FUNDAMENTAL ISSUES WITH ISSUES WITH REINCARNATION AS A BELIEF

Ignatius Nnaemeka Onwuatuegwu

FUNDAMENTAL ISSUES WITH ISSUES WITH REINCARNATION AS A BELIEF

Ignatius Nnaemeka Onwuatuegwu

Department of Philosophy: Faculty of Arts:Nnamdi Azikiwe University Awka

frig2014@gmail.com

Abstract

Purpose: Although reincarnation seems much like a traditional African belief or thought, the paper attempts to look into the fundamental issues that surround the belief on reincarnation. The paper also tries not to limit the discussion on the fundamental issues of reincarnation as a belief that is just peculiar to Africa. The paper tends to make extensive coverage on the fundamental issues on reincarnation as abelief system beyond the shores of African culture.

Methodology: Review of related literatures and peer review journals, as well as internet sources were applied in the discourse made in this paper.

Findings: The concept of reincarnation, also known as rebirth is the belief that a person (after his or her death) can be born again, often in the same family or locality where he was initially born.and the paper also found that the issues of reincarnation seems to be gaining popularity in the Western world. Reincarnation is not just addressed as a primitive belief system that is overemphasized and needs to be overlooked. However, it is not out of place to state that the popular notion about the concept of reincarnation breeds certain illogical phenomena and makes it look so superstitious and seemingly difficult to understand, therefore, creating rationale to negate the realistic nature of the concept.

Unique Contribution to Theory, Practice And Policy: There is no much literature on the analysis of the fundamental issues of reincarnation. It follows that there are dearth of adequate clarifications on the fundamental issues surrounding reincarnation as a belief; as such are not fully covered comprehensively in any single book. Therefore, this study tends to utilize this paper as a means to make further clarifications on the fundamental issues on reincarnation as a belief. This paper analyses what reincarnation means, what reincarnates in humans, is it the soul or the body, or both (or a nonphysical entity) that reincarnates, or nothing in reality? If a person constitutes the body and soul, then what is the co-relationship between the two? These are some of the questions that this paper will answer.

Keywords: *Reincarnation, belief, soul, body*

1.0 INTRODUCTION

Reincarnation is a belief that someone who had once been birthed but had died, is returning as a newly birthed baby. It could be either in the same location as the first birth or a different location. The theory here is that a person who is known to have died in the past is presently identified as another person being birthed or currently living. Thus, the person who is living or being birthed newly would be deemed to be the reincarnation of the person who has died. A mere look at the conception and the illustration given above makes the conception seems less challenging to comprehend or non-problematic at the minimum level (Stefon, 2016).

Reincarnation, which is also known as transmigration is the rebirth of a specific aspect of a particular person which has persisted beyond death; and it could be the person's mind, soul, consciousness, or body (Stefon, 2016). Reincarnation is a form of belief wherein the soul of a person is believed to have left the body upon the demise of that individual person but returns to be reborn in form of a new baby (Essays, November, 2018). Reincarnation means to take on the flesh again. Reincarnation purports that a person remains the same while assuming and occupying a new distinct body after the first death (Anil Kumar, Raveesh, and Purushothama, 2015). Reincarnation may be seen as the consciousness of the past self in the present self. It is the belief that the present self had once existed in an old being that had died but currently existing in a new body (Perry, April 2015).

All the scholarly descriptions given in the preceding paragraph point to a definite substance which has to do past, and present existence of a single person. They all suggest that once a person dies that there is a possibility of the person to return back to life in a new and reformed self, into a newly born baby. The concept of reincarnation here is also relative to various religious beliefs and socio-cultural heritage. Thus, this research study tends to carry out a comprehensive discourse on the concepts of reincarnation and the fundamental issues which are associated to it (Perry, April 2015).

Problem Statement

The argument has been that human beings are composed of two main entities: body and soul (Goswami, 2001, Umezuruike, 2017). If that is the case, what is being reincarnated? The body or the soul, or both or none even? If one says it is the body that will be reincarnated, one's body is cremated, buried, or burned when one dies, depending on the traditions; how then is the body returning or reincarnating? If one says that reincarnation is for the soul, it actively combats the belief of several religions which believe that the "soul that sins shall die and be judged"; thence, how many people would own a given soul (the original person or the reincarnated being) ? If one should say, that reincarnation is as to the body and soul; which body? The one that was cremated buried or burnt? And if one says not all; why is it that people carry exact physical, biological, and social resemblance with their late relations? These are the fundamental issues in the concept of reincarnation. Understanding these fundamental issues would aid one to take a stand on

whether or not the concept of reincarnation is real or not, and would help in clearing certain ambiguities and incomprehensive principles surrounding reincarnation as a belief.

