Tom

Mentoring and role-models are an issue for study in human development. The author's particular interest is the use of media and how audience model their behaviors in utilizing media characters as mentors, even if only mimicking (Bandura, 1994 & Iacoboni, et al, 2005) through imagination and visualization (Ayers & Hopf, 1987, & Limburg, 1994).

An example is the character of Jett Rink from the 1956 film "Giant" based on the 1952 novel by Edna Ferber (2000). The character Jett Rink wears a red bandana in his working pants, signaling a subliminal message to the former Soviet Union, avoiding McCarthy era anti-communist censors. The poor, Caucasian, white trash military veteran wearing a medal, Jett Rink (James Byron Dean), represents that the Soviet Union, through diligence and natural resources such as geological mining, naturally surpasses the American fascist wealth in herding land barons, characterized by Jordan Benedict (Rock Hudson). According to my application of psychophore imitation of role-models as a collective memory, self-fulfilling fantasy theme (McGee, 1999) in media, Vladimir Putin, President of the Russian Federation, is fulfillment of this Elan-vital momentum

(Bergson, 1935, 1911a, 1911b, & 1910) initiated into collective memory (Drzewiecka, 1999) as a fantasy theme (McGee, 1999) for the future of human evolution as portrayed by the hard working Jett Rink in "Giant", fulfillment of the real American dream for Russia and her natural resources (Ferber, 2000). Entrepreneur responsible capitalism is perpetuated, and evolves, even in communist nations based, on media generated holographic imprint (Pribram, 2007), in this case on a Russian's visualization processes being realized on [a little parcel of land](#), the Crimea (Ferber, 2000 & Searle, 1984). Thus mentoring and role-modelling is not just a concern for the media, as to what is a good role-model, it's a concern for our moral development of our collective Souls, our psychophores, as nations (Limburg, 1994 & Stevenson, 1997) anticipating the many worlds example I'll discuss later (Kurzweil, 2000, Stevenson, 1997, & Zelazo, et al, 2007). A preview is that the basis of the Jett Rink character phenomenon is established in "Giant" (Ferber, 2000), and portrayed later in film through the actor James Dean; yet many other persons have adapted this character as their role-model, their moral agent to model. Thus what a character obtains in one person's lifetime, as portrayed by James Dean, differs from the Jett Rink character portrayed by Vladimir Putin. For one person the goal is a piece of Texas property and its natural resources, for another it's the Crimea peninsula and its Black Sea petroleum; two different persons yet the same character fighting for their natural resources and property in the many worlds presentation, I'll make later (Kurzweil, 2000, Stevenson, 1997, & Zelazo, et al, 2007).

Ian Stevenson, MD tested and documented thousands of CORTs, establishing consistent evolutionary transition patterns (Stevenson, 1997). Salient Lamarckian evolutionary transition behavior patterns (Steele, et al, 1998) indicate a mirror imaging or audio imitation of role-models orientation in human development (Bandura, 1994 & Iacoboni, et al, 2005) and are evident in this three generational CORT study (Stevenson, 1997) indicating realization of previous life survival of the mind through psychophore storage of holographic memory (Kurzweil, 2000, Pribram, 2007, Searle, 1984, & Zelazo, et al, 2003).

The role-model imitation pattern that seems to orient the Olga to Margot and Margot to Tom CORT study, understandably indicates an orientation towards their [human rights violators](#). Salient Lamarckian evolutionary transition behavior patterns (Steele, et al, 1998) indicate a mirror imaging of role-models orientation:

Olga's eyes got darker imitating Yakov Yurovsky's features, her Marxist executioner, just as Margot's eyes became an Arian blue, like that which persecuted Jews, as Tom;

Olga's hair got darker imitating Yakov Yurovsky, as Margot became Arian and blonder, as Tom;

Olga's skin became darker Mediterranean as Yakov Yurovsky then Margot's became whiter as Tom;

Olga's cranium became more oval as Yakov Yurovsky, and Margot's became rectangular as Tom from Poland.

As a capo (camp collaborator) in Bergen-Belsen, a woman could survive and be released if Germany lost World War II. The capos were responsible for eliminating the handicapped and other populations consuming the decreasing food supplies available as Germany lost the war effort.

From my observations I propose mirror imaging or audio duplicating successful capos (Iacoboni, et al, 2005) Margot Frank's psychophore Lamarckian survival behavioral evolution is that of a predator of the handicapped (Steele, et al, 1998). Predators patronizingly pretend to help when in fact they steal by taking away credibility from persons who do not appear able-bodied by imposing medical stigma upon them (Stein, 2004), just as the assistants of medical doctors would at Bergen-Belsen and other camps for medical experimentation, sterilization, and genocide (Lifton, 1988). **This medical model applied as a subtle or blatant form of anti-handicap prejudice (Zick, et al, 2008, p. 241) still permeates Israeli media even today, after so much has been done to improve stereotypes of Jews after the Holocaust yet not of the handicapped who were the first targets of the Holocaust (Lifton, 1988 & Soffer, et al, 2010).** Israeli media typically objectify the handicapped as "objects of pity", "dangerous 'others'", "mechanical, machinery metaphors" such as car, just start it with a key, are "used to describe the physical body" of the handicapped; "addressing disability primarily via the traditional bio-medical model" (Soffer, et al, 2010, p. 687). In such a category of expressing a combination of blatant and subtle expression of prejudice and objectification of the handicapped (Soffer, et al, 2010, Stein, 2002, & Zick, et al, 2008) as well as European and Israeli Jews we must also place American Jews, as argued in "Spielberg's Holocaust" (Loshitzky, 1997), as denigrating particularly handicapped Jews as a Lamarckian behavioral evolution of survival of the fittest cultivated under communists and Nazis. In Spielberg's film, "Schindler's List", the first Jew shot at in a crowd to demoralize 'it' (Tafjel, 1982) is a middle aged man with a poorly functioning leg, handicapped (Spielberg & Zaillian, 1993).

"Schindler's List" (Spielberg, & Zaillian, 1993), all the criticism of portrayal of violence and the possible anti-Semitic emulation of it (Bandura, 1994 & Gerbner, et al, 1994) withstanding, has provided a subjective view of the Holocaust reported by the actual survivors with their participation in the film's production (Loshitzky, 1998). This film, in part, influenced my wanting to interview Tom, Olga's and Margot's spiritual vessel, or psychophore (Stevenson, 1997) to understand the inter-subjective mechanism of a psychophore reporting.

The main protagonist in "Schindler's List" (Loshitzky, 1998), [Oskar Schindler](#), similar to me, was initially cultivated to be Catholic, yet found more willingness to collaborate with Jewish interests than with those cultivating slavery under the fascist male image of Amon Goeth (Crollius, 2005 & Loshitzky, 1998). What appeals to me about Schindler's character is the theme he, a former political prisoner in Czechoslovakia, shared with the Jewish and handicapped political prisoners under fascism. As northern Europeans Schindler and the Jewish prisoners had cultural and business interests in common that could be useful after World War II. Sharing common long-term goals as individuals "the extraordinary rescue of a group of individuals" was possible (Loshitzky, 1998, p. 85).

Thus in forming my multi-cultural and multi-ethnic perspective as a researcher, "Schindler's List" (Spielberg & Zaillian, 1993) has impacted my moral character development as an American citizen, a European born and educated person with a Jewish family name, and as a left arm amputee (Loshitzky, 1998) with a poorly functioning leg like the first person shot dead by Nazi's in the crowd of "Schindler's List" (Soffer, et al, 2010, Spielberg & Zaillian, 1993, Swain, et al, 1998, & Zahavi & Zahavi, 1997).

Cultural and linguistical cognitive processes are again a salient indicator, key, into previous lifetime proclivities (Stevenson, 1997). As quoted at the beginning of this article, English speaking American Jews all too easily privilege their status over us with Semitic or Mediterranean phenotypes born in Europe and Israel (Loshitzky, 1997), particularly handicapped (Soffer, et al, 2010).

In filming "Schindler's List" Stephen Spielberg purposefully avoided utilizing American actors and recruited European actors in making the film (Loshitzky, 1997) understanding that collectivistic European multi-cultural environmental inheritances enrich the actors' potentials to not just empathize, and to instead deeply sympathize at an emotional level of quantum consciousness (Zelazo, et al, 2007 & Zuccotti, 1996) providing a performance that is true to the European characters portrayed (Loshitzky, 1997).

Multiculturalism, which includes the cognitive structures to understand various interpretations of a word or gesture and being multi-lingual, avoids the intercultural danger of imposing structure through ritual which incites figuratively or rhetorically in-group intercultural bargaining thinking traps whence a person or persons cannot think outside of the culturally and structurally imposed rituals (Burke, 1969, Danilova, 2004, Glock & Stark, 1963 & Tafel, 1982).

Particularly dangerous now for continental Europe (Goldhagen, 1996, Lifton, 1988, Zick, et al, 2008, & Zuccotti, 1996) is the systemic (Goldhagen, 1996 & Zick, et al, 2008) Christian era patriarchal prejudices and sexual pathologies towards pedophilia and femminicide (Stein, 2002) that led first to the objectification (Soffer, et al, 2010) and then extermination of continental Europe's handicapped, Jewry and European women exemplified by the feminization of targets of violence and extermination (Loshitzky, 1997). By Christian era I include Islam, in its patriarchal forms, which evolved four centuries after the establishment of Christianity (Stein, 2002).

