

# Communiobiologically significant invasive winds

## south of Israel:

proposal to measure the correlation relationship between  
Islam's communiobiologically stimulating rituals & power exclusion  
or accomodation in ongoing regional & global  
sociophysiological integration processes

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### KEY WORDS:

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### ABSTRACT:

This paper proposes communiobiological investigation of the implications of body mechanics and rituals systemically performed in Islam as conditioning and influencing human behavior regionally universally. To protect our own respective human rights to exist (El-Dahabi, 2002) we must consider looking at recent deaths resulting from **rituals at Mecca as reinforcing conditions for their potential not to accommodate individuals (Brady, 2005, Zahavi & Zahavi, 1997) in the reinforcement of mob aggression disinhibition. (Bandura, 1994, Gerbner et al, 1994).** Interim coping strategies critically demanding of both Islam and Roman Catholic ritual are offered. (Stein, 2002). The proposal's discussion of the Koran is limited to identifying the target objects. Further discussion of the Koran would distract us from the imposing threat and how to study and address the role of the conditioning rituals adopted from Rome's military psyche imprintation training. (Goldsworthy, 2005, Gerbner et al, 1994, Glock & Starck, 1966).

## ***I. BACKGROUND***

The modern soviets labeled the conscious and preconscious exchange of energy between organisms “biocommunication” (Wikipedia, 2006) while United States trained scholars label the study of the “biological element” in communication processes “communibiology” (Beatty & McCroskey, 2001). In the atheism of the soviets biocommunication was limited to the process of “telepathy”. Within an atheist framework the soviets failed to realize a scientifically credible material based explanation of telepathy. (Cook & Bestman, 2000). Stalin attempted to make himself a god of the state by using a simple agenda, provide everyone with a unifying odorant – gas as a substitute for the Holy Communion for formation of behavior converging upon one unifying demagogue. (Conquest, 2005, Ratzinger, 2004). As with Arabic attempts at constructing global economic dependency the former soviet republics’ monolithic structural gas pipeline spans into Europe and orients everyone towards the east under a single organic means of dependency - natural gas deposits.

### ***Lamarck***

In this paper I use the term communibiology, rather than biocommunication, within a Lamarckian framework. Lamarck posited that through natural evolutionary processes and inherited acquired characteristics (IAC) we cultivated a culture over millennia preparing the world for God. (Cook & Bestman, 2000). **The premise underlying Lamarck’s work was that the world is always trying to evolve so as to please God.** The Lamarckian possibilities to better the world included the exchange of data, as well as energy, and construction of alternative behavioral traits via ritual and behavioral interferences at all levels: genetics; soft inheritance; learned behavior; skin rafts; microbes; RNA; bodily fluids; viruses; odors; as well as the concept of the wormhole which in physics explains the transfer of data and energy across parallel universes and across the space-time barriers.

(Stein & Twamley-Stein, 2006, Wikipedia, 2006, Furton, 2005, Hichwa, 2001, Turin, 1996, Ariniello, 1995, Hawking, 1988). "Lamarckian theory can insert a sense of purpose and wisdom into the evolution hypothesis" (Cook & Bestman, 2000) and accounts for the speed and progress of evolution. I suggest here that it is by four means that organisms, in time, have changed. The first is the Cause attracting change, the other three are the means of change which originate with the Cause which is also the purpose, God:

1. Elan Vital or **Vital Force** dynamics which simultaneously attracts and subordinates subjects towards God. This includes organisms, as well as religions and myths generated to meet the biological needs generated from inherited or formed cognitive structures (Manhart, 2005, Boyer, 2001) and communication styles (Stein, 2004);
2. **inheritance** such as genes and inherited acquired characteristics (IAC);
3. **invasionary (to the Self) environmental feedback** such as experience and biocommunicative organic processes (viruses, rna, skin rafts, scent, etc.);
4. **human communication** through gestures, words, books, electronic media, war, etc..

All these are the subject for theology as well as the Mission of the Church to evaluate, select and coordinate through the spheres of evolution and communibiology (Stein & Twamley-Stein, 2006, Beatty & McCroskey, 2001) as "an inherently progressive trend that forced living things gradually to ascend the chain of being, and [secondly] the inheritance of acquired characteristics as a mechanism for adapting them to an ever-changing environment." (Bowler, 1983, p. 58).

Communibiology and evolution are matters important for behavioral sciences, social

ethics, and theology. (Fisher & Dean, 2006, Stein-Twamley-Stein, 2006, Beatty & McCroskey, 2001, & Boyer, 2001). In this paper I further propose (Stein & Twamley-Stein, 2006) that the basis to group and social behavior is encoded in the genes which regulate smell information and behavior (Stein & Twamley-Stein, 2006) and suggest to study the impact of Islamic ritual in contrast to Christian ritual (Ratzinger, 2004) and illustrate, with a teleological purpose (Cook & Bestman, 2000), which accommodates betterment of the human species in preparation for the acceptance of the Incarnation of God.