From the above conceptual arguments and rhetorics; it goes on to depicts that reincarnation as a belief whether in a socio-religious setting or socio-cultural setting has remain a concept that needs more clarifications and certainty of claims concerning the various rooted fundamental issues which are relative and associated with the concept as a belief. Irrespective of the fact that reincarnation as a belief is surrounded with associated fundamental issues that need to be discussed and analysed, there are limited literatures which have contributed majorly in the subject matter. Most literatures where the subject matter was discussed are either old or have their scope of studies limited to a religious books and doctrines. The few novel literatures that have made a discourse in of the subject matter are (Ojo & Onwuka, 2017, Umezuruike, 2017, and Anil Kumar, Raveesh, and Purushothama, 2015). However, their studies do not mainly concentrate on the fundamental issues of reincarnation as a belief, thus, the relevance of this study. This study will contribute to the existing literatures on the concept of reincarnation and more interestingly, covering the area of fundamental issues of reincarnation without inferring the bias and sentiments of any religious doctrine or book.

2.0 CONCEPT OF REINCARNATION

Reincarnation as a word originated from the Latin root word 'incarne' which means "en-flesh". In a simple straight term, it means "re-embodiment" or "re-packaging". The general notion about the belief system in reincarnation is that there is a higher tendency that human beings live more than once after their first birth and death. Depending on the belief system under review, while some believe that living multiple times has to do with the soul as an essential entity living the body of the original owner who has died to be rebirthed in another body of a new person; some believe that both the body and soul come back in fresh form for a new start of life (Preuss, 1989). The assertion of Preuss, (1989) has also been reemphasized in various studies by distinguished scholars (Perry, April, 2015, Stefon, 2016) The belief is that though reincarnation is about bringing back a person who once lived but died into a new life, often, the socio-economic status, abilities, talents, characters, dispositions, orientation, ideologies, emotions, intelligence and spirituality are not the same (Preuss, 1989).

The general idea about reincarnation is that it operates or manifests in diverse ways. Whatever way the reincarnation tends to take, the endpoint is that there are an old body and soul or just either in a new being. The argument is that the belief in reincarnation and the actual reincarnation is built based on one's karma. The principle of karma can be put as "what goes around, comes around" and in this particular idealization; it can be stated as "the sin that men do, lives with or after them". For better comprehension, karma implies that each action taken by anyone has inevitable consequences, and those consequences would surely come now or in the next life. The belief in reincarnation operates under this principle of karma in determining one's fate, destiny and course of life (Ojo, & Onwuka, 2017).

It can be said that karma is in the form of a reward, or a corresponding result, whether positive or negative for every action, choice or event that has a moral implication. The principle of karma

has no exoneration or exemption in its operative, as it is believed to be a universal law. Thus, it is popular to hear people make comments like: "Keep striving, if it does not pay off in this life, it will pay off in the next life" or "whatever you sow, you shall reap, whether, in this life or next life, you shall surely reap what you sowed". It is on this basis that the status and other corresponding factors in a reincarnated being are determined by the person's act/karma from the first life (Ojo & Onwuka, 2017). However, what does reincarnation mean?

According to observations, reincarnation can be interpreted to be a circumstance where two or more different human bodies consist of a single and the same human mind. Reincarnation can be seen as the passage or transmission of the soul from one entity or body to a different body (Moody, 2001, Stefon, 2016). This study adds that the definition given immediately above, as true as it may seem to be, does not apply to all forms of manifestations of reincarnation. This may be associated with the belief of the Buddhists, who even though they so much believe in reincarnation; they do not hold any belief as to the existence of the soul. The researcher would beg to make do with the belief that reincarnation is the singular belief that a human person who had once been birthed and lived on earth can be rebirthed as a human person either in the same locality or another. This definition, however, has its associated limitations as it still suggests a part or components of a deceased person metamorphosing or transmitting into an entirely new body.

There is confusion or a mismatch regarding the belief in reincarnation is same and one with the concept of metempsychosis. A study described metempsychosis as a situation where several souls transmit into one particular body (Majeed, 2003). Going by the definition given to the concept of metempsychosis; the definition is not in all fours nor consistent with the accepted or generalized definition of reincarnation. The accepted definition of reincarnation depicts that a single element is inhabiting a person who is deemed to have reincarnated. On this note, reincarnation cannot and should not be used interchangeably with metempsychosis. Reincarnation is relative to rebirth. Thus, it can be used interchangeably with the concept of reincarnation, since both ideas or concepts point toward the *return* of a dead human person (usually in the form of the soul) back into the world in the form of a new or fresh human body (Kamath, 2008, Essays, November 2018).