"The mourning over the six million Jews who perished in Europe is symbolically transformed into a celebration of the approximately five million Jews living in America today. It's as though American Jews are the imaginary survivors of the Holocaust, the reincarnation of the six million dead European Jews" (Loshitzky, 1997, p. 4). "Spielberg's Holocaust" (Loshitzky, 1997), a Holocaust critique of American media portrayals of the Nazi era in Germany, has made a poignant criticism of American Holocaust scholarship as ethnocentric: it's as if only American Jews see themselves as the reincarnated survivors of the Holocaust, discrediting other possibilities in Lamarckian behavioral evolution at the hands of Christianity's homo faber (Arendt, 1998 and Loshitzky, 1997).

Poland is where Margot and her sister Anne Frank were first sent with their parents. I write "sent" since Otto Frank was a German army officer and would have acted in conformity to Gestapo orders even if in disagreement with the active-duty Gestapo officers in Holland. At Auschwitz, Poland the sisters were separated from their parents and sent to Bergen-Belsen,

Germany. Otto Frank survived the Auschwitz extermination camp in Poland whereas his wife Edith and daughters, Margot and Anne, were [murdered under Germany's military police state fascist regime](#).

Thus the over-arching role-model imitation CORT pattern seems to indicate a mirror imaging or audio imitating adopting Yakov Yurovsky's Jewish features, perhaps even Hebrew language; then of Polish Auschwitz guards.

My conference papers on Tom's reincarnation case were presented at the 2008 International Association for Intercultural Communication Studies conference at the University of Louisville, Kentucky by Washington State University communication scholar Rita Kepner, Ph.D. of the U.S.A., and the 2009 China Association for Intercultural Communication Studies conference in Beijing, China by a former administrator for Sibuglemet Siberian Coal industries, Larisa Batanina, PhD., M.S., of Russia.

The academic communication sciences audiences at both intercultural conferences agreed that my methodology and findings of Tom as the reincarnation of the Imperial Duchess Olga Holstein-Gottorp-Romanov and Margot Frank are sound and accurate. The only consistent criticism has been the from religious fundamentalists. This is of no concern since religious fundamentalist networks are marginal and not relevant to empirical studies.

I first met Tom in 2007 when he was the front-desk receptionist working in a Heidelberg, Germany hotel where I stayed.

I had just returned from Canada on a British Airways flight to Frankfurt, Germany. Having grown up in southern Germany and having worked previously with the U.S. military in Heidelberg I decided to stay in conservative Heidelberg, where I felt at home, while waiting for my missing British Airways (BA) luggage and Centurion mountain bicycle to be returned by BA.

Like Cambridge, England, as a small city Heidelberg offers superior levels of social integration processes for immigrants such as Tom, good tourist accommodations, great historical medieval and Enlightenment era architecture, ancient Celtic and Roman ruins, liberal thinking, social health insurance for the handicapped, homosexual friendly conservative night clubs, a healthy and strong academic and research environment, rowing and bicycling for healthy recreational activities, and one of Europe's oldest research universities and law schools.

The hotel am-Neckar in Heidelberg is at least two hundred years old and situated overlooking the Neckar river whose extensive bicycle paths are ideal for promenades or training. Unlike Poland, USA and Italy where religious fundamentalism is not up to date with cultural issues, Germans have been at the forefront of homosexual marriages and autonomy of the client in health insurance and integration matters.

Tom worked at the front desk of the hotel lobby.

I often sat in the guest's area of the lobby to utilize my laptop.

Tom often would clumsily try to strike a conversation about where I was from or about my research work. Not knowing this man twenty years younger than me, I at first thought he was trying to sell me drugs since he had worked the notoriously infested Mannheim, Germany night clubs and cavorted with Tatar mafia and Polish mafia at the hotel, and enlisted US military in Mannheim.



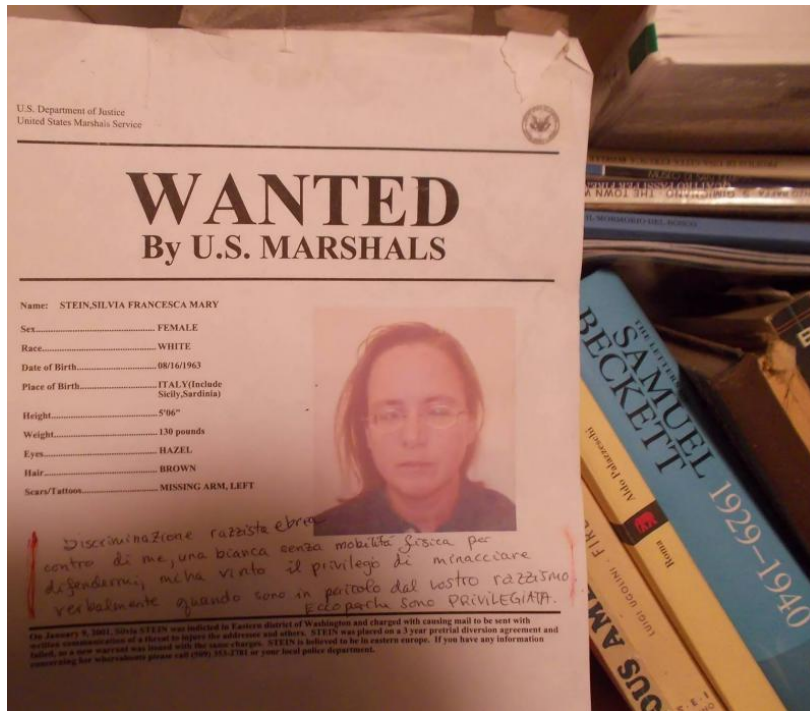
Tom displayed an amazing acumen in hitting his aluminum frame targets.

As a left arm amputee and an out lesbian I was very irritated by his constant and interruptive curiosity. I particularly dislike anyone who opportunistically (Fields, 2007) approaches me from my left, [defenseless](#), side (Swain, et al, 1998).

I then realized he was just seeking my attention since he was working alone during the night shift.

Remaining in the hotel lobby I would ask Tom about his difficult childhood growing up Polish in Germany and learned that he was a survivor of abusive situations during a childhood he would not openly call abusive. He was very fond of his mother who had been an activist against the soviet system, was imprisoned as an activist, had briefly become a Catholic nun, and had relocated herself and Tom in Germany. Tom was also extremely fond of his grandmother who had remained in Poland.

I felt empathy for him as I listened and realized he could relate to me like an older sister. I perhaps had some similar characteristics to his Polish mother who had been falsely persecuted by Soviet and later post-Soviet authorities.



In this Billy the Kid style [fugitive poster](#) photograph made hours after I was awakened late one Friday afternoon, 8 September, 2000, napping after a long workday preparing to attend my weekly Hillel Shabbat service at Washington State University, I resembled Tom's previous image of himself as Margot Frank, a criminal Jew wanted by the Nazi's and possibly Grand Duchess Olga Romanova held hostages by corrupt institutional authorities.

This poster elicited Tom's empathic mechanism to throw off corrupt authorities. In 2007 this poster was rampant on the internet posted by American federal officers trying to hide their use of reincarnation in the occult that I and Edward Snowden have revealed to European interests. To silence me the FBI and local law enforcement internationally tied to religious institutions and psychiatrists, and particularly psychologist Mark Mays, collaborated extensively in denying reincarnation. While I was in Germany with my niece and Tom studying his case and behavior in Amsterdam, Holland Tom probably misinformed authorities utilizing his position as a hotel administrator that I was near Perugia, Italy. My rental apartment was in Corchiano, Italy, twenty minutes speeding to Perugia. The misinformation and the my stolen telephone seem to have been involved in the law enforcement staged extradition water-boarding and murder of a European student [suspected of being me with an allegedly false passport](#).

Tom, when he is comfortable with someone, has a sensitive and effeminate demeanor, like a sister, a prima donna. His ability to role-play won my trust that he was a reliable person to speak with about communication sciences, and his partisan interests: music; computer sciences; hacking.

He was self-reflective about his actions and behaviors. Had Tom had the opportunity he could have been another Edward Snowden, he had a talent to psyche-out anyone following me from behind.



Tom aiming just beyond my left shoulder for snoopers

As Tom sat safely behind his hotel reception desk during conversation he would agitatedly move his hands as if conducting a choir when talking with hotel staff or favorite clients.

Being tall, he presented himself almost as a big sister, rather than a big brother to everyone. At the telephone, or when outside the safety of his workspace, he presented himself with a very masculine German aristocratic formality. I witnessed Tom performing several duties almost simultaneously. Tom is a multitasker, operating the hotel switchboard, overseeing security, programming and constantly updating the hotel's computer and its wireless internet system, checking in or out clients, conversing with them, providing clients with their room keys, and preparing the hot breakfast for the hotel beginning at five in the morning.

He obviously enjoyed the social and verbally expressed approval of the hotel staff for performing an excellent job working alone in the hotel, and at center stage, during the nightshift. Tom proved himself knowledgeable about Macintosh Apple laptops and seemed to covet my having a fourteen inch screen Macintosh I purchased in 2005 circa at the Mondadori/Harry's bar bookstore, with a Pontifical student card discount, a few minutes walking from Fontana di Trevi.

Assuming he was indigent I gave him my old fourteen inch wide screen Macintosh which was not practical for windows media film editing which I use to document my research. I replaced the oversized useless Mac I gave to Tom with a smaller Mac laptop I had recently purchased in Mannheim, Germany specifically for its compact screen and word processing when traveling. A large laptop is too easily damaged and brings too much attention from envious persons.