### ***The Mecca Case***

As visually recorded on January 12, 2006 Muslim pilgrims stampeded again over their own. 345 dead. Hundreds of years studying and rehearsing the Koran did not protect nor accommodate its faithful from a moment of spontaneous panic. Logic, ritual and moral teachings did not regulate positive mob behavior. Good moral conduct works at an individual level but when individuals form a mob they have the capacity to kill and maim. (Davenport, Distler, Schwartz, & Pursell, 1999, Parks, & Sanna, 1999). This happened at Mecca. (British Broadcasting Corporation, 2006, Canadian Broadcasting Corporation, 2006, Dagher, 2006, Fisher & Dean, 2006, Kandil, 2006 & Nasrawi, 2006).

Group behavior is determined in part by biologically based communication (communibiology) combined with genetic inheritance, this includes soft inheritance in the context of culturally and environmentally based ritual and experience. (Ackerl, Atzmueller & Grammer, 2002, Ariniello, 1995, Boyer, 2001, Beatty & McCroskey, 2001, Glock & Stark, 1966). Odorants and other human produced bi-products have been identified to influence human behavior, attraction (Kohl et al, 2001), mental health (Hichwa, 2001), learning, bullying, and potential expulsion and migration. (Ayes, 1993, Chaitow, 1990 & Bryce-Smith & Hodgkinson, 1986). How odorants and other bicommunicative messages are

interpreted is based on emotional schematic conditioning (Greenberg et al, 1993), which includes rituals (Glock & Stark, 1966) and inheritance. (Herz, 2005 & Epple & Herz, 1999).

All that we have read, written, and discussed – the literate and conversational world – disappears when the amigdala is hijacked by single neuron's signal. (Ariniello, 1995). The behavior that follows is predictable, the person will act only in accordance to their particular conditioned, externally influenced, and inherited behavior pattern; their circumcision of the Heart.

### ***Investigating a religiously charged phenomenon***

The deaths at Mecca require an accommodation format since this proposal's interest is evaluating the relationship between communibiology and accommodating behavior in sociophysiological integration processes. (Krylov & Egorov, 2003). In 2005 the United States Air Force issued its report measuring the religious climate at the US Air Force Academy. I use the standard of accommodation and evaluation of needs as a model for this proposal. The USAF report's mission was to assess whether or not existing policies and actual practices permitted cadets to integrate principles of respect for others as part of their character development while not detracting nor enhancing their free exercise of religion. The report and the findings signed by Lieutenant General Roger A. Brady recognized the Academy's responsibility to identify and accommodate the needs of the cadets, no matter Brady's personal orientation regarding religious identity. "The root of the problem is not overt religious discrimination [against members] but a failure to fully accommodate all members' needs and a lack of awareness over where the line is drawn between permissible and impermissible expressions of beliefs." (Brady, 2005, p. 40). The USAF study included Muslim, Jewish, and Christian belief systems, as well as others. (Brady, 2005) Utilizing the accommodation framework Brady provides us the key to

evaluating and preventing further deaths at Mecca and elsewhere: drawing the line “between permissible and impermissible expressions of beliefs” so as to protect the needs of the individual student to fulfill his or her goals to defend and serve their country (Brady, 2005, p. 40).

## ***II. COMMUNIBIOLOGY & MOB CONTROL***

In examining the role of physiology in Islam it will be required to look back to inherited generational social control strategies handed down from ancient Rome and before them ancient Egypt. In ancient Rome water aqueducts were key to the control, annexation, and expansion of the populations required for the empire’s survival. Religious cults were useful locally but the aqueducts and sewage system represented Rome’s power and glory in new terrains or in regulating mortality and reproductive rates among new immigrant populations not attracted to cults. The chief engineer supervising construction, maintenance, and expansion of the life sustaining arm of Rome was called the “acquarius”. The acquarius had to know many different aspects: friendly and unfriendly populations that could jeopardize or tamper with supplies; populations that should be threatened, reduced or eliminated by denial, rationing or poisoning the water supply; smell of healthy water; smell and source of bacteria and metals that could poison the water; the maze of bridges, underground pipes, dams, and alternate paths that could be utilized in halting or moderating the water supply and the sewage lines. Like smell, the water and sewage traversed and tied together many otherwise different and at times warring religious groups, cultures and nations under Rome’s watchful eye. (Ashby, 1991). Contrary to traditionalists in communication studies (Littlejohn & Domenici, 2001), I use the acquarius’ mechanical overview I look to the evolution of Islamic ritual at Mecca as a source of behavioral control through possible manipulation of the human smell pool and other

airborne organic human artifacts and bi-products: communibiology. (Beatty & McCroskey, 2001).

Smell is an archetypical attractor in communibiology. (Kohl et al, 2001). Human scent as well as otherwise produced smells provide an insight into the mechanics of bringing persons together through its distribution under a religion since its use in the Middle East. Incense and other odorants were used in ancient Egyptian rituals as part of the worship of the "Amen" housed at the construction built by King Hatshepsut at the Temple of Karnak in Egypt. (deVries, 2001). Scarabs were important too, like the music carried by the 1960's group the Beatles, insects carried across boundaries the traces of human and environmental particles which made up the Amen. Today we think of the Amen as a word utilized during prayer. To the ancient Egyptians Amen was the invisible world we perceive through our senses: nose, mouth and eyes. Amen, in ancient times and today is the singular cognitive ideograph still holding together the Muslim, Jewish, and Christian faiths with their common past during its Naming in prayers; a product of memetic development of different religious strands since early Egypt. (Vanechoutte, 1993). As such, this collection and regeneration of dust and smell which incarnates us all, the Amen, is the "primeval Egyptian personification of air and breath" by which all three major religions define themselves in relation to today. In scientific jargon, Amen is the pool of odorants and invisible genetic behavior influencing and conditioning message packets consisting of dead epidermal cells (skin rafts) and microbes such as airborne bacteria and viruses (Furton, 2005). In layman's terms it can be as vulgar as exponential fart communication. (Owen, 2003). Each release of warm air supported skin rafts and associated compounds carries identifiers of its human source and identifiers of the physiologically influential alpha odor physiology types in a crowd (similar to the alpha wolf leader in a wolf pack) through perspiration, skin oil excretions, sneezing and respiratory functions, farting, expelled bodily