3.0 FORMS OF REINCARNATION

As said earlier; reincarnation is no longer seen as a mere primitive belief of just the African heritage; the belief in reincarnation is spreading arms across other geographical origins. Where the belief exists, there are three significant types of reincarnation (Carter, 1977, Anil Kurma, etal, 2015):

i. the return of a revered ancestor in the form of a child to a member of the ancestor's family,

ii. the continuous birth, death and rebirth of a specific child to a specific couple, and

iii. the rebirth of someone whose soul was denied admission into the ancestral realms.

In a situation where an ancestor is said to have returned via the body of a newly birthed baby, there is considerable respect accorded to the new baby. Rituals and celebrations are done,

thanking the ancestor for coming back and begging him or her to stay with the family. The family whom this "privilege" had been accorded does not see the baby as a mere newly born child, but the baby is seen as a particular ancestor in the frame of the newly birthed baby. Likely, the rituals and ceremonies carried out at the birth of the baby cannot be said that the activities are done, and the words are spoken or enchanted; though directed to the body of the newly birthed baby are meant for sure for the baby (Diamond, 2008).

The activities are done, and the words as enchanted are in satisfaction and appealing to the ancestors, a form of appreciations for coming back and request that the ancestor in the body of the newly birthed baby should stay with the family. The argument that can be used to substantiate the claims that though the activities done and words enchanted are direct to the newborn baby but indirectly to the specific ancestor rebirthed in the baby is that; at the stage of human development where the baby is at birth, the baby lacks the components and embodiments to enable the understanding and assimilation of the whole surroundings. Thus, the newly birthed baby who is believed to be a reincarnation of a specific ancestor is deemed to have a sort of personal connection with the soul of the deceased person whom he reincarnated. Some beliefs argue that the fact that there is a sort of personal relationship or connection between the newly birthed baby and the ancestor whom the baby reincarnated suggests that the spirit of the ancestor is now on a dual existence. The overwhelming point being upheld by proponents of this belief is that the spirits of the reverend ancestors cannot leave or exist outside the realm of spirits, although the ancestor had reincarnated in a newly born baby (Preuss, 1989).

Often, especially in the African customs and practice, there is an avenue where the return of a particular ancestor is pre-determined via consultation of the oracle. In this sort of determination, it is ideal that only a specific ancestor is deemed to have returned in the form of the newly birthed baby. Also, birthmarks bore on the body of the ancestor in question might also be glaring or obvious on a newly born baby, at the same spot where it was on that particular ancestor being adjudged to have returned in the baby (Smart, 2006). The question is, considering the genetic factor and social theory of resemblance amongst relations; is the embellishment of birthmarks a germane sign to symbolize reincarnation? This may not be answered favourably in the affirmative without leaving some doubts, having in mind also that the body of the ancestor on whom the birthmark was originally on had either perished or still in the grave, should the body be exhumed.

There is an active cultural practice amongst the Yoruba nation majorly occupying the western part of Nigeria. This cultural practice is to name a child as a namesake of a deceased person in the family. The naming does not just occur, unlike in some parts of the Igbo nation where the naming takes a random method. Some parts of Igbos even name a child after a living being who is still sound and healthy, so when the Igbos name a child after a deceased person as a namesake, it may not be routed to the fact that the new baby reincarnated the deceased whom he is named after. This is not so amongst the Yoruba community. The idea of reincarnation as in a traditional Yoruba notion starts from the burial rites of the deceased, where the soul of the deceased is spoken to and encouraged and pleaded with, to be rebirthed into the family, and when the ancestor harkens unto the request and returned by creating a connection with the soul of a newly born. Birthmark on the ancestor which is replicated on the baby may be used by them to identify

it, or an oracle may proclaim so. Upon the consciousness that the ancestor has harken unto the request of the family members to return; the family gives appreciation, and in furtherance of their appreciation, the baby is named as the namesake of the ancestor whom the baby reincarnated (Ojo, & Onwuka, 2017).