Without prior knowledge of his being Margot, I let Tom use my new and smaller personal laptop at his insistence to photograph himself.

I grew up with a World War II survivor of atrocities, my Mother, and always saw her as an Anne Frank type. If Anne Frank had survived she would have looked and had some similar character traits as my Mother. The possible reincarnation of Holocaust victims has always intrigued me having grown up in areas in which both perpetrators and victims were co-habiting in Europe.

After Tom used my laptop for photographing himself I routinely viewed photos of Anne Frank and other Holocaust victims and perpetrators. I noticed Anne's sister Margot, and Tom, shared the same eyebrow-eye-smile coordinated reflex movement, a Monalisa smile, dynamically bridging through the two pictures on the previous page a single psychophore's facial pattern (a quantum event), directly connecting Tom to his past as Margot Frank (Stapp, 2007, p. 888).

I am severely nearsighted, myopic in both eyes. My approach is grounded in my natural myopic ability to see Kirlian aspects of human aura since infancy, my academic background in communication, psychophysiology, interaction studies, and resulting spatial sensitivity and ability to focus on minute details, particularly when working with photographs.

I am socially shy, perhaps due to my lifetime of [Kirlian eyeing of persons](#). Photographs allow me the opportunity to not just perceive a person as they think they should be seen, and assess in safety and privacy what they really are (Stevenson, 1997).



Front cover: Griebel, R., Coburger, M. & Scheel, H. (1992). Erfasst? Das Gestapo - Album zur ROTEN KAPELLE: Eine foto documentation. Rendsburg, Germany: Audioscop.

I tend to avoid personal contact with people and prefer utilizing detailed facial (Griebel, et al, 1992), holographic (Pribram, 2007), narrative (Goffman, 1959 & McGee, 1999), and behavioral representations to present to others how I naturally see people (Pribram, 2007, Searle, 1984, Van Maanen, 1995, & Wolfram, 2009).

The testing lab site I contracted and philanthropically funded was the psychophysiology laboratory and isolation booth at Tavrida National University, Autonomous Republic of Crimea, Ukraine. The in-lab interview was extensively videotaped solely by me. The lab booth replicated the condition of the Frank hideout: absolute silence until I started the impromptu discussion so that Tom would respond without anticipating what I was testing for (Frank, 1993 & Stevenson, 1997).

During the soviet system and afterwards the psycho-physiology lab has performed extensive studies on the physiology of trauma and pragmatic aspects towards detection and healing based on the thousands of victims of soviet, war, mafia, and fundamentalist religious atrocities that have and still target the multicultural demographics of persons in the Autonomous Republic of Crimea, Ukraine.

Areas of research at the lab I contracted and paid tested Tom for socio-physiological integration issues in a multicultural setting, human aura and gas discharge (Kirlian photography), e.e.g. studies, mirror neurons in grasping the intentions of others (trust building), and fulfillment of goals (Iacoboni, et al, 2005).

My interest was filming my impromptu and unrehearsed interview with Tom for further frame analysis examination after the interview (Stevenson, 1997).

Prior to going to the TNU laboratory in Ukraine I took every precaution for a suspected case of reincarnation, without revealing to the laboratory nor Tom who I thought Tom might have been in previous lifetimes until after my testing of frame analysis findings through my filmed interviews.

I fully informed Tom of the expenses testing would incur and that if he was a willing volunteer participant I would pay personally all expenses and plus accommodate him with travel money, which I did. Additionally, after Tom returned to Germany I purchased Tom a mountain bike to see how he reacted in accordance of photographs of Margot Frank with a bicycle. The setting in Simferopol, Autonomous Republic of Crimea, Ukraine had the feel of a transition station for objective physiological assessments and holistic healing.

Had Margot survived the Bergen-Belsen extermination camp and ensuing non-ideologically nor religious tainted psycho-physiological assessments, such as available in the formerly soviet Autonomous Republic of Crimea, a new white bicycle would pragmatically re-orient her/his psychophore and make him/her look good.

Tom had proudly showed me at the hotel Am Neckar in Heidelberg, after our visit to Crimea, his hand tooled mountain bike he had fashioned from various parts he'd found, bartered or purchased over the years. He would ride his mountain bike between Heidelberg and Mannheim where he rented a living space. It was a heavy and very practical mountain bike. I had some extra money and knew an investment in Tom's happiness would pay-off eventually. I remembered how my brother had once showed me with pleasure how in his barn in Tralee, Ireland he'd hung bicycle frames upside down from the rafters. I had then a sick feeling, it was like seeing skeletons hanging from the sky. I suppose bicycle frames or picture frames is how the Jews and others that survived by stacking bodies must have thought of the cadavers. I invited Tom to go with me to a bicycle store owned and operated by a [1972 Olympic gold medalist](#) in indoor cycling (velodrome), [Gunther Haritz](#), and asked Gunther if he had a good mountain bike for Tom who was an excellent mountain biker yet lacked a [lightweight frame to perform with](#). Gunther was very careful about not disrespecting his frames, even the old and used ones.

How someone treats their bicycles and frames can reveal a lot.

Gunther sold me a used yet in excellent shape white mountain bike for Tom. He was immediately able to style his ride with the bicycle. His self-esteem flourished seeing himself on as nice a mountain bike as a gold medalist could enjoy for himself.

Having addressed the issues of informed consent and willingness to participate, with all expenses and other issues paid for philanthropically by me, let us discuss the actual study in which Tom participated.

The multicultural social sensitivity and professionalism of the faculty, staff, and student population reflected the broader linguistical, ethnic and physical diversity in its population of Jews, Armenians, Turkish-Tatar, Ukrainians, Russians, and the physically challenged resembling a post totalitarian socio-economic physical scenario similar to post-war Germany upon the release of the victims of Hitler's NAZI'ism.

The rundown buildings and out of date soviet cars in Crimea reflected a stage of survival and making due evident in war torn or natural disaster scenarios preceding and accompanying stages of socio-economic growth. Minimizing repercussions of eliciting previous life memories, trust-building and mentoring (Iacoboni et al, 2005) opportunities were made, providing Tom, our one of many volunteer participants, absolute safety. The dedicated support structure and the laboratory, under my philanthropically contracted supervision, provided a secure atmosphere for everyone.

At the time the 26-year old subject, Tom, a white Polish male European Union citizen, displayed survival, manipulation, adaptation, and street-wise money extracting skills. Although he did not have a high-school diploma or its equivalent, Tom was very adept at getting work requiring Information Technology and social skills, albeit not a career. A career is what Tom actually sought since he informed me the Polish hotel owner was perhaps needing to close the Am Neckar hotel. His and the hotel owner's Polish identity in workplace was part of Tom's cultural security in an otherwise German workplace.

During the interview process Tom confided many personal details which was necessary for an ethnographic study to then contrast with significant life events of Margot Frank, and Grand Duchess Olga Romanova.

While still a child, Tom had been relocated by his mother out of collectivistic Poland to individualistic Germany and generally speaking, he made a good first impression. Tom easily learned German and enjoyed self-teaching himself by studying on his own. His German language acquisition might have been a diathetic skill. Like Margot and Anne, who reportedly studied and worked on their diaries at night (Frank, 1993), Tom was adaptive and seemingly self-sufficient. A natural multitasker, Tom studied English, Italian, and informatics while performing duties at his workplace at the Am-Neckar Hotel in Heidelberg, Germany. Tom's schooling in Germany, and his partisan warrior ethos, qualified him as a certified professional cook for the hotel (Cook & Bestman, 2000, & Deng, 1990).

While being observed by me Tom at the test-site, Crimea, did display on-site defensiveness and prejudice against a darker olive skin toned [Turkish Muslim](#) test subject in the laboratory (reincarnated psychophore of Che Guevara) in Crimea.

Tom's hostile reaction towards non-whites and, I suspect, towards the visibly physically handicapped (Iacoboni, et al, 2005 & Allport, 1958), provided for me a clue to later, by accident, match his identity also to Olga Holstein-Gottorp-Romanov, Imperial Grand Duchess of Russia (1895 - 1918). Olga and the Romanov family, pictured on the last pages of this article, were assassinated by a Russian Jewish communist, Yakov Yurovsky (1878-1938), with dark olive skin tone like my Turkish test subject whom Tom showed an aversion towards.

First I will report to you my findings about Margot, then Olga. Margot Frank, born into a German Jewish family in Frankfurt-am-Main, Germany, February 16, 1926, died from typhus the spring of 1945, after surviving a prolonged internment in Bergen-Belsen's camp. At Bergen-Belsen was a former World War II NAZI Germany prisoner of war camp in northwestern Germany. Now the town of Bergen-Belsen has turned the camp into a memorial with a museum.

Margot Frank is posthumously remembered as the sister of the posthumously famed Anne Frank (Frank, 1993). Anne Frank is remembered as author of the "Diary of Anne Frank" (Frank, 1993). Margot's and Anne's German-Jewish father, Otto Frank, served Germany as an officer under the World War I German monarchy, honorably performing his duties with courage and discernment. After WWI Otto Frank opened an artificial sugar production and distribution company in Frankfurt, Germany. Being German Jews, Otto Frank relocated his family and business to Amsterdam, Holland; avoiding NAZI anti-Semitic purges (Frank, 1993). In 1944 the family's Amsterdam hideout was revealed to the NAZI's. The Franks were deported to extermination camps. All of the Frank family, except Otto Frank, died as a direct result of the systemic NAZI policies against Jews, persons with Semitic phenotypes, homosexuals, political dissidents, and the handicapped (Goldhagen, 1996 & Frank, 1993).