fluids, vomit, excrement, menstruation, and birthing. (Furton & Curran, 2005). ancient Egyptians, like contemporary Romans, carried the process to the extreme by accumulating mounds of compost and rubble piles (garbage) outside of their otherwise immaculate dwellings. (deVries, 2001).

The Amen's worship was first thoroughly established at Thebes' Karnak Temple as an invisible guide transcending biologically assigned sex identifiers – the Amen transcended gender. King Hatshepsut, Egypt's longest ruling female Pharaoh born in the 15<sup>th</sup> century BCE and ruling 22 years, constructed a special chapel to shelter the representation of the Amen. The figure of Amen was made of a porous gold. Gold is a soft metal which can absorb odors on its surface. On special events the small gold figure was carried through a long march to the Valley of the Kings. In the Valley King Hatshepsut and other monarchs had their names remembered for immortality at the temples respectively dedicated to honor their achievements. The memory and Temple of King Hatshepsut currently has been restored by a joint Egyptian-Polish government sponsored team to reveal its function as a natural rock carved amphitheatre for collecting and amplifying the spread of odorants and sound (deVries, 2001, El-Aref, 2000). The adoration and other emotions and intentions projected by the crowds, leaders, and priests were accumulated upon the figure of the Amen as well as the system of obelisks initiated by King Hatshepsut as the statue was carried throughout the Kingdom. The obelisks throughout the Kingdom were situated much like the ritual of Mecca, so that persons surrounded the stone monument, as it acted as an odorant conductor and disseminator. The figure of the Amen, meantime, was carried around the obelisk marked kingdom. (deVries, 2001). The Amen, thus, and its associated series of obelisks, served its environment simultaneously as conductors and disseminators announcing and regulating the distribution of persistent human scent and its consequential activities through psychophysiological processes. In accordance with the



Amen the various religions have utilized their rituals, doctrines and prayers reflecting their positions in relation to the Amen. "In Hebrew the word Amen (Tiberian Hebrew אמן 'Āmēn "So be it; truly", Standard Hebrew אמן Amen, Arabic آمين 'Āmīn) is a declaration of affirmation found in the Hebrew Bible and in the Koran. It has always been in use within Judaism. It has been generally adopted in Christian worship as a concluding formula for prayers and hymns and in Islam, it is the standard ending in the first surat al-Fatiha" in the Koran. (Wikipedia, 2005). Hastly I state it in this manner:

- Jews label the Amen's Christ illogical since it cannot be seen, take position of appealing to scientisms and logic, and challenge the Christ to hold them accountable while they await a Messiah to save them (Nelson, 2005);
- Christians, suffering those who disrespect the Amen's Christ while adhering to their intuition of what is necessary to do according to the Amen and Christ, pray for alleviation of their endured sufferings and for the Christ of the Amen to save them by exposing and punishing those who dishonor them for Believing in the Christ of the Amen. Christians are saavy in providing the rationalization why bad things happen based on not accomodating the will of Christ first;
- Muslims turn around and simply act on what they identify as the will of the Amen regardless of the Christ. They may also act against the Amen when it seems convenient. Like the uncovering of the Dead Sea Scrolls the attraction to do the right thing is often very strong, although the money oriented reason constructed later to sell the Scrolls does not justify the find. The reason offered is usually extracted later from the Koran which usually glorifies Muhammed or themselves and demeaning Christ's role and will.

As a side note, according to the ancient Egyptians religious practices in regards to the human personification (Christ) of the Amen, world wars, territorial and resources disputes

and consolidation, and endless series of passion laden genocides have been unleashed since 1922 and 1933 with the rediscovery of the tombs of King Hatshepsut and King Tut-Ankh-Amen by archeologist Howard Carter. The wealth of persistent human scent released with the opening of their burial pits as well as the microbes (bacteria, viruses, etc.) associated with opening the sanctuaries have unleashed a Pandora's box reflecting the will of the dying Kings of the Amen as well as their entourage and priests. (deVries, 2001, Hawes, 2001). Hatshepsut and Tut-Ankh-Amen were viewed as the regulator and decoder, incarnated Christ, of the Amen.

### ***Healthy Smells/Amen -***

Research into the psychophysiological aspects of general well being and learning is in part dependent on whether or not you have what they need in the aroma world. Stalin took this a step further by imprinting everyone under one critical material compound, gas, for heating and cooking. (Conquest, 2005). Like a well balanced diet your mental and spiritual fitness is dependent on and flourishes when receiving the proper smell nutrition and atmosphere it craves. (Schwartz, 2006, Herz, 2005, Stein, 2003, Hichwa, 2001, Bone & Ellen, 1999). Ancient Egyptians of the Amen incorporated the aspect into their religion, including the use of palm leaf fans and scented wigs, to produce aromatic harmony throughout the empire.