Another dimension of reincarnation has to do with a circumstance where the soul of a deceased person was not admitted into the realm of the spirits. This usually includes persons who in their previous lives are believed to have died prematurely, either by an accident or by some illness or disease, thus, measuring up that they ought to be given more time adequate to live off their lives. The circumstances used to justify their rejection from the spirit world and subsequent return in the form of a newly birthed baby; are usually their inability to fulfil their life destinies in their previous lives. In this setting, it is believed that the deceased merits to have his or her soul completely reincarnated or rebirthed; to make up for the shortcomings or unfulfilled life they had in the previous life (Mair, 2003).

The third dimension is a condition where a particular child comes back to the same couple several times. That is to say that the child after birth dies, only to come back again as a child. This is popularly idealized as "Ogbanje". The practice is that once it is noticed that a particular child after birth, comes back in the next birth. The family would consult a native doctor or oracle whom would tell them the ritual roles to play, and upon the death of the present one, the child will be flogged, given a mark or apparent scare. Other abuses like spitting on the child or throwing the child into the evil forest as a deterrent to dissuade the child from returning and if peradventure, the child returns, the child would be scared of going again. In certain circumstances, the parents may give birth to their next child, and the child would come with those marks given on the deceased child. The parents would wail that the child had come to torment them again. This is a form of reincarnation (Amenga-Etego, 2008).

4.0 FUNDAMENTAL ISSUES

To the extent that reincarnation is upheld as a belief in several customs, this study tends to state that the analysis of reincarnation above is amongst the couples of mythical stories shared in one cultural heritage or the other. The observations made in several studies have shown that the children as sampled in the third form above died as a result of ill-health, and from child-mortality caused by lack of adequate pre-natal and postnatal cares. It is also stated that the death rows of children then could be associated with a lack of biological compatibility between husbands and wives, in the form of genotypes, among others (Abhayananda, 2007). It would not be hard to get answers in the negative if one should ask whether or not the reincarnation as described in the preceding paragraph have been prevalent since the adaptation to modern medicine.

The meaning of reincarnation subscribes to the belief that a deceased soul transmits into a new body after the lifetime of the deceased. Reincarnation means to bring back or return the soul of a deceased into a new body. Here, the soul returns after death to live in a new body (Preuss,1989). Though arguments have ensued that a deceased person can reincarnate into a human or animal; this, the proponents try to justify citing the biblical analogy of King Nebuchadnezzar whom it is recorded in the bible that he turned to an animal, lived and roamed with other animals in the

forest for seven years. Anyone who holds this argument seems to forget the fact that reincarnation has to do with the end of one life and the beginning of another life; reincarnation has nothing to do with the transformation of a being from one form of species to another form of species when death has not occurred (Majeed, 2003, Stefon, 2016).

Looking into the animal-man scenario; the capacity of the human brain and rationality and the biological distinctions in humans cannot possibly exist in an animal (with due respect to the animal kingdom). Thus, arguing that the soul of a deceased person dies and returns as an animal is something, too problematic to take in. Still, as an attack on this issue, take the King Nebuchadnezzar's case, for example, what is the name of the animal he turned into? The holy bible used as a reference point by them did not specify that the king was turned to an animal, particularly, verses 25 and 33 of the book of Daniel chapter 4, stated that the king was driven from amongst men and his dwelling was with the animals, he ate grass like the ox and was beaten by the dews for seven years. This study pologetically state that any right-thinking person would agree with my view that what transpired herein is not reincarnation.

The primary fundamental issues which have been surrounding the belief in reincarnation are the
i.   mind-body problem and
ii.   problem of personal identity.
The mind-body problem has to do with how the mind and body are co-related. The theory of materialism specifies that the state of one's mental capacity can be reduced or be converted to physical brain states. The statement above has led so many scholars to conclude that if the theory of materialism is true, reincarnation is nowhere true. The concept of Epiphenomenalism holds that the human mind is a distinct but dependent by-product of the human brain. To contend that the mind is a distinct or independent component separate from the brain is a relevant premise for the possible occurrence of reincarnation (Goswami, 2001, Umezuruike, 2017).

The issue regarding personal identity problem is to determine the applicable methodology to be used in identifying a person who has reincarnated a deceased person. The issue here is to identify the possible grounds via which a newly born baby or a person now living can be adjudged to be the same and exact person who was living but now deceased. In short, the personal identity problem deals with the criteria for identifying incarnate persons.

The belief in reincarnation is built on the assumption that the soul of the dead person returns to by taking over a new body. Observations show that it is not out of place to notice that the bodies of the incarnated person have marks or scars which are seen at the same spots where the reincarnated person had the same marks or scars on his or her body in his or her former life (Carter, 1977, Valae, Nd).