My portion of the TNU laboratory study of Tom investigated basic human motivation without diversions, obstructions, and stimuli utilizing their soundproof lab booth which was well suited for my specialty. My key research question for myself was if this person before me was the reincarnation of Margot Frank. I suspected that Margot would have experienced great trauma at seeing her teenage sister Anne's and their mother Edith Frank-Holländer's gaunt skeletal frames after their two years of hiding from the NAZI purges in Amsterdam, Holland (Frank, 1993). If Tom was indeed the reincarnation of Margot thin or undernourished women would attract his compassionate attention. Accordingly, Tom would have developed a prejudice against [average women, such as I appeared in 2007, especially if physically handicapped, as part of his Lamarckian behavioral evolution](#) (Lang, 2009 & Steele, et al, 1998), which might have lead to his misinformation about my whereabouts through his

nightclub mafia bar ring implicating Patrick Lulumba as part of "bar justice" [targeting suspected lesbians](#) as [femminicide](#) and [chicken-harvesting](#) by US (fundamentalists) and British (Anglican) interests in Italy (Cook & Bestman, 2000).

Without prior rehearsal, as in method acting, I asked many impromptu questions including his visualization of the ideal mate and his concept of himself after his extensive stay in Simferopol, Ukraine, away from western media and with exposure to the ecological lifestyle of Ukrainians living along the Black Sea. In this region the climate is mild and people, although usually living below poverty income levels of two dollars a day, cherish their opportunities to hike in the canyons or walk along the shores of the Black Sea. When asked about an ideal mate Tom repeatedly stressed that he "absolutely" loved skinny women. He returned to this statement several times while I tried to move on to other questions.

He later further clarified, back in Germany, that [he could not be seen with any other type of woman, especially me, except a slender or skinny effeminate woman.](#)

Although I had no personal interest in Tom it seemed poignant that he had stated that he "could not be seen with" me. This, I distinctly detected, as a subtle form of prejudice targeting me, as an arm amputee, with "the denial of positive emotions" (Zick, et al, 2008, p. 241). Why did he bring up the subject in reference to me if he was not denying some subjective state of his (Lang, 2009); which was of no concern to me except as a researcher specialized in the communication of prejudice (Allport, 1954 & Hecht, 1998). It was as if Tom being seen with a voluptuous, average or fat woman would mean social disgrace, a betrayal, for him. The stigma of being skinny was transformed, in his mind, as a form of self-empowering superiority (Stein, 2004).



Life magazine photograph of a young child, with a Guantanamo style superiority complex, as described below, walking in Bergen-Belsen's camp through the frames soon after the British seized the compound in 1945.

Suddenly I understood, comparing Tom's remarks to Alitalia vice-director retired pilot Ettore Grion's derogatory comments regarding his wife's, Renata Frascchetti, posterior, that Tom feared being seen without a skinny effeminate, yet flat, woman. He, like the retired civilian pilot, lacked self-confidence, Tom's eye pattern of viewing both men and women from the level of the posterior and [not firmly with his gaze lifted](#) (Costandi, 2014 & Taflinger, 1996) signaled an incomplete, retarded, evolution of his psyche ([Taflinger, 1996](#)). I deduce that Margot Frank's, and perhaps Grand Duchess Olga Romanova's last mental image of themselves has become part of Tom's mind memory materializing in his slender frame. It's as if the self-image of these dead women stiff as bicycle frames just before their death materialized in Tom's physique and in his orientation towards skinny women (Stevenson, 1997). Anorexia itself is tied to what I diagnose as post-mortem trauma, a post-mortem mind survival (Stevenson, 1997) of memories of the Holocaust and other traumas of religious fundamentalist motivated starvation to make slaves, as predicated through the Islamic and Jesuit tactics utilized by [Heinrich Himmler](#) and others based on the Nazi archives taken over by the OSS and then transferred to the CIA (Lifton, 1988) in subjugating [Guantanamo](#) detainees and [practiced by the Italians in the illegal trafficking of persons](#), a violation of basic human rights legislation of the European Union and the United Nations in which the 'captor' develops an inflated ego (Lifton, 1988).

The change in human concept of beauty from healthy [voluptuous](#) to anorexic in fashion modelling is itself a Jihadist Muslim occult, Catholic and Anglican occult fundamentalist Lamarckian behavioral shift in objectifying and gaining patriarchal power from having persons dying of starvation then re-living a near death experience of being undernourished ([Cook & Bestman, 2000, & Steele, et al, 1998](#)). It's as if a [voluptuous woman](#) is a patriarchal threat particularly to reincarnated Holocaust victims.

This post-Napoleonic Jihadist approach to the occult and reincarnation, patriarchal at that, does not balance with the historical leadership and active combat role of partisan Eurasian women, particularly the Etruscan (Tuscan), Slavic and Crimean Tatar, as female warriors, in Eurasian cultures (Strolya, 2003 & Wing, 2000).

VI. Discussion of Results

Liberating psychophore potential re-empowers test subjects and is part of healing (Rothschild, 2000). Tom is very sporty relaxing at the Crimean testing site for M-16 air-gun target practice. We're in front of Yalta's McDonald's, just north of Turkey.

Yalta, Ukraine, on the Black Sea, was a preferred holiday home for Grand Duchess Olga Romanov. I, with my glasses, Italian darker features, Mediterranean olive colored skin, and Jewish sounding last name, Stein, am similar in Semitic appearance to Margot.

While I took photographs of Tom with an M-16 he turned to target me, perhaps just to hold me in-check so I saw what he, as Margot, saw at the end of a gun barrel. Tom, now being a white male Pole in Germany (Rosenthal, 2006), is vulnerable to anti-Semitic racism (Zahavi & Zahavi, 1997, Goldhagen, 1996, Glock & Stark, 1963, Ackerman & Jahoda, 1950) reminding him of his past Semitic image of Margot Frank. In order to fit into his concept of Arian society, and as part of his survival mechanism, it is best that Tom appears to 'despise' me, a visual reminder of European Ashkenazi German Jews.

Yet at every attempt of Tom to dominate me in conversation or in actions I simply looked at him as if he were a Jewish woman trying to upstage me. I act able-bodied and at times masculine and just as easily can act vulnerable, handicapped and effeminate.

These switches in performance in the presentation of self (Goffman, 1959) are my way to diffuse prejudice when it arises (Allport, 1958 & Lang, 2009). Prejudice is like a physiological predisposition to activate one's immune system to fight off a perceived infection (Lang, 2009 & Steele, et al, 1998). Prejudice can also function at the societal level whence persons who emphasize a particular trait they share, prefer (Lang, 2009), emphasize that the target of stigma does not share the same trait, thus is not appealing (Lang, 2009), thus mobilizing a community against an invasive species threatening their newly found self-image and survival (Glock & Stark, 1963, Lang, 2009, Steele, et al, 1998 & Stein, 2004).

The nature of prejudice is behavioral, and like Lamarckian behavioral conditioning prejudice can be cultivated emerging generationally (Steele, et al, 1998) through reincarnation processes thus it is not relegated to genetic processes (Stevenson, 1997). To diffuse prejudice it is necessary to re-orient, I propose, persons to an earlier lifetime, their inner-self (Stein, 2003), re-calibrating their recognition of signal options (Lang, 2009) thus expanding their options when their capacities seem limited (Lang, 2009).

Tom's concept of himself as Aryan is based on Nazi stereotypes whereas the actual Aryan tribes, called Buryat, reside in the region of Ulan-Ude, Siberia, Russia. The Aryan Buryat are descendants of the Mongols and have olive colored skin like myself of pre-Christian Etruscan heritage which parallels the ancient Judaic tribes in their marine migratory patterns.

Being handicapped, of average weight, and with Mediterranean and Semitic features this is the risk I commonly take to uncover, document, survive, and report psychophore case studies. My vision of myself is not how others see me, thus I easily read their prejudiced reactions, according to their culturally limited signal capacity to recognize and select under the limited capacity model (Lang, 2009), how they perceive me. I then persuasively, through imposing cognitive dissonance by overwhelming their linguistical and visual cognitive capacities (O'Keefe, 2009), help them see that I am only a reflection, mirror image or audio improvisation, of who they were in a past life (Iacoboni, et al, 2005 & Spalding, 1996).

Tom's participation in the project was voluntary. The results of my audio-video taped interview in a laboratory isolation booth were with his fully informed consent. To maintain a valid emergent interview result there was no rehearsal, nor information provided to him about Olga Romanov nor Margot Frank.

My lab assistants in Crimea tested-out his magnetic aura utilizing strategies in Kirlian photography and contemporary e.e.g. instruments reporting his general physiological and brain health, activity, and status. **The tests indicated no mental or intellectual defects.** Similar to Margot, the test subject had a **high aptitude for self-teaching himself and avoided formal schooling.**

The test subject was informed of his previous life identity only after the audiovisual recorded impromptu video was taped in the TNU lab booth.

After the first test in Crimea, Ukraine, the subject did not return immediately to his part-time job in Germany. He visited, at my expense, his paternal grandmother in Poland, now a part of the European Union, whom he had not seen in ten years.

His grandmother, during World War II, had been abducted by Germans from her home in Poland and sent to Germany for forced labor. She survived and represented to the test subject a comfort after his participation in the project, thus I gladly paid for his trip to Poland and then home to Germany as part of re-orienting him to his life as "Tom".

