

CAN REINCARNATION EXPLAIN LINGUISTIC COMPETENCE?

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Abstract

In this study, Maama is believed to be the reincarnation of her paternal grandmother whose greatest wish in her past life was to master 'foreign language'. Though a polyglot¹, she is referred to as bilingual by reason of having French and English in her language repertoire. Curiously, a French man who speaks Alsacien/Spanish/Catalan is already a language prodigy. What makes Maama and many Africans less prodigious? Why is African bi/pluri-lingualism dependent on its citizens' proficiency in English and many other European or Asian languages? How can African linguists define their plurilingualism and engage their western counterparts ontologically drawing from existing western theories? This paper compares the theory of reincarnation to several beliefs/theories drawn from Abrahamic and contemporary religions. Finally, inspired by the Jungian collective unconscious, the study reviews Maama's mastery of French language as attributed to reincarnation, and redefines language competency from a psycholinguistic perspective.

Summary

Having realized that there is a striking difference between the WBIR² and the ABIR³, in this paper, it is the intention of the author to defend the Igbo belief in reincarnation as 'ilo uwa': dead person's soul being born into another flesh in order to accomplish past life wishes or desires. This will be done by answering a few questions that are much often posed by opponents of reincarnation, review of related literature on reincarnation or manifestation of life after death (western/African, religious/traditional, scientific/philosophical), narrating the true life story of Maama whose case study has been followed from infancy till adulthood. Though the list is not exhaustive, the objective of this paper is not to prove the belief in reincarnation across the various religions and philosophies but rather an attempt to prove that knowledge of reincarnation can actually help shape the life of an individual, especially in pedagogical context.

Keywords: *Reincarnation, prodigy, competence, collective unconscious, psychoanalysis.*

1.0 Introduction

In recent decades, many Europeans and North Americans have developed an interest in reincarnation. Contemporary films, books and popular songs frequently mention reincarnation. In the last decades, academic researchers have begun to explore reincarnation and published reports of children's memories of earlier lives in peer-reviewed journals and books. As Ogbinaka (2001:567) claims in what he refers to as 'ancestral reincarnation', that Africans believe that death is a "rebirth" into another life. To corroborate von Braun and Ogbinaka's observations, Parrinder is convinced that the elements of the universe are not destroyed, though their forms may change, yet life will continue in another form (1969:83). Echekwube

¹ She speaks 6 dialects of **Igbo** language: Owere, Ngwa, Mbaise, Anambra, Etche, Umuahia ; **English**: standard and *pidgin* variations- Nigerian, Sierra Leonean and Cameroonian; **Hausa** (intermediate level); Efik/Ibibio(passive user) **French** (advanced user); **Yoruba**(passive user); **Chinese**(basic); **dutch/german** (basic);

² Western Belief in Reincarnation

³ African belief in Reincarnation

(1987:169) however added another dimension to reincarnation by claiming that in ABIR, there is multiple reincarnation of one soul in many children. Though the author holds a contrary opinion that, there is only one major reincarnation which will be phenomenal while the others will just be the manifestation of psychic⁴ qualities.

According to the WBIR, life after death has been explained in seven ways (déjà vu or illusion, xenoglossy, xenography, prejudice, phobia, prodigy and reincarnation). But for the purposes of this paper, the focus is on reincarnation, whereas linguistic competence or prodigy is treated as being a manifestation of reincarnation.

Problem statement

Prompted by the results from the search engine *Google* on language prodigy- 11 names of Westerners who spoke several languages before the AGE of 20, questions arose on what it means to be a 'language prodigy'. Since the development of spoken fluency requires prolonged exposure to a given language, claims of extensive polyglottism must generally be understood to refer to the mastery of basic communicative skills along with the grammatical rules and (possibly) an extensive vocabulary in the target languages, rather than a near-native level of spoken fluency. Within a country, Ginsburgh and Weber⁵ argue, "extensive use of various languages and excessive multilingualism restrict the ability of citizens to communicate with each other and dilute the sense of national unity and identity" (p. 26). This is perhaps how Nnemma felt-disenfranchised.