Also, there is a belief in the personal confessions and utterances made by the person who reincarnated a deceased, stating that he is the same as a deceased person known to all. Also, confirmation may come from the oracles or witch doctors testifying or attesting that a deceased person has been reincarnated. Putting into consideration the criteria applicable in identifying a reincarnated person; it demands that there should be a sort of correspondence in the outward appearance or bodily features of the living person and the one he or she had in his or her previous life (Moody, 2001, Umezuruike, 2017).

Argument against this is that this sort of identification cannot hold water, having in mind that the body of the deceased person from his or her previous life had been decomposed and dismembered in the grave after burial or by burning or any other method applicable in a given custom for the funeral of a deceased (Butler, 1975, Valae, Nd). It would have been more sensible if the body of a deceased usually disappears after death. Thus, it seems so mystical to say or believe one can identify a reincarnated person via the body marks or body scars which they had in their previous existence, which are now seen in their present life's body (Adeofe, 2004). What of a situation where the bodily scars and marks are seen on two or more persons at the same spots; does it signify that the deceased person reincarnated in more than one person at a time. This shows that the physical traits may be relatively more to genetic factors than the belief in reincarnation.

Assuming but not conceding to the fact that the body identity problem is solved with the criteria of identification as discussed; what then would be the basis to uphold the claim that the soul in a deceased person is currently residing as the soul of a living being?

As a follow up to the above questions, this study will make a retrace to the criteria that stated that the testimonies from the living persons that they are reincarnated could serve as a confirmation of reincarnation. This study totally disapproves this idea in the sense that human beings are naturally manipulative if not tamed. It follows that any random person may lay claims and tell cock and bull stories that he or she is a reincarnate of a deceased person, either to gain favour, pity or any other selfish purpose.Also, the idea that the memory of the deceased as to past events during his previous lifetime and his ability to recount those events is a sure means of identifying and confirming reincarnation; is a failed mission (Goswami, 2001, Anil Kumar, Raveesh, and Purushothama, 2015). First of all, who is alive to confirm those events being laid out by the supposed reincarnated person; even if there are persons alive to confirm; who can say for sure that those persons have not been persuaded or indoctrinated by fancy, threats, duress or enticement to confirm such?

Aside from the above, there is a thing in psychology, known as manipulative or sophisticated brainwashing and another term which in this study is better referred to to as scientific prophecies; all these allow one to make an accurate assertion or suggestive prediction of events or recount of events that have happened in the past. In the current dispensation of technology; it is not out of contemplation that scientific tools can be used to erase, fill, edit, elude, compose or replace one's memory with other memories he never witnessed. Superior arguments have it that mere memory balance without the carriage of the bodily components is not stable enough to substantiate the belief in reincarnation (Kamath, 2008, Perry, April 2015).

Human beings overtime suffers from age retrogression (Smart, 2006, Umezuruike, 2017). As one ages, certain changes are bound to occur in the person. These changes range from physical, intellectual, emotional, etc. The question is, should a man live into his old life having undergone the aforesaid changes; which particular stage of his bodily changes would be acquired by the reincarnated person's body? Is it his physical traits as a child, as a young boy, as a youth, as an adult or as an old man? Or would all the bodily changes be juxtaposed into a particular body structure distinctly formed? Also, what is the memory or consciousness passed from the

deceased to the supposed reincarnated person; his memory as a child, as a youth, as an adult or as an old man? Or is the memory a selective draw? These questions are asked as rhetoric questions because any scholarly attempt to give an answer to these questions so as to justify the belief in reincarnation would make more nonsense out of an already existing nonsense.

5.0 CONCLUSIONS AND RECOMMENDATIONS

Conclusions

Observations contained in various studies (Koch; June 2018) show that the human body cannot function nor be conscious without a total dependence on the brain's consciousness. This depicts that the mind or soul as the case has to die as well, upon the death of the body. Emotionally, one would find it difficult to accept this assertion. All the same empirically ascertained facts cannot be traded because there is a particular fact which one wants to hold on to as true, without minding if all the assumptions surrounding the belief have been proven beyond mere indoctrination and customary assumptions. It is ugly to state that a larger percentage of persons who have ascribed the concept of reincarnation with a larger per cent of truth value, only do so on the basis of what they have known or birthed into right from their childhood or customary practices; it cannot be said that any proven evidence could be used to answer comprehensively the numerous unanswered questions hollowing around the concept of reincarnation. Even the justification summed up in favour of the concept of reincarnation is weakened, and lamed points which can be washed away with any of the questions pushed up in the discourse so far. In factually, so long as no credible answers can be proffered for the questions which are scattered all through this paper, the belief in reincarnation remains a myth than a logical theory.