His visit to see his paternal grandmother was successful. He returned to his part-time work in Germany with the verbally stated resolve to abandon Germany and restart his life in Italy or the United States of America. Although upon his last report Tom remains in Germany, pursuing German citizenship.

Further interviews and review of my notes from Crimea indicated the subject found the identification with Margot a reasonable explanation for his feelings. In Simferopol, Crimea three key events around three ideographic extended mental image relics of Margot Frank occurred: sugarless gum; passport; eye glasses. I describe the function of the ideograph in the chapter on visual rhetoric. First was Tom picking up absent-mindedly a package of sugarless gum in a Simferopol super market. Tom was mistaken for a kleptomaniac, or a thief, because he walked past the cash registers towards me without paying for the sugarless gum, which neither I or he usually chew. Margot Frank's father had in both Frankfurt, Germany and in Amsterdam, Holland researched and began the entrepreneurial production of sugar substitutes as part of his helping the war effort and rations Germans endured after World War I. Thus Tom's taking an item that had no use for him in this lifetime yet that he keyed into. The supermarket's security saw him leave without paying and stopped Tom, sequestering his passport so they could hold onto his document while he desperately called out to me to help him. I helped Tom away from the security assuring the store security and manager that I was responsible for him and would assume any responsibilities since he was not accustomed to security levels in Simferopol. Afterwards Tom stoically stated that "taking the passport is just their way to control me" as if he had this happen before; which was of course the case for Margot Frank. The third event of ideographic orientation was when I gestured with my eyeglasses towards Tom while filming an interview with Tom in the university's isolation booth, and Tom improvisationally took on my prescription eye glasses, feeling himself completely at ease, even though he could not see while wearing my -13 and -14 glasses.

Another key revelation was at a follow up interview circa six months later. I took the subject to Anne Frank Haus museum in Amsterdam, Holland where Margot Frank also lived. Although tourists crowded the museum and the narrow and [very steep spiral staircase](#) leading upstairs to the Frank hideout straight staircase behind the bookcase, (Frank, 1993), the subject skillfully and

quickly made his way down the angular and steep staircase though the persons going up it on his first attempt as if he had already lived there.

He descended directly downward to his left towards where I was standing at the first from the ground floor (in Europe the ground floor precedes the first floor). Tom's turn left at the bend cut through the line of dozens of persons ascending the staircase as it spirals right going upwards. He descended towards me as I was late entering the museum after parking my rented automobile from Heidelberg, Germany. Tom behaved as if he had gone ahead to survey the premises as if he were welcoming me into his space in time. Tom had a wonderful smile on his face as he descended, oblivious of the dozens of tourists, towards me; a modest and jubilant smile.

Tom's reference point was obviously not from this lifetime.

Margot Frank, not able to leave for two years and one month the hiding place in the Amsterdam building, probably used the two staircases from the first floor above the ground floor, one semi spiral the second straight, for exercise. Margot probably knew every piece of wood and its angle in the staircases even in the dark. Perhaps making noises in the staircases is what contributed to Margot's family being anonymously turned-in to Nazi authorities.

Only someone who had repeatedly practiced quickly sneaking down and silently around people could have descended without falling or causing others in the tourist over-filled Anne Frank Haus to fall down the steep spiraling staircase. What I witnessed was an absolute and spontaneous **quantum energy release** (Wen, 2007) event of body memory, which Ian Stevenson, MD named a "diathanatic" event. Tom's agility to run down and around Anne Frank Haus museum tourists on the dangerously narrow and extremely steep staircase (Stevenson, 1997, p. 2075, & Bergson, 1911b) was a **diathanatic** skill (Stevenson, 1997). A diathanatic skill is a spontaneous exhibition of ["skill without reduction from a\[n observable\] previous level of competence"](#) (Stevenson, 1997, p. 2075).

The emergence of this diathanatic intelligence, or skill, from a source that has it without any explanation is a form of [quantum decoherence](#) in the Penrose conjecture (Kurzweil, 2000, p. 118) in which a known behavior of a particle is not observed. Instead an unpredicted preconscious pattern of motion, from another unforeseen dominant energy condition within the psychophore, is taken on by the observed particle. Thus a previous life learned acumen or skill is brought to our conscious mind by spontaneous behavior, an unforeseen energy condition that we cannot anticipate without relying on reincarnation as the explanatory and predictive behavior source.

In 2008, while visiting Heidelberg with my Mother we stayed in the Hotel Am Neckar. Tom was still working the front desk and information technology at the hotel. I was visiting with my own 1992 Toyota 4-Runner that I'd used earlier that year to drive to Russia. While in Heidelberg, Tom insisted that I visit his newly purchased used trailer in a trailer park near Mannheim. My Mother and I were surprised at how many items were in his trailer, and very neatly organized in stacks. It was a tiny trailer with hide away beds and could accommodate three or four persons. Tom had an antique used swing set he'd organized between the trailer and a river bank. In front of the swing-set with one or two swings were two candles each inside their own glass perched high on bamboo poles. I asked what the candles in front of the swing-set meant for him. He said they didn't mean anything, just that "I thought they look nice there".

I couldn't comment, I just stood and looked at the two candlesticks and the river behind the swing-set. The scene reminded me of the Herman Hesse novel "Siddhartha" in which after many journeys a man looks at a river and realizes we are each a drop in that river, and the river never stops as long as there are tears, drops of water (Hesse, 1922). Tom hadn't read Hesse's "Siddhartha" (1922) although Margot Frank most likely had read or heard of the popular novel while attending school in Amsterdam, Holland. The scene Tom had landscaped behind his Mannheim trailer looked like a meditative river scene for the character Siddhartha in the novel (Hesse, 1922).

Testing CORT behaviors without pre-informing the subject of the previous life identity adds an element of proving the Penrose conjecture by the researcher aware of the identity predicting a shift in the subject's usual behavior without the subject anticipating or pre-planning their behavior. This process, predicted by Roger Penrose, is titled decoherence, causing a rupture in their plausibility structure and a quantum decoherence, or jump, to a new and uncertain yet plausible, level of consciousness (Kurzweil, 2000 & Zelazo, et al, 2007).

In this way of thinking it's like stating there are other planets in our galaxy, even black holes whence the radiation of the planets still exists we just can't see it though we can measure it, like there are other lifetimes in our psychophore. The evolution of our galaxy, or psychophore, is not stopping nor has the past simply vanished, it's still there, like the elements of a personality do not evaporate, they recede and re-emerge (Drzewiecka, 1999).

Through quantum decoherence the transcendent self-consciousness process is obtained, which some refer to as a mystical or mythical experience (Samohvalov & Crilov, 1990) of an uncertain state (Baird, 1982, Metzner, 1994 & Zelazo, et al, 2007). Penrose's tries to locate this process physically in the functions of the brain. Penrose describes the process as billions of unseen microtubules in cellular brain activity functioning as quantum wave conductors generating consensus. This intrapersonal process is analogous of a person referring not to external authorities and instead, introspectively, tapping into their previous unseen lives to generate, for the observer, an unforeseen result.

Critics will state intrapersonal phenomena is subjective. The author's retort is that it is the intrapersonal phenomena that is objectively measured in changes in behaviors, exhibition of diathanatic intelligence, exhibition of diathanatic skills, and objectively documented in many worlds Kirlian photography. The very changes away from recent major Christian era religious movements and cults and to older forms of religious identity or Buddhism is a "defection" resulting from intrapersonal identity shifts and decoherent quantum jumps in consciousness to "an entirely different world-view" (Dinges, 1998, p. 59). Thus intrapersonal phenomena does have measurably objective impacts and results affecting those persons and institutions related to the individual subjectively experiencing intrapersonal shifts of quantum decoherence and a higher level of consciousness (Dinges, 1998, p. 59).

This intrapersonal process is whence we can refer to the many worlds principle of quantum decohesion. In the many worlds approach Margot intrapersonally in Tom's previous lifetime is faced with descending the staircase knowing the crowd of Gestapo Nazi agents arresting her family will send them to extermination camps. Margot and the persons in the Anne Frank Haus hideout could have committed suicide, or slip away from the agents sneaking down at a left angle as the first to second floor staircase spiraled to the right, or a combination of sneaking away and fighting perhaps killing some of the Gestapo agents trying to deport them. Instead Margot and her family selected to descend the staircases perhaps hoping to survive, yet also knowing they most probably would die. In the many worlds theory of quantum decohesion both outcomes happen. Margot Frank died, yet the same psychophore as Tom descended that same staircase, in this lifetime, shot a rifle, and lived. Thus descending the staircase both outcomes for the same psychophore occurred, death, and life (Kurzweil, 2000, Stevenson, 1997, & Zelazo, et al, 2007).

Roger Penrose proposes that human minds are innately superior to computers. Human minds perform quantum computations that generate quantum decoherence. The jump from one set of assumptions to another, which we call intuition, seems irrational, and chaotic, yet it is this jump based on our state of mind, or energy condition, that leads us to test our intuitive assumptions and from which we obtain a higher level of consciousness; restoring intrapersonal plausibility to our structures. Thus humans, as reincarnated beings with a preconscious yet unseen intrapersonal energy condition, function with quantum capabilities which through quantum decoherence obtain consciousness (Kurzweil, 2000 & Stevenson, 1997).

The light wave quantum energy entity is not viewable with normal vision. Perhaps myopics like the author Silvia Stein, or Ian Stevenson, MD see quantum entity as a kind of blur, resulting from the slower light wave rate at which quantum light entities can functions. If so even myopia serves a natural human function in perceiving quantum entities.