Research Question

How can African belief systems and/or theoretical explorations of African culture help shape the future of Africa drawing from existing western theories?

Objectives

Having specialized in Didactics/Pedagogy, the author of this paper seeks to establish a fact concerning a real-life case as opposed to experimentation or mysticism/mythology. The reasons for this digression being that:

1. In reference to Jung's concept of collective unconscious⁶, based on his experiences with schizophrenic persons, which states that every human being is endowed with a psychic archetype-layer from birth, the paper tried relating the linguistic competence of the individual analyzed in this study (Maama) as a manifestation of Jung's collective unconscious; since according to Jung one cannot acquire this strata by education or other conscious effort because it is innate.
2. For the purposes of this paper, reincarnation is being discussed, not as a myth but as an individual analysis. (See *The Structure of the Psyche*, CW 8, par. 325).
3. Admitting that reincarnation may be part of the collective unconscious of the people of Eziana community in Imo state, the author however, seeks autonomy in relating this singular personal experience to Jungian concept of collective unconscious. As a matter of fact, Jung digressed from the Freudian theory of unconscious, to later develop his own theory on the unconscious to include some new concepts, the most important being the archetype.
4. Having realized that there is a striking difference between the WBIR⁷ and the ABIR⁸, this communication seeks to defend the Igbo belief in reincarnation (Eziana community in particular) as 'alulo uwa': *dead person's soul being born into another flesh in order to accomplish past life wishes or desires*. This will be done by review of related literature on reincarnation or manifestation of life after death (western/African, religious/traditional, scientific/philosophical), narrating the true

⁴ See synchronicity page 8

⁵ Victor Ginsburgh and Shlomo Weber discuss the interaction of global economics and multilingualism in their book: *How Many Languages Do We Need?*

⁶ In Jungian psychology, a part of the unconscious mind, shared by a society, a people, or all humankind, that is the product of ancestral experiences and contains such concepts as science, religion and morality.

⁷ Western Belief in Reincarnation

⁸ African belief in Reincarnation

life story of Maama whose case study has been followed till adulthood and finally refuting the too common claims by western scholars about manifestations of life after death, in particular reincarnation.

Though the list is not exhaustive, the objective of this paper is neither to disprove the belief in reincarnation, nor deny that reincarnation may be a projection of collective unconscious, but rather to prove that knowledge of reincarnation can actually help shape the life of an individual, especially in pedagogical context.

1.1 Reincarnation

In all these manifestations of past life, reincarnation may seem a plausible explanation in relation to manifestations of life after death. In each of the cases (from **déjà vu** to **phobia**), memories or skills are carried over from a past life. This claim might sound silly, but if one objectively considers the points raised above, it is no wonder that such memories may be more than just a case of nostalgia. In the case of prodigy, there is skill or knowledge transfer from past ‘incarnation’. Otherwise how can one explain the fact that Wolfgang Amadeus MOZART, at the age of four, wrote a piano concerto, a sonata and several duets? At age seven, he had composed a full opera! How does one explain this, particularly at such an early age? Is it Genetics? Extensive practice? Reincarnation?

Given that there are manifestations with near universality which reflect common human experience, they simply cannot be ignored. Such occurrences according to WBIR imply a recall of past life. But it will be inadmissible in the Igbo culture for a reincarnee to recollect a past life experience. Only people around him/her should recognize such ingenuity and interpret such to be a manifestation of the dead person’s wish. In other words, reincarnation is considered the actualization of one’s past life wish. On the other hand, *xenoglossy* or *xenography* are inadmissible in the African setting. The Western world would dismiss this as part of Africa’s ignorance being an oral-based race. Nevertheless, from scientific point of view, it is widely known that whatever information you obtain from an individual under hypnosis should not be considered valid. How can one believe information obtained from a patient under hypnotic condition to be a fact, but consider untrue or fallacious the information provided by living witnesses of a past life of a reincarnee? Consider the following case of an individual who is believed to be a product of reincarnation owing to her linguistic prodigy. Neighbours and family members are the ones that identified her to be the reincarnee because they actually were living witnesses of the present person’s past life wish.