Needs range from the smell stimulation of certain air bound human skin rafts (Furton, 2005), bacteria, proteins, gases, or other components that are released by humans of different ethnic types to consuming various dietary culinary ingredients. The odorants released communicate to the sniffer experiences of fear, pain, stress, anger, happiness, sexual arousal, etc. during or after various activities. Persons often create the condition, such as a confrontation that provokes a seizure for a disabled person, or worse

to elicit blood, to then vicariously experience their smell based satisfaction through passive aggressiveness after the violence. (Stein, 2004). The alternative is decreased access or capacity to experience pleasure within the olfactory domain which has been found to be associated with schizophrenia and learning failure. (Herz, 2005, Hichwa, 2001). **Odorants are a means to organize and control individual or more likely entire groups of humans and sometimes in coordination with related auditory and visual stimuli.** Thus, it seems rational to expect that religion as well commercial enterprises organize and control the direction and needs of entire populations. (Bone & Ellen, 1999).

### ***III. THE PROBLEM***

1,400 years studying and rehearsing the Koran and practicing the 5 pillars of Islam did not prevent a moment of spontaneous death reminiscent of the mass genocides of ancient Egypt. Each year between 2 million and 2.5 million pilgrims travel to Mecca for a series of days to honor their God. The setting requires rituals of physical endurance, from exposing the body by shedding one's clothes and wearing a simple light white cloth with the right arm exposed, to climbing steep rocky uphill, traversing in a herd of people to the sites of stone throwing, participating in a series of stone throwing rituals without being hit by the thousands of others present, and if you survive you get to lay your mat and your nose on the ground behind the smelly feet of the guy in front of you, with your and thousands of others' asses positioned up to the sky. Annually over two million pilgrims perform what in a Gold's bodybuilding gym would be declared a national health disaster: indulge in glue thick human body smells, so thick and in your face you need an electric saw to thread a pass through it. Annually the winds from Mecca, and its sister city Mina, carry this sweat and odorant laden air from peaceful and rich Saudi Arabia through to the neighboring countries first: Syria, Iraq, Israel, Palestine, Egypt, Yemen, Ethiopia, Sudan, Somalia, etc.. These same neighboring countries have had, with the growing presence of immigrants

and foreign businesses, a flurry of ongoing civil war and fighting involving Muslims in a quest for territorial take-over. The entire Middle East has become a smelly men's gym where too much testosterone in the air, amplified by the sweat and odorants ejected annually into the air at Mecca by over 2 million. The result of this Dante's view of a sewage laden inferno is that like guys in a gym trying to see who is bigger, harder, or meaner we end up with a display of territorial fights to see who dominates the sea of human biological based communication.

This year, practicing the 5<sup>th</sup> pillar of Islam, visiting Mecca, set the stage for 345 persons to die trampled by a herd on January 12. The world over saw the images of Muslim travelers stampeded by the herd, killing 345 persons and wounding over 300. The deaths are a regular occurrence:

251 killed on February 2, 2004

36 killed in 2003

35 killed in 2001

118 killed in 1998

1,426 killed in 1990

The indoctrinated target in Islam which disinhibit the pilgrims aggression too early, stampeding their own are represented by the stoning of the images of the devil:

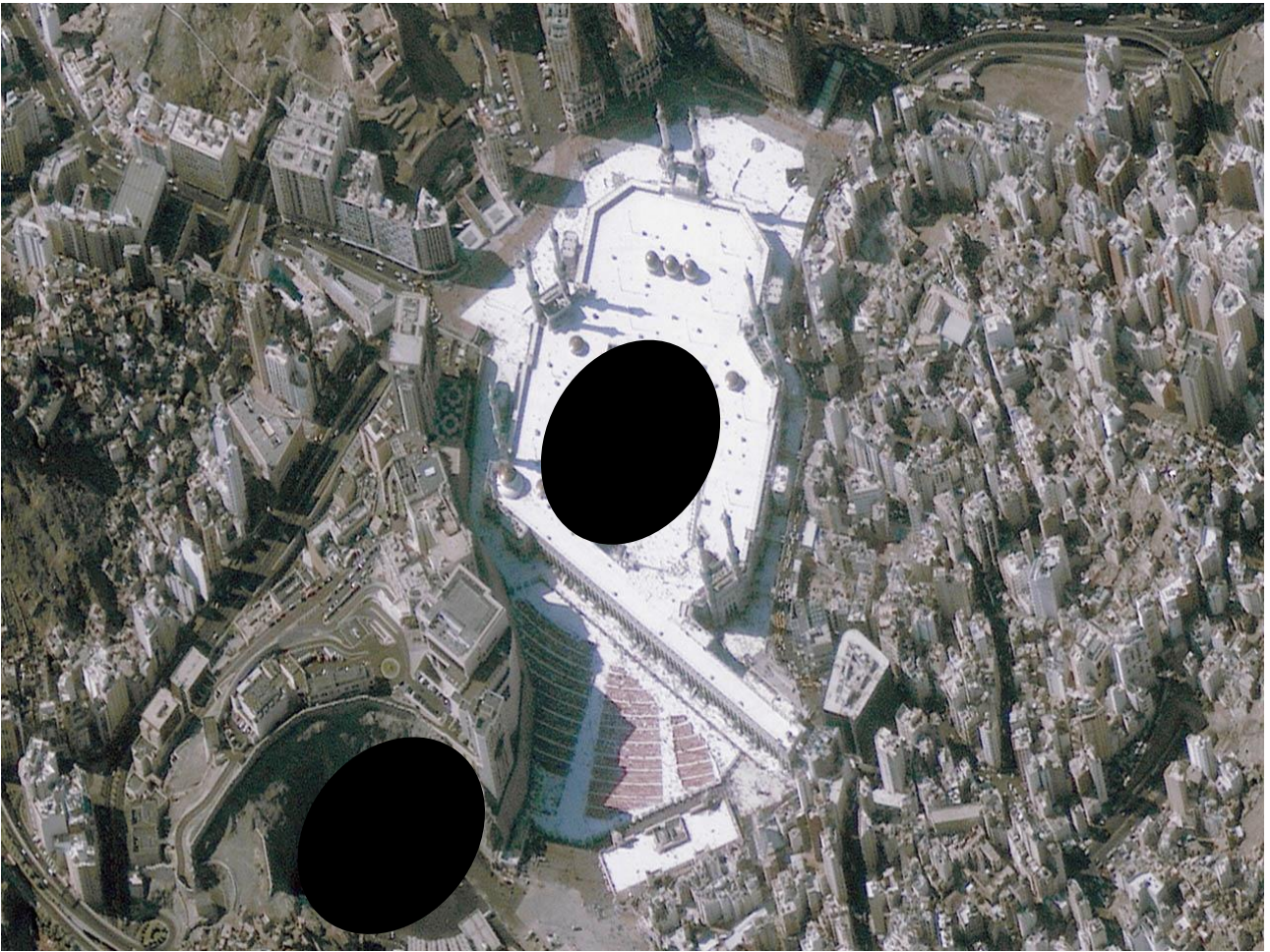
1. an upside down tao sign reminiscent of the Christian sign of the cross
2. a wall reminiscent of the wailing wall in Jerusalem
3. a wall reminiscent of system of walls keeping muslims out of Israel

The literate and conversational world of human rights disappeared when the amigdala is hijacked by a single neuron's signal, even if too early. The behavior that follows is certain: the conditioned instinct to stampede towards the object target, the representations of the devil, is disinhibited. (Crollius, 2005, Ackerl et al, 2002, Kohl et al, 2001, Cook & Bestman, 2000, Bandura, 1999, Bone & Ellen, 1999, Davenport et al, 1999, Epple & Herz, 1999, Turner, 1998, Ridley, 1996, Gerbner et al, 1994, Jo & Berkowitz, 1994, Ayesh et al, 1993, Campbell & Moyers, 1991 & Glock & Stark, 1966).

Cultivation of mob aggression required a medium, in this case a the architecture and natural geography of Mecca, text, and repetition over a long period of time. The major theme of the text provides a vision for the collective readership, a vision which focused attention of the collective on achieving one goal: its target. (Crollius 2005, Cook & Bestman, 2000, Gerbner et al, 1994).