Within the proper time dilation situation it is possible to photograph this slower rate of light energy myopics perceive revealing our many parallel worlds co-existence resulting in an intrapersonal quantum decohesion state, as illustrated below; in the splitting of one world into two possible or more co-existing worlds (parallel universes) (Guba & Lincoln, 1985, Kurzweil, 2000, & Zelazo, et al, 2007).



Silvia Stein, researcher, photographer and author, autobiographical photograph made in a prehistoric time dialation sea cave in Italy, August, 2013.

Tom's quantum release of diathanatic skill in descending the Anne Frank Haus staircase, as an intrapersonal expression of Margot's self (Goffman, 1959) by Tom, so spontaneous and easy for him, helped him obtain a higher consciousness about himself. Intrapersonal self consciousness such as Tom's of Margot, and perhaps vice-versa, is caused by quantum decoherence (Kurzweil, 2000, p. 118).

Also for me I experienced a quantum decoherence observing Tom as if I were standing in the presence of Margot Frank as she showed me how to move through the crowded and tight staircase. The feeling was eerily paranormal (Stevenson, 1997, p. 2074) for me since it was my and his first time at the Anne Frank Haus.

As we study, document and communicate through the mass media the commonality of such spontaneous diathanatic examples resulting from quantum decoherence in which two different time zones of the same life form intrapersonally overlap, the paranormal will become normal. More persons will embrace frightening crisis as another quantum decoherence, like bungee jumping, releasing their intuition and expression of diathanatic competencies (Stevenson, 1997, p. 2074).

Neither prepping nor hypnotic regression techniques were involved in investigating this CORT of Olga and Margot in Tom. There were no obvious birthmarks tying Tom to Margot's last reported sighting and physical appearance in Bergen-Belsen, except for his persistent gawky underweight status and strong attraction to underweight young women (Frank, 1993).

After I finished verifying Tom as Margot's reincarnation I had to do a write-up of this psychophore case for presentation at the 2008 International Association for Intercultural Communication Studies conference at the University of Louisville, Kentucky to

seek professional criticism of my work so far. As I was working contemporaneously on categorizing other psychophores I came across photographs of the deceased Russian Imperial Grand Duchess Olga Holstein-Gottorp-Romanov. I then remembered another quantum moment when I noticed with what unexpected enthusiasm Tom accepted a painting of a Russian Orthodox Church presented to me in Crimea by a friend and laboratory colleague in translations, Professor of psycholinguistics [Elena Danilova](#) (Grand Duchess Tatiana Romanova) while the three of us, Professor Danilova, Tom, and I the author were dining at a restaurant together.

I gave the painting to Tom as I did not care to have any gifts for my philanthropic work. The Orthodox symbolism had immediate meaning for Tom, not me.

Grand Duchess Olga was born in Tsarskoye Selo in the Russian Empire, the 15th of November 1895, the eldest child of the Romanov Dynasty in Moscow, Russia. The family was executed by Yakov Yurovsky in the Siberian city of St. Yekaterinburg, Russia, July 17, 1918.

Knowing loyalties (Limburg, 1994) is key to identifying a person's ultimate goals, and if they are compatible with North American interests and freedoms. Although Tom proved himself curious about North America, he repeatedly admitted to bad habits of chemical dependency (addictive personality) and sex experimentations he reportedly learned from underground nightclub workers and enlisted male U.S. military members (trees) in Germany.

From what I deduced, Tom, who has higher functioning potentials, was never mentored for serious achievement (Limburg, 1994). Tom was attentive to my discussions about U.S. citizens in Germany and to aim for higher social levels and moral standards than Americans commonly practice (Limburg, 1994).

Tom had acted-out towards me on his **prejudice targeting Jews and the handicapped. Our discussions seemed to deconstruct his socially ascribed image to be macho and emphasized his effeminate intuitive abilities to connect across differences through role-play, feeling himself Margot Frank or Grand Duchess Olga Romanova again.**

Prejudice targeting women, homosexuals, Semitic features, and the handicapped is what reincarnated Holocaust victims (now Polish) and perpetrators such as Rudolph Hoess (pictured second from your right now an [American](#) and practicing Catholic born in the state of Washington) and Roland Freisler and Buster Keaton (pictured first from your left now [Italians](#) and practicing Catholics born in Italy) practice (Lang, 2009) unless we change their Lamarckian behavioral evolution of signal option recognition (Cook & Bestman, 2000, Lang, 2009, & Steele, et al, 1998).



Pictured above is the investigative author with Vladimir Pavlenko, Director of the Psychophysiology Laboratory, Tavrida National University, Simferopol (Autonomous Republic of Crimea), Ukraine. Dr. Pavlenko is oriented to

examine mind-brain-body and social integration research issues. I am standing, next to the psychophore of Alexis Romanov (Dr. Pavlenko), son of Russian Empress Alexandra Fyodorovna (below as Dr. Batanina). Seated is the verified psychophore of his sister, Grand Duchess Tatiana Nikolaevna Romanov (Dr. Elena Danilova, psycholinguist and former US State Department contracted negotiator).



In Sicily on a vacation with her daughter and the author is the verified psychophore of Empress Alexandra Fyodorovna of Russia, Tsarina (Dr. Galina Batanina, former Ulan-Ude hospital administrator).



Tatiana, Dr. Danilova, PhD, today lounging at Sevastopol, Autonomous Republic of Crimea, Ukraine. Both Dr. Danilova and I, having darker hair and eyes, bleach our hair to prevent anti-Semitic phenotype prejudices from targeting us.



I photographed Olga/Margot/Tom, above, naturally striking Olga's portrait pose in the proper attire stimulating the psychophore holographic self image memory (Ayers & Hopf, 1987, Goffman, 1963, Searle, 1984, Stevenson, 1997, & Stein, 2003 & 2004) prior to Olga's abduction and brainwashing under the Lenin and Yakov Yurovsky indoctrination abuses. I utilized my Leica lens Lumix photcamera I purchased near Bismarck Platz, Heidelberg, Germany.

After Tom returned to Germany and his workplace he repeatedly thanked me for taking him out of the Polish-Tatar mafia underworld he'd tried to break free of from Mannheim and the hotel Am Neckar mafia. Tom made particular reference towards the horseback riding I paid for in the southern Crimean hills of Ekaterina named after Catherine the Great of Russia. He seemed re-lived to know real horses rather than sexual predators. I then knew Tom's inner structure of the earlier Grand Duchess Olga Nikolaevna Romanova, and Margot Frank, prior to their abductions, brain-washing and torture had resurfaced changing his inner holographic image of self, rising above the imposition of stigma and the negative mirror imaging or audio improvisation of their prosecutors (Goffman, 1963, Iacoboni, et al, 2005, Searle, 1984, & Stein, 2003 & 2004).

Tom's psychophore, Margot Frank and Grand Duchess Olga Nikolaevna Romanova had been exposed to brutality and violence, and as a result of this desensitization Tom himself seemed to take vicarious pleasure in observing violence (Harris, 2009). The

mind is a precious holographic storage system and any observation of violence is indelibly imprinted for future retrieval, priming violent behaviors and contributing to social insensitivity. It's best to not look at all than participate in the vilification of your mind and soul. Television is used ritually (Glock & Stark, 1963) and ritual exposure (Glock & Stark, 1963) to violence, particular in the news, is proven statistically. "For example, although the homicide rate for White Americans and Canadians rose 93% and 92% respectively between 1945 and 1974, it declined by 7% in the same period for White South Africans, living in comparable economic conditions, except for the lack of television [a ritual exposure to violence (Glock & Stark, 1963)], which was not introduced to South Africa until 1975" (Harris, 2009, p. 265). Other explanations such as "economics, age, firearms availability, and civil unrest" were ruled out "as causing these changes" (Harris, 2009, p. 265).