The summary of the story is that her paternal grandmother made a wish in her lifetime to be educated to the level of “sakramenti”. A word she heard for the first time during her catechism classes prior to her conversion to Christianity. What could have prompted such wish? Maama’s family members and villagers alike called her ‘Nnenma’, which is the name of her paternal grandmother. For those who admit cross-sex reincarnation, it is not so in Igbo land (in particular the Ezianya community where this study was carried out). Sex has never been seen as a handicap; rather it is one’s ability to deal with situations. Nnenma’s son (Maama’s father) had western education and spoke English very well. Why did she not wish to be like her son? No! She was satisfied being a mother, married to a polygamist and being a successful business woman. Her greatest handicap was ‘illiteracy’. Nnenma said she was going to come back in her next life to “be educated” (gene mutation? heredity?). Not just to study but that she would master ‘the white man’s language’. This passion for language was traced back to an embarrassing incident that occurred in her lifetime:

It was in 1949, on her visit to her second daughter who was married and lived in “township”. She was delivered of a baby boy, being her first child, and as custom demanded, the mother was expected to spend some time with the new mother to help put her through motherhood (Omugwo). Since the daughter lived in the township, Nnenma had difficulties fitting into “township life” where people spoke in foreign tongue-pidgin/English. Every morning when the neighbours were going to their various places of work, they would greet Nnenma ‘good morning Ma’. She always replied them in tears saying “A biaram abia, ndi nwe ulo anoghi ya”- I am a visitor; the owners of the house are not around. This went on for days that at the end she decided to return to her village humiliated.

1.2 Review of related literature

1.2.1 Contemporary religious philosophies and new religious movements:

Jainism⁹: In [Jainism](#), the soul and matter are considered eternal, uncreated and perpetual. There is a constant interplay between the two, resulting in bewildering cosmic manifestations in material, psychic and emotional spheres around us. This led to the theories of *transmigration* and *rebirth*. Changes but not total annihilation of spirit and matter is the basic postulate of Jain philosophy. The life as we know now, after death therefore moves on to another form of life based on the merits and demerits it accumulated in its current life. The path to becoming a supreme soul is to practice non-violence and be truthful.

Hinduism: Reincarnation in Hinduism is known as Punarjanma – one of the core beliefs of Hinduism that is generally accepted by many of its practitioners. Hindus believe the self or soul ([atman](#)) repeatedly takes on a physical body:

Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be. As the embodied soul continuously passes, in this body, from childhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change. Worn-out garments are shed by the body; Worn-out bodies are shed by the dweller within the body. New bodies are donned by the dweller, like garments¹⁰.

Islam: The idea of reincarnation is accepted by a few [Muslim](#) sects, particularly of the [Ghulat](#), and by other sects in the Muslim world such as [Druzes](#). Sinan ibn Salman ibn Muhammad, also known as Rashid al-Din Sinan, (r. 1162–1192) subscribed to the transmigration of souls as a tenet of the [Alawi](#), who are thought to have been influenced by Isma'ilism¹¹.

Judaism: Reincarnation is not an essential tenet of traditional [Judaism](#) rather it is a common belief in contemporary [Hasidic Judaism](#), which regards the Kabbalah as sacred and authoritative, though unstressed in favour of a more [innate](#) psychological mysticism. Kabbalah also teaches that "The soul of Moses is reincarnated in every generation." Other, Non-Hasidic, [Orthodox Jewish](#) groups while not placing a heavy emphasis on reincarnation do acknowledge it as a valid teaching¹².