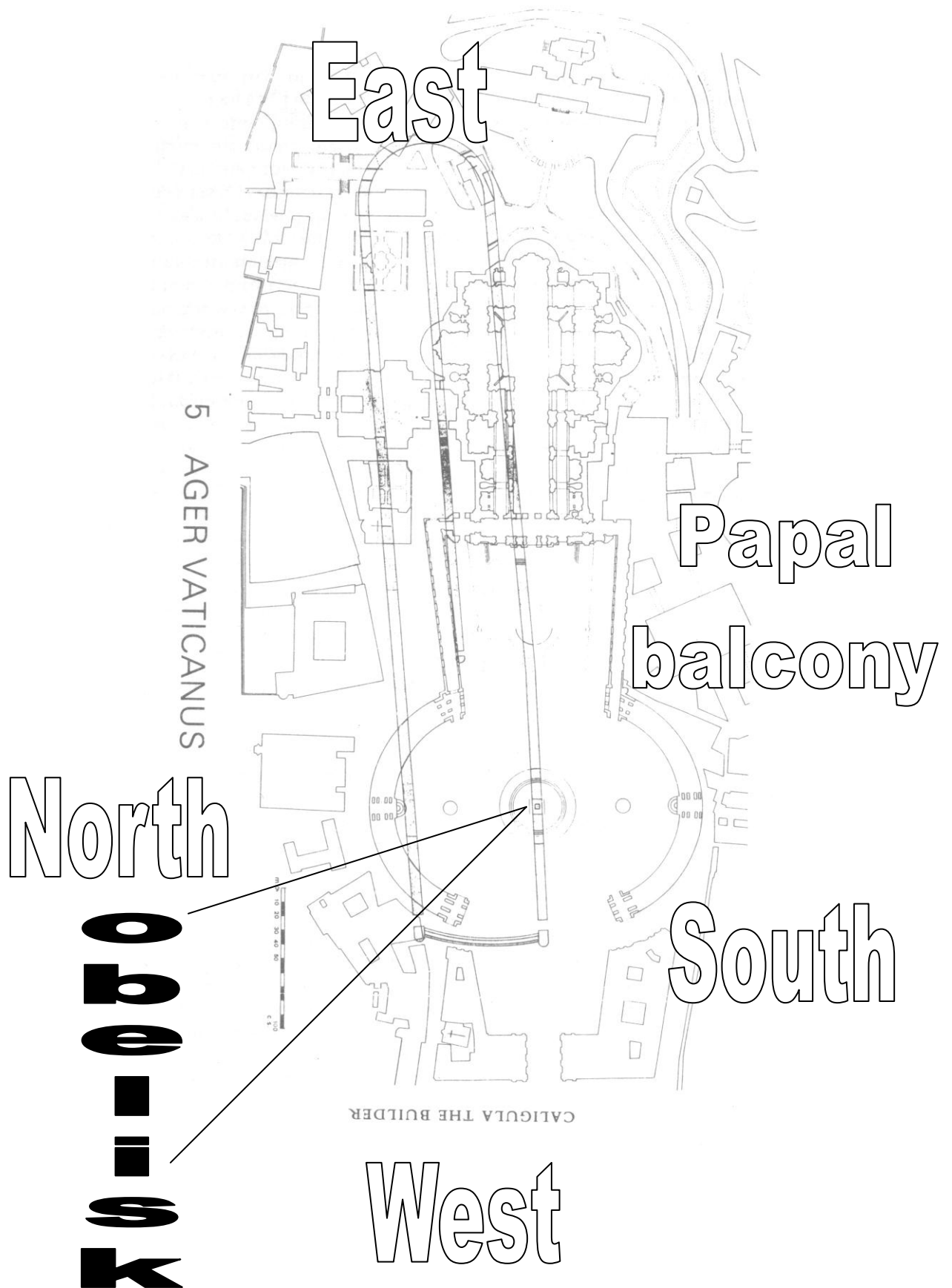


***Mecca: “as the scorpions of the Earth have authority” (Revelations 9:5) ... “their authority is in their mouth and in their tails for their tails are like snakes, having heads, and they do harm with them” (Revelations 9:19)***



***Mecca dual speaker communibiological prostitution system: stereo collection bowl design can project magnetism & odorants globally. Top female hole normally used.***

I contrast the fotos from Mecca with Calligula's phallus circus (50 c.e.) under St. Peter's square facing east provides the basic form for magnetic and odorants mono amplification in Rome. (Stein, 2002). The obelisk situated in the middle of the square conducts the crowd odorants to the level of the papal window to the south east towards Mecca.





In the text, Koran, utilized for Islamic cultivation rituals the first Sura utilizes the oral pronounciation of the Amen:

Sura 1: The Key (Al-Fatehah)

In the name of GOD, Most Gracious, Most Merciful.

Praise be to GOD, Lord of the universe.

Most Gracious, Most Merciful. Master of the Day of Judgment.

You alone we worship; You alone we ask for help.

Guide us in the right path;

the path of those whom You blessed; not of those who have deserved wrath, nor of the strayers.

(Amin – spoken not written)

The Sura, as spoken, names the Amen, enuciated as Amin. In ancient Egypt the Christ of the Amen had the authority to evaluate and judge in the name of the Amen. Today Christians identify that Chrsit as Jesus, the child of Mary.

What the Koran then goes on to identify ids the concrete identity of the devil and the items, cash payment, to be extracted from it's taget, the devil represented via the upside-down Tao (Christian sign of the cross) and the wall (with reference to Israel).

Sura 3:29 The declaration to wage war for cash

You shall fight back against

those who do not believe in GOD,

nor in the Last Day, nor do they

prohibit what GOD and His

messenger have prohibited, nor do

they abide by the religion  
of truth-among those who  
they pay the due tax, willingly  
or unwillingly.

Sura 3: 33 The cash collector

He is the One who sent His messenger [referred to as Mohammed]  
with the guidance and the religion of  
truth, and will make it dominate all religions,  
in spite of the idol worshipers.

Here I suggest that the first in line as God's messenger is not Mohammed. (Sura 3:59).

What Jesus Christ, the Decoder of the Amen, reveals to us about life's meaning is that God communicates through the organic world, and recreates it to find an evolutionarily better world. The process of Creation recreates itself. The Amen and its ensuing biologically diverse pleasures, including the dust from ashes, are a precious gift of our Creator costing many lives and resulting from many hardships to satisfy. It is not possible to satisfy everyone's smell needs nor is it desirable to have only one dominant smell culture. On behalf of the Christ even the Koran has us first look to the messengers and angels, Adam and Jesus, and not Mohammed, of this organic world generated from this world's decomposed organic substances: "[t]he example of Jesus, as far as God is concerned, is the same as that of Adam; He created him from dust, then said to him, 'Be,' and he was." (Guzzetti, 2003, p. 18 & Koran Sura 3:59). If we begin with the natural world as even the Koran logically does in Sura 3:59, only later should we consider the contributions of those who enter from the construct from the inorganic the business world.