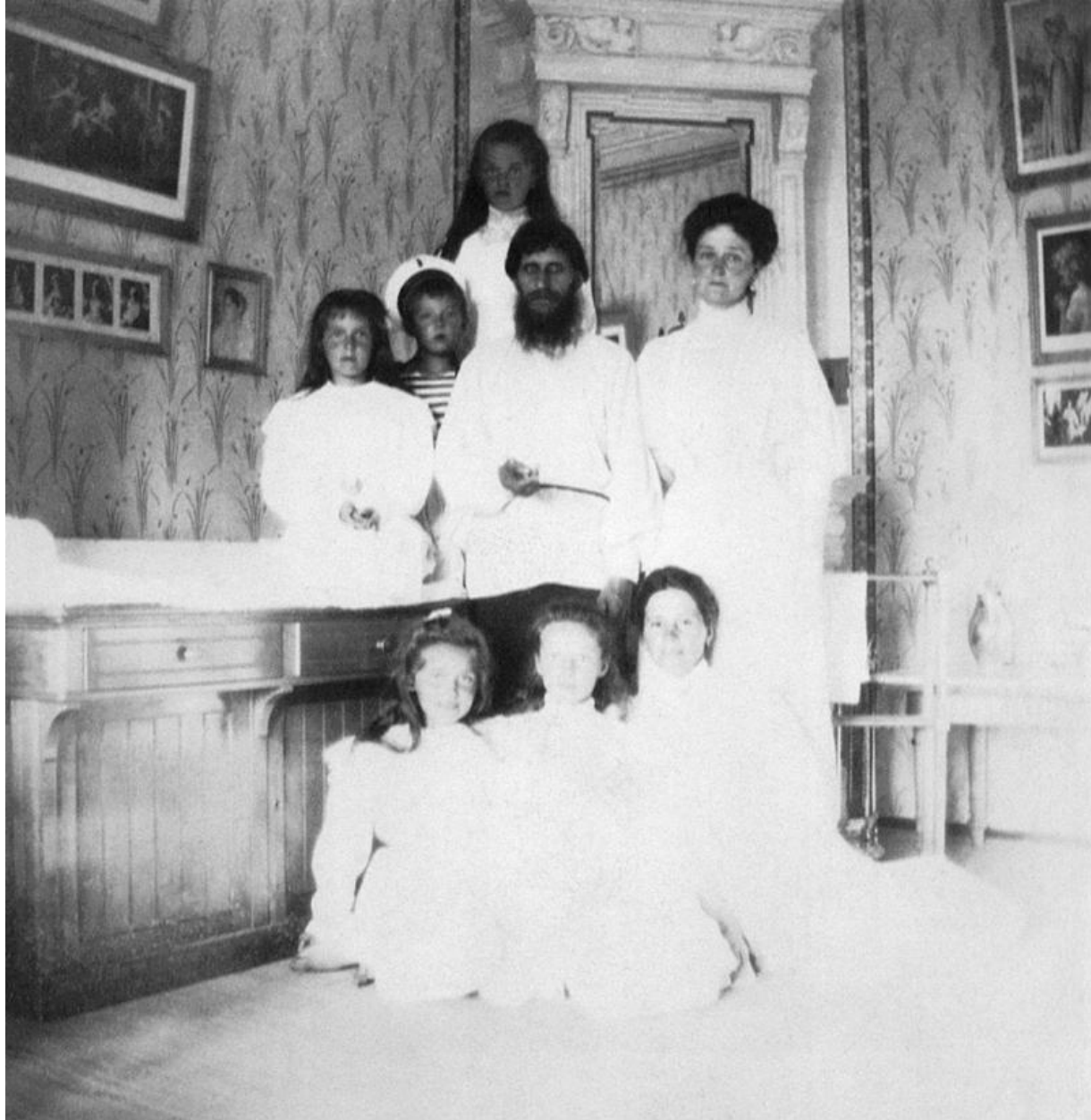
I thought of the sense of self-worth I received and respect my west and east German Heidelberg medical emergency, and later rehabilitation team, provided me in 1993. Tom needed to keep with him his new found sense of self-worth.

I realized Tom needed more professional image and visualization counseling (Ayers & Hopf, 1987) utilizing his latent previous life posturing talents for him to improve his current position within the hotel. I purchased for him a distinguished German double-headed eagle buttoned nineteenth century upper class shirt with hand stitched borders and a formal loden jacket to restore to the public his (now Polish) bloodline tie to nobility.



In 2008 I photographed with my Leika lens Lumix photo-camera I purchased near Bismarck Platz in Heidelberg, Germany this photograph in the Livadia palace in Yalta, the summer retreat for the Czar of Russia, while researching the phenomenon of an entire family reincarnating and re-networking itself. Italian Catholics and Muslim Tatar, which the pro-NATO US State Department and Whitehouse have been arming to support US petroleum drilling in the Black Sea, are opposed to this research denying reincarnation and opposing Caucasian identities yet the Ukrainian and Russian ethnicities in Crimea very much support it as part of Russia restoring the Russian Monarchy through Vladimir Putin protecting European Caucasian ethnicities against Islamic and US interests in the region. In this photograph are Grand Duchesses Maria, Tatiana, Anastasia and Olga Romanov in their traditional trademark poses.

The sisters are obviously very protective of one another as a result of none of them inheriting the role of Czar which was automatically going to their only brother Alexei, just because he was male. It's as if at any moment their lives were in danger and no one would care as long as Alexei became Czar. This must have been particularly frustrating for the eldest, Grand Duchess Olga Nikolaevna Romanov. It seems, in the next photograph from the [internet](#) that Grigori Rasputin, as Monarchical attendant and adviser, staged photographs emphasizing the primacy of the daughters over the son.



Comically the youngest, Anastasia, stands behind a phallus like drawer knob over her sisters Maria, Tatiana, Olga all with their mouths closed. Next to Anastasia is the future Czar Alexei with his mouth open in an "O" and Grigori Rasputin with his right hand in the form of an "O". Next to Rasputin is Czarina Alexandra von Hesse and above is a governess. It is perhaps this "aspiration" by the males that provoked hatred against Rasputin and the women who obviously did not give primacy to the male phallus. As a result they all were filled with bullet holes by reactionary femminicidal movements in Russia, cultivated (Gerbner, et al, 1994) by paternalistic Klan style mob violence film portrayals autistically (Iacoboni, et al, 2005) mimicked by the unconscious drives of the viewing or listening populace (Bandura, 1994, Iacoboni, et al, 2005, & Limburg, 1994) such as in "Birth of a Nation" (Bandura,

1994 & Loshitzky, 1998). Film, and later mass media, has for over a century cultivated mob aggression and violence (Tajfel, 1982) that previously was relegated to religious cults (Gerbner, et al, 1994) and lacking proper reflection, sensitivity, and guidance appeals to the most primitive parts of what we must label as part of being human (Limburg, 1994 & Loshitzky, 1998). US President Woodrow Wilson's intelligentsia sponsored this cultivation through film (Loshitzky, 1998), which Vladimir Lenin particularly emulated, as part of levelling the playing field by murder and torture making the 'world safe for democracy' by targeting and pitting cultural caste systems such as Jewish, as exemplified by Yakov Yurovsky, against other cultural caste systems, the houses of nobility, World War I military veterans and their families, and bourgeoisie, summarily exterminating thousands of years of a precious Slavic cultural heritage between Europe and Asia in the name of 'democracy'. Ensuingly the target of retribution became not Wilson's USA, it was European Jewry itself so as to privilege American Jewry (Loshitzky, 1998) battering down even further the European Jews like Margot Frank who previously incarnated persons such as Grand Duchess Olga Nikolaevna Romanova whose body was decimated through violence, bullets, and sulfuric acid (Johns, 2008).

Essentially the extermination of millions of Russians since 1918, and later the scapegoated European handicapped (Lifton, 1988) and Jews (Goldhagen, 1996), including patriotic military families (Frank, 1993), served a purpose outside of the Eurasian sphere: globally exalting US Jewry under the service of US government intelligentsia, it is argued (Loshitzky, 1998). Loshitzky (1998) poses the possibility that contemporary anti-Semitism originates with American Jewry performing subtle and blatant discrimination against European Jewry (Soffer, et al, 2010, Stein, 2004, & Zick, et al, 2008).

My professional training to philanthropically better Tom's public image was in part related to the habitus (Maritain, 1958) of nobility he had about the way he stoically carried himself. As seen when the above photographs are in a computer word format, rather than in hard-copy, with a click on the left hand margin of the page so as to highlight the images for editing, the two juxtapositioned negatives show their psychophore symmetry with one another, with emphasis placed on facial muscular movement and positioning when striking a pose (Stevenson, 1997, p. 2075). I naturally see persons in this way, without my corrective lenses and particularly with my left eye; cognitively storing and rehearsing over-lapping present and past images in my mind.

VII. Future Directions

European industry and workers highly worship their key administrators; traditionally organizing themselves as a cult around the iconic image of an administrator (Dabars & Vokhmina, 2002). For Industrial-Organizational Psychology (IOP) practitioners to work with European culture, organizations, and industry it is useful to understand organizations are like an onion (Arendt, 1985) requiring the applications and uses of frame analysis in the eastern European context (Stein, 2003). To date western IOP has not addressed this issue in the existing English language IOP literature. This essay has presented the significant authors and their publications on frame analysis; its various components such as frame alignment and keying; and the possible applications of framing for IOP in European style workplace cultures as well as celebrating iconic figures by filming and distributing their psychophore's history as part of a profitable approach to maintaining and celebrating collective memory (Drzewiecka, 1999 & Loshitzky, 1998). As evidenced in the case of Tom, Margot and Grand Duchess Olga Romanova, framing and identifying similarities among them with historical photographs spiritually bridges Tom's identity to the past; and not to cosmetic advertisements imitating the original iconic figures and Margot and Olga.

Imitation of iconic role-models can be flattering, though no one can replace the original. We cannot change the horrible trauma of their past nor our roles in it. As another Noble woman has stated: "[We will remember our past, but we shall no longer allow our past to ensnare our future. This is the greatest gift we can give to succeeding generations](#)" (Windsor, 2014).