Scientology: The essential tenets of Scientology are these: Man is an immortal spiritual being, Man's experience extends well beyond a single lifetime and his capabilities are unlimited, even if not presently realized¹³. [L. Ron Hubbard](#)ⁱ, the founder of Scientology, does not use the word "reincarnation" to describe its beliefs, noting that: The acceptable definition of reincarnation to the scientologists is 'to be born again into the flesh of another body.' And for the purpose of this presentation, this paper upholds this definition.

Christianity: Though reincarnation is not a Christian doctrine, however as is shown in the following bible verse, it was quite usual to believe in reincarnation in Jesus' day:

"But the angel said to him "do not be afraid, Zechariah; your wife Elizabeth will bear you a son, and you are to give him the name John. . . . And he will go on before the Lord, in the spirit and power of Elijah. . . . to make ready a people prepared for the Lord." (Luke 1:13,17)

This is not the only evidence for reincarnation in the Bible, and the other passages do not refer to special cases, but are universal in their nature. And it is not as if Elijah just came down from heaven and appeared as a herald for Jesus: his spirit and power manifested in a little baby, born in the normal way - just how reincarnation says souls return. Some Christians say this only shows John the Baptist was a prophet like

⁹ Several other studies hold the same view, see T.U.Mehta,*Path of Arhat - A Religious Democracy* Pujya Sohanalala Smaraka Parsvantha Sodhapitha, 1993, Pages 7-8

¹⁰ Jacobsen, Knut A. "Three Functions Of Hell In The Hindu Traditions." *Numen* 56.2-3 (2009): 385-400. ATLA Religion Database with ATLASerials. Consulted .May 10 2013.

¹¹ Seabrook, W. B., *Adventures in Arabia*, Harrap and Sons 1928, (chapters on Druze religion)

¹² See for further reading, <http://www.oztorah.com/2007/09/reincarnation-ask-the-rabbi/>

¹³ For further reading see, <http://www.scientology.org>

Elijah, with a similar spirit and power. They are contradicting Jesus, however, who quite clearly, in the above passages, says John the Baptist is Elijah, and is not just like him. This could, of course, be a special case of reincarnation, and by itself it does not prove that everybody reincarnates.

1.2.2 Nigerian writers' view on reincarnation

Analysing the trilogy of Adimora-Ezigbo (*The Last of the Strong ones* 1996, *House of symbols* 2001, *Children of the eagle* 2002), Aito(2008 166) explains that apart from the mother-daughter, great-granddaughter transmigration of souls and *chi*, *Children of the Eagle* is a reincarnation of the *Last of the Strong Ones*. Like the first novel, the text maintains an all female character to reinforce female bonding thus proving their reincarnation. Contrary to the tragic end of the novel (Ejimmaka, the rallying point of women's strength and culture, dies like Okonkwo of Achebe's *Things Fall Apart*), Maama's grandmother was settled in that life, accepting her mission as accomplished, hence the words: "n'uwam ozo...". She readily prepared to live a life of literacy in her next life (clear objective), mastering the white man's language, no longer a successful merchant.

1.2.3 Science/psychology

The discussion on science and psychology will be drawn from the Jungian theory of 'collective unconscious' and what he referred to as 'synchronicity'. Though a practising clinician and scientist, Carl Jung spent most of his time exploring philosophy, astrology, sociology, literature and the arts. Known for his theories on self, archetypes and the psyche, his theory of 'collective unconscious' was influenced earlier by his childhood experiences and later his professional experiences.

- a. **Collective unconscious:** a term Jung introduced to represent a form of the unconscious (the part of the mind containing memories and impulses of which the individual is not aware) common to mankind as a whole and originating in the inherited structure of the brain¹⁴.
- b. **Synchronicity:** Among his concepts, 'synchronicity'¹⁵ seems closest in association to the manifestation of Maama's linguistic competence. The psychic event or state being Nnenma's wish and aspiration for excellence in her former incarnation, while the physical is the reincarnation of Nnenma's soul in Maama, manifesting in Maama's 'excellent' performance in a foreign language of which she had no previous knowledge or qualification.