Muhammed, the prophet in Islam, got his start thanks to a rich woman 15 years older predisposed to educate him through sex and pay him (Guzzetti, 2003, p. 165), to then orchestrate religious worship and ritual as a means to collect further dowries from his ensuing marriages while dominating and eliminating male competitors by jihad.

From the Christian perspective, which according even to the Koran (3:59) is rooted in the organic world prior to the construction of Mohammed, we can then then judicate what actually represents the devil for the offspring religion(s), and what does not. Thus, we are able to be drawing the line “between permissible and impermissible expressions of beliefs” so as to protect the needs of the individual student to fulfill his or her goals to defend and serve their country (Brady, 2005, p. 40) through our further investigation of communibiological dynamics elicited through rituals in Islam.

### ***APPROACHING THE PROBLEM:***

#### ***Controlled psychophysiological lab testing for communibiological dynamics***

Testing within the cultural framework of Islam is not desirable if we wish to determine objectively the implications of the data. Research should be treated in a controlled environment containing naturally in its population demographics the presence of the ethnic and religious groups involved in the Middle East. Available on short-term notice the best laboratory at Tavrida National University (TNU), Simferopol, Crimea, Ukraine. I taught at TNU and was able to utilize the laboratory in 2004 and 2005. Historically the Crimea was the site of inter-ethnic and religious struggle until Stalin decided to export the Turkish Tatar Muslim majority population. During their expulsion Moscow was able to coordinate permanent structures supportive of urban life, naval and air force bases, and wildlife nature reserves respectful of the preservation of the natural ecology on the peninsula. In the late 1980's and 1990's the decline of the soviet system saw the return of the Turkish

Tatar to Crimea. The psychophysiology laboratory at TNU, under the former KGB and currently on their own, research the basic physiological differences between ethnic groups and their differing reactions to being exposed to the same biological elements, colours, lights, aromas, etc.. The data has assisted informing public policy on how to manage the reintegration of various ethnic and religious identities, particularly Jewish and Muslim, from an ecological perspective under the label sociophysiological integration. The entire process involves the understanding of the role of communibiology among humans as well as among the other life forms in the Crimean ecology. (Conquest, 2005, Herz, 2005, Barber, 2003, Stolya, 2003, Dabars & Vokhmina, 2002, Andrew & Mitrokhin, 2000, Chu & Downes, 2000). The rituals at Mecca, and elsewhere, can be proportionally re-enacted and tested for their communiological dynamics and measured behavioral influences, as well as for the persistence of the human odorants in the environment. (Furton & Curan, 2005). The required ethnic and religious demographics of the Middle East are also contained and available in the Crimea and specifically through the TNU student body.

### ***III. DISCUSSION OF INTERIM COPING STRATEGIES***

The suggestions and conclusions that follow reflect the sociophysiological integration vision that persons of different religious faiths and atheists can share through attainable goals in a protected environment of shared and diverse forms of communibiological expression (Krylov & Egorov 2003) much as in ancient Egypt.

As in Michelangelo's Sistine Chapel depiction of Mary behind the Messiah women and their menstrual blood have created us and the communibiology stage for all our activities. To be good Muslims, Christians, atheists and Jews we must also recognize and further investigate the value of being in an organic and biologically scent based environment which we grow and do business within. Businesses nor religions cannot be permitted to

sterilize nor unnaturally dominate via alternative chemical invasions, neutralizations nor sterilizations of natural biocommunicative processes. Nor should a particular religion overdominate the scent airways. Our scent based identity and memory stimulating cognitive processes need a healthy biologically satisfying environment to not only stimulate but facilitate ongoing emotional and cognitive learning and personal as well as inter-community development. If we can, through our communibiological studies, reproduce a well-functioning system and ensuing communibiology processes we minimize the reliance on externally constructed laws and armies mechanically attempting to regulate or exterminate our natural behavior traits; we can thus obliterate the division and control between public and private domains. Our lives become our own, in community. The biases which inform the creation of laws, and attempt to dictate norms in communities, are thus eliminated.

Like a pyramid construction, the organizations investigating and distributing directly these goods and services will receive the recognition of the People's of the world.

Romans and Jews conveniently silenced and labeled Jesus as a terrorist rather than let him enter their halls to mediate the realization of the movement of the "Pax Romana" utilizing the Amen. Meantime the same Romans utilized communibiology exercises similar to Islam to imprint the image of their gods, generals, upon the physiology of the soldiers. Like Mohammed is imprinted upon Muslim psyches, the religion of the Romans were around their leaders as gods. (Goldsworthy, 2005). It is evident that at least one side, Roman or Jewish, did not wish to pursue a move towards democracy out of fear to loose their coveted demagogue positions of control over public opinion by monopolizing material means through religion. Crucifying Jesus visually the two groups lost credibility in their claims to fight terrorism while pursuing a "Pax Romana". As a counter move the Muslim

rituals generated by those who learned of the Jesus story and perceived crucifixion by the West as a personal threat (Greenberg et al, 1993) demonize the sign of the crucifix as a safeguard for Muslim lives by posting an upside down target similar to how the Roman Catholic sign of the cross is made, representative of Peter's upside down crucifixion. This symbol is annually stoned as the devil by over 2 million Muslims. It is no surprise. Stoning the odious symbol of Rome fulfills an emotional need (Greenberg et al, 1993) and represents Muslims as those who opposed the practices of the Romans (Goldsworthy, 2005) and Jews; because the Romans and Jews taught and still do permit crucifixion. A solution to this dilemma is to facilitate a process of emotional change beginning at the symbolic interaction level between groups (Stein, 2002), a careful mutual disarmament – the removal of the 3 devil pillar targets at Mecca with the removal of the crucifix as the central pillar of Roman Catholicism.