Recommendations

In view of the findings and verified opinions and observations contained this study, this study recommends as follows:

That though the concept of reincarnation was formed as basis to gauge the moral behaviors of people in any given society, it is not ascertainable if such concept would play the same role in the modern dispensation, and thus, influences on moral behaviors should be built on sound cultural practices and discipline. That children should be not be associated to inhuman torture and facial marks all in the name of recognizing them when they reincarnate. That living beings should not placed themselves under pressures to patronize or pacify their dead ones, all in the belief that they are preparing them for the next world.

References

Abhayananda, S. (2007). *Mysticism and Science: A Call for Reconciliation*. Winchester: O Books.

Adeofe, L. (2004). Personal Identity in African Metaphysics in Lee M. Brown ed. *African Philosophy: New and Traditional Perspectives*. Oxford: Oxford University Press.

Amenga-Etego, R. M. (2008). Chinchirisi: The Phenomenon of "Spirit Children" Among the Nankani of Northern Ghana in the *Legon Journal of the Humanities.* Vol. XIX, 2008: 183-211.

Anil Kumar, M. N., Raveesh, B. N. and Purushothama, S. M. (2015) The Concept of Reincarnation, Indian Journal of Psychiatry, 57 (4), 439

Butler, J. (1975). Of Personal Identity in John Perry ed. *Personal Identity.* London: University of California Press.

Carter, C. K. (1977). Reincarnation and Personal Identity in *Second Order: an African Journal of Philosophy.* Vol. VI, No. 1, 1977: 55-63.

Diamond, E. (2008). The Common Structure of Religion, Philosophy and Politics in Spinoza's *Tractatus Theologico-Politicus* in *Animus* Vol. 12, June 2008: 39-57.

Essays, UK. (November 2018). Analysing the Concept of Reincarnation: Philosophy Essays. Retrieved from https://www.ukessays.com/essays/philosophy/analysing-the-concept-of-reincarnation-philosophy-essay.php?vref=1 accessed on 23/3/2020

Goswami, A. (2001). *Physics of the Soul: The Quantum Book of Living, Dying, Reincarnation, and Immortality.* Charlottesville: Hampton Roads Publishing.

Kamath, M. V. (2008). *The Philosophy of Life and Death.* Mumbai: Jaico Publishing.

Koch, C. (June 2018). What is Consciousness? Retrieved from https://www.scientificamerican.com/article/what-is-consciousness Accessed on 23/3/2020

Mair, A.M. (2003). Life and Death: Greek and Roman in James Hastings ed. *Encyclopedia of Religion and Ethics.* Vol. 8. London: T & T Clark.

Majeed, M. (2003) *Rationality, Supernaturalism and Humanism: African Perspectives.* M.Phil Thesis, University of Ghana, 2003.

Moody, R.A. (2001). *Life after Life: The Investigation of a Phenomenon – Survival of Bodily Death.* With a new preface by Melvin Morse, and a foreword by Elisabeth Kübler-Ross. London: Rider.

Ojo, B. M. and Onwuka, J. (2017) Fundamental African Beliefs and Modernization, Journal of Humanities and Philosophy, 2(1)

Perry, J. (April, 2015) Reincarnation, Retrieved from https://www.philosophytalk.org/blog/reincarnation&ved=2ahUKEwjBqtvdvrDoAOvVw20qXH7Jfy1dZjDE1Lv0ild accessed on 23/3/2020

Preuss, P. (1989). *Reincarnation: A Philosophical and Practical Analysis*. Lampeter: The Edwin Mellen Press.

Smart, N. (2006). Reincarnation in Donald M. Berchert ed. *Encyclopedia of Philosophy.* 2nd edn. New York: Thomas Gale.

Stefon, M. (2016). The Concepts of Religion and Reincarnation, Journal of Modern Philosophy, Science and Religion, 6(3), 32-49

Umezuruike, G. (2017). A Philosophical and Critical Analysis of the Idea of Reincarnation, Journal of Humanities and Social Sciences, 22(9), 88-92

Valea, E. (Nd); Reincarnation: Its Meaning and Consequences; available at https://www.comparativereligion.com/reincarnation.html accessed on 1/2/2020