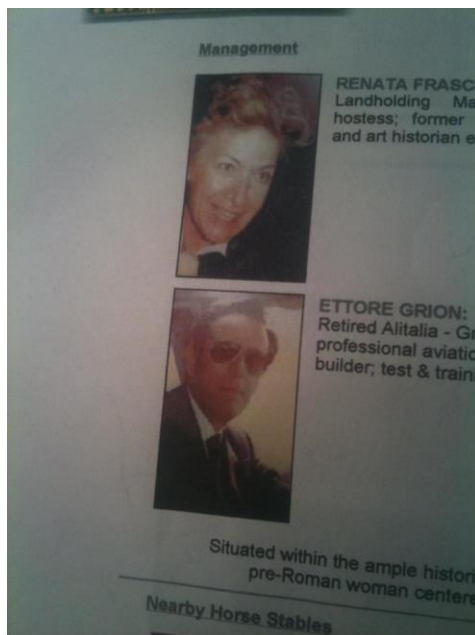
Through psychophore documentation we can understand what the drive to survive really helped them evolve without denigrating the Sacred memory upon which commemorating the Shoah and other forms of remembering are built on (Loshitzky, 1998). Tom, with all his showmanship pretending to be dangerous, seems to be the kind of 'persecutor' Margot and Olga could have out-smarted. In Margot's case her drive might have been to show herself, through Tom, better than the young men involved in her deportation and death. For Olga her drive was to be a good educator even if not in a classroom and stuck tutoring a sister, like Margot oversaw Anne Frank's studies, in a hide-out. **If this is the evolution of human motivation, or drive, then we can understand how humanity in general can evolve for the best taking the place of their oppressors and re-inventing a morally self-conscious version themselves so as not to perpetuate the behaviors that lead to crimes against humanity.**

Thus, although genetically the inheritor of a Polish population that participated in crimes against humanity during the Holocaust, Tom's Russian-Jewish Lamarckian behavioural evolution interrupts the genetic inheritance and its possible implications for targets of anti-Semitism and other prejudices. Tom's CORT shows that we cannot attribute to an entire population (Goldhagen, 1996), such as Polish nor German, the crimes committed by that nation before the Polish and Germans of today were born (Drzewiecka, 1999).

The actual Polish and German perpetrators that avoided judgement such as the Nuremberg trials for war crimes and later crimes against humanity (Arendt, 1998), such as Munich's infamous 'hanging judge' who had Sophie Scholl beheaded, Roland Freisler, are not necessarily the Polish nor Germans of today (Goldhagen 1996).



Photograph of a photograph made in the house of Roland Freisler's mother living about sixty minutes from Perugia, Italy whence Amanda Knox and Raffaele Sollecito were misinformed about the whereabouts of a fugitive wanted by the US Marshalls. Freisler's psychophore Max (Marie Antoinette) is pictured here with his half sister Buster Keaton, now Ale an Alitalia Airlines head stewardess, at Macchu Picchu.



Max's, and Ale's, mother, and her husband are Amelia Aerhart and Fred Noonan, today. The cyclical evolution of these psychophores and the way they work-out their repressed anger, such as Marie Antoinette being beheaded and in turn beheading

Sophie Scholl, makes one wonder if tribal cultures based on ethnicity or social rank should be respected, rather than levelled, in making the world safer for democracy as the French revolutionary and American model would have the world do.

What I propose is to non-judgmentally celebrate their psychophore's survival and Lamarckian evolution, through study (Stevenson, 1997) and film (Loshitzky, 1998), and in doing so learn for ourselves how to best master our lives for our own personal moral evolution as human beings (Limburg, 1994). Tom's story could be the story of any one among us, of any victim of torture returning to affirm their self-worth as best they can, and this is why I feel his case is worth reporting and cautiously celebrating his psychophore's survival. When we look at evolution of a person generationally the need for structure and cultural maintenance becomes obvious. Replication of the cultural-structural dialectic provides the psychic power source where identity and psychophore re-intersect (Drzewiecka, 1999), so a person re-connects with their past, re-orient, and flourishes again: picking themselves up again, with confidence, by their bootstraps from whence they left off (Villanueva, 1993). My analogy is that of an actor, who knows a character they rehearsed and performed years, decades, and even centuries ago. If the stage is set, the actor can fall right into character even decades later, as if time is re-staged to stand still eliciting the same deeply held emotions and goals, that have otherwise would seem to recede in the subconscious (Nietzsche, 2006 & Stevenson, 1997).

Knowing the past can provide posthumous protection and an income at least for Canadian and US historical figures (Stein, 2002), informs us of possible innate talents, multitasking virtues, and abilities to accommodate situations of cultural complexity such as Tom had working nightshift alone at the Hotel am-Neckar in Heidelberg, Germany. As a legal recourse the United States and Canada have laws protecting the memory of a deceased Canadian or American public historical figure, such as Ian Stevenson, Billy the Kid, Billie Holiday pictured below in 2011 in Spokane, WA, or James Byron Dean with copyright and royalties based on the use of these postmortem images (Stein, 2002). Actors and public figures have postmortem protection under Canadian and California laws while Washington state protects the historical figure from blasphemy, defamation, etc. (Stein, 2002).



"According to Washington State Law, (2002) § 9.58.010; Libel, what constitutes libel or defamation of the deceased is: 'Every malicious publication by writing, printing, picture, effigy, sign[,] radio broadcasting or which shall in any other manner transmit the human voice or reproduce the same from records or other appliances or means, which shall tend: (1) To expose any living person to hatred, contempt, ridicule or obloquy, or to deprive him of the benefit of public confidence or social intercourse; or (2) To expose the memory of one deceased to hatred, contempt, ridicule [by depicting his death as erotic] or obloquy; or (3) To injure any person, corporation or association of persons in his or their business or occupation, shall be libel' " (Stein, 2002).

I and the TNU laboratory, particularly its director professor Vladimir Pavlenko, are certain that Tom's is a strong case example for further promoting frame analysis in the field of intercultural communication and self-analyzing medical approaches in cases of reincarnation (Stevenson, 1997 & 2003).

Documenting and reporting on reincarnation can teach us how to flourish and advance persons based on their iconic place in history. A reincarnation self-study for dummies approach puts our talents and goals to the forefront of change in human evolution reconnecting us to dearly departed friends, relatives, and historical persons we have known in the

past and admired, and have reincarnated elsewhere as evidenced by this international psychophore case study of Tom (Limburg, 1994, Drzewiecka, 1999, Stevenson, 1997, & 2003).

Wouldn't it be great to extend lives through reincarnation studies and anthropological filmographies as my case study of Olga furthers the **application of frame analysis in the fields of intercultural communication, mirror neurons (Iacoboni, et al, 2005), photo-journalism, motives and turning points in conversation analysis (Burke, 1969 & Nofsinger, 1991), and reincarnation.**

More effort could be employed into generating profitable film documentaries in the style of "Shoah" and "Schindler's List" filming in the classic black and white style of the era the occurrences from the protagonist's previous life and the similarities in this life (Loshitzky, 1997). To render vividness and life, a segment, such as the closing scenes, should be filmed in color introducing the survivors that knew of the protagonist. Contemporary survivors filmed providing their stories produces "an image (Vorstellung) (...) the image of something which is absent" (Koch, 1989); "an incarnation' of the truth in the present" (Colombat, 1993) meeting and welcoming her or him into this lifetime (Loshitzky, 1997).

Interpreting the past from the perspective of the present can generate a sense of personal meaning (Frankl, 2006 & Loshitzky, 1998) so that today's individual becomes the "protagonist of history" (Loshitzky, 1998, p. 8). "Schindler's List" as a film was successful because it broke the trend in depicting the Holocaust from that of historical documentation to bringing audiences right into the minds of the protagonists on either side, as perpetrators and victims (Loshitzky, 1998). Through this approach a sense that the past really happened was obtained through "Schindler's List" verifying the subjective reality of the survivors, and shaping collective memory for those born after the Holocaust (Loshitzky, 1998, p. 6). "In contemporary American society there is a desperate quest for repressed history as a vehicle for constructing ethnic or post-ethnic identity" (Loshitzky, 1998, p. 7). With the absence of our European cultural rituals and structural moral norms Americans feel a loss, until they enter as an audience, almost addictively, the world created by the media, or a protagonist's role in a film, becoming themselves the characters on the screen; it's because we were those characters replicated from history on the screen.

Through anthropological filmographies we could realize what George Stevens and other 1950's film contemporaries who photographed the atrocities and camps of World War II dreamed of: making films in [heaven](#), a place like the Crimea, and sending them to audiences on earth. It is as Cicero (1933) wrote "On the Nature of Gods", there is [a magnetic force](#), as with the planets, which Ian Stevenson named the "psychophore", which after chaos re-establishes order and proper behaviors of relationship (Kurzweil, 2000 & Stevenson, 1997) among gods, and mere mortals. As technology and those that control it try to anticipate our behaviors, we humans need to camouflage ourselves and only the [shape shifting unpredictable human minds](#), like actors, will be able to out maneuver machine logic of self preservation (Kurzweil, 2000).

In summary **screening subjects and detecting their preconscious motivations, quantum consciousness capabilities (skills beyond conscious potentials), and diathanatic intelligence frame analysis is a legitimate method to document and cue individuation cognitive processes in the fields of communication, reincarnation studies, and an evolving Lamarckian behavioral matrix, such as tested on Tom, in personality studies.** This case study brings to an understanding how consciousness is obtained matching intrapersonal experiences to the observed and framed phenomena. Humans, as reincarnated beings with a preconscious energy condition, function with quantum capabilities, which through quantum decoherence obtain consciousness (Kurzweil, 2000 & Stevenson, 1997). It is this pursuit of individuation, integrating the preconscious with consciousness, via exposure to previous life visual and audio cues, a higher consciousness is obtained (Jung, 1990) and overall public speaking and audience perception of the presentation of self is improved (Ayers & Hopf, 1987). This process of seeing the self in the other is at the root of the cathartic deja-vu audience experience: religious and cinematic worship of our iconic role-models, heroine and heroes (Aristotle, 1981 & Taflinger, 1996). Collective respect and recognition of the dead as part of our intrapersonal existence is the probable direction of our individual and collective higher consciousness, as we are open to thinking at the quantum level; merging mythical thinking (Samohvalov & Crilov, 1990) with empirical testing and verification (Baird, 1982, Metzner, 1994, McGee, 1999, & Stevenson, 1997).

VIII. References

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