What Jesus Christ, the Decoder of the Amen, reveals to us about life's meaning is that God communicates through the organic world, and recreates it to find an evolutionarily better world. The process of Creation recreates itself. The Amen and its ensuing biologically diverse pleasures are a precious gift of our Creator costing many lives and resulting from many hardships to satisfy. It is not possible to satisfy everyone's smell needs nor is it desirable to have only one dominant smell culture. It would require a nuclear holocaust to elicit satisfaction for everyone of every religion and giving preference to only one group, Muslims, is out of balance with all the other possibilities in a diverse human ecosystem – thus some regulations must be in place to prevent anarchy and polarization while some groups' reorient themselves to the diversity and richness of the bio-odorant world, inclusive of women. **Even the Koran has us first look to the messengers and angels, Adam and Jesus, of this organic world generated from this world's decomposed organic substances without human intervention: “[t]he**

example of Jesus, as far as God is concerned, is the same as that of Adam; He created him from dust, then said to him, 'Be,' and he was." (Guzzetti, 2003, p. 18 & Koran Sura 3:59). If we begin with the natural world as even the Koran logically does in Sura 3:59, only later should we consider the contributions of those who enter from the construct of the business world. Muhammed, the prophet in Islam, got his start thanks to a rich woman 15 years older predisposed to educate him through sex and pay him (Guzzetti, 2003, p. 165), to then orchestrate religious worship and ritual as a means to collect further dowries from his ensuing marriages while dominating and eliminating male competitors by jihad. In layman's terms Adam and Jesus are the product of natural selection (Martin et al, 1999); are organically made from dust; and in touch with the real world. (Guzzetti, 2003, p. 165) Muhammed is bought and made by women and business based interests. Thus the interests of both Muslims and Christians can be reconciled through this organic approach of focusing on the dust which makes up the bio-oderant and skin-raft world (Furton & Curan, 2005), and permits the conditions for dependently evolving business based religions such as Islam and other ethical systems to evolve. (Herz, 2005 & Hichwa, 2001).

We should not rely on mechanical placebos such as television, movies, and tasteless synthetic imitations of world cultures and religions and their ensuing recipes that attempt to replace sensation seeking in the natural world (Krylov & Egorov, 2003 & Plumwood, 1997) with homicidal stone throwing stampedes at Mecca and sexual arousal over crucifixions hanging on Church walls. (Stein, 2002). The admitted feelings of sexual arousal among religious Roman Catholic men and women during worship of the crucifix have been documented (May, 1982, Tyrrell, 1989) and alternatives proposed (Stein, 2002).

Further exposure and refinement of the broad rainbow of smells needs to be cultivated to satisfy our naturally smell oriented brain physiology. (Hichwa, 2001). Crucifixal imagery and satanic imagery doesn't satisfy the human brain. (Stein, 2002). The Amen is precious and must be accessible and cared for, free of pollutants and memory erasing (Fields, 2005-A & Fields, 2005-B) sterile practices reminiscent of the McWorld which the Jihad world supposedly opposes. (Barber, 2003). All the particular aspects of human ecology must be kept in mind. The greatest temptation of our age is to look at biology and communication as mere technology. Using television, crucifixal imagery (Stein, 2002) and dialogue are not a substitute (Hichwa, 2001). Biology and communication are the basis of life satisfaction and the basis of religions themselves. **Communibiology is the tool we must use in bridging what jihad and inter-religious and inter-cultural dialogue together much less alone cannot achieve.**

**To investigate this ecologically based personal evolution process to “bridge human consciousness” (Samohvalov & Krylov, 1990) under conditions of sociophysiological integration (Krylov & Egorov, 2003) we need to**

- **make available an affordable physiology laboratories to investigate and test communibiology processes;**
- **consider coordinating rituals and olfactory stimulation body mechanics during ritual across the Amen religions to produce optimal social selection and voluntary collaborative results;**
- **consider coordinating the three religions utilizing the Word/Amen so that they are ideographically persistently joined under one God, not demagogues;**



- and consider promoting exchange of locally produced ethnic foods and body odorants such as dance based perspiration and cologne fabrication to be distributed at all levels via tourism, commercial markets, and cultural exchanges to “bridge human consciousness” facilitating personal and global human evolution (Samohvalov & Krylov, 1990) and information processing (Greenberg, LS, Rice, LN & Elliott, R, 1993) particularly by opening the work, political and religious leadership spaces to women. (Rosenthal, 2006).

In Lamarckian terms, just as all roads lead to Rome, all these inheritances and their evolution are to generate adaptive tools such as a broad variety of possible behaviors rooted in the sharing of the global smell pool and other forms of skin raft exchange (Furton & Curan 2005) for ultimate Communion (Ratzinger, 2004) and convergence towards and around a unifying teleological end: God. (Cook & Bestman, 2000).

**Amen.**

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