Discussion

After these beliefs, thoughts, movements then, what? The contemporary religious beliefs, African traditional religion and the new religious movements all believe in being aware of past lives. This helps to understand personal conditions in the present. Practising students of Eckankar, scientology, etc., claim to become aware of past lives, through dreams, soul travel, and spiritual exercises called contemplations or spiritual audits. But the African belief in reincarnation does not ascribe to that. Rather, reincarnation is "seen as a positive, progressive and unifying channel established through history to create awareness of hopes" (Aito 168).

In this study, Ogbanje and Abiku are not subjects for discourse because reincarnation is being presented in a true story and with a living individual, hence the need for today's families to record events for the future generations which will enable them to engage their western counterparts ontologically. Having heard so much from the westerners, the author believes it is time Africans told their story themselves, with evidence so as to leave an enduring legacy: "Originality is nothing but judicious imitation. The most original writers borrowed from one another. The instruction we find in books is like fire. We fetch it from our neighbours, kindle it at home, communicate it to others, and it becomes the proper". (Quotes by Voltaire, see references on last page).

¹⁴ <http://www.britannica.com> Web. oct 15, 2013.

¹⁵ The meaningful coincidence of a psychic and a physical state or event, which have no causal relationship to each other.

2.0 Developing Competence

According to the Webster's Online Dictionary, linguistic competence refers to the "the knowledge that enables a person to speak and understand a language" (2013). It has been proven that competence is shown in action, in a situation and in a context that might be different the next time you have to act. That is to say that competent people will react to situations following behaviours they have previously found to succeed, hopefully to good effect. This is exactly what Nnenma did. She analyzed the situation and drew a plan of possible action to take. Furthermore, success in undertaking it depends on bringing to bear a range of cognitive and affective components of competence:

1. Thinking about what is to be achieved
2. How it is to be achieved,
3. Turning one's emotions into the task, and
4. Persisting over a long period of time.

Note, again, that these components of competence cannot be assessed except the environment permits. Parents therefore should recognize the passion of their children; like Maama's father and brother did. The guidance counsellor in her High school assessed her through the processes favoured by [psychometrics](#). Hence their neglect in her motivation based upon her innate abilities and pre-destination for language studies. Reincarnation may therefore signify that our present life is a result of past incarnations (lives), and that our future incarnation will incorporate our past life and the life we are living now. Though this idea may seem new to many, reincarnation is so clear that it can help solve many of life's complex problems when compared to its twin doctrine- karma.

Conclusive remarks

Interestingly, the Western method of proving reincarnation through *hypnosis* may be seriously flawed. If a person undergoing hypnotherapy divulges information or speaks a language that no one could possibly have known before, does it prove reincarnation? There is no assurance that the person describing in detail a past life on earth, is in fact the reincarnation of that past life; the person may not be remembering, but rather obtaining the life information from another source. Thus the fantasy of 'past life memories' will not prove reincarnation¹⁶. Some people have argued that since reincarnation cannot be proven, it therefore should not be considered as a viable theory. Such a view is equally flawed as there is no reason to assume a single life is more likely to be born twice than to be born once. To quote Voltaire: "It is not more surprising to be born twice than once everything in nature is resurrection".

Destiny could certainly have been a possibility. But think about it- if you don't understand a language, would you cry, return to your home, spread the news to an entire village, then pronounce a wish before everyone on how to make up for such handicap? According to the story, Nnenma's exact words were "*n'uwa m ozo, agam agu akwukwo buru sacramenti. O nweghi onye ga-iji asusu bekee nyem mkpari*" (In **my next world**, I will be educated to the highest level that no one will insult me in white man's language). Nnenma was very realistic. She admitted the fact that she was too old to go to school and therefore HOPED to achieve such a feat in her next life (repression). According to Enoch Tan,

When a person dies, the unconscious of the previous soul is still seeking expression in certain ways and it is given new chances to do so through a new person in a new combination of conditions. (In Reincarnation is return of the soul information.¹⁷ p.2)

Contrary to psychology which works on the principle that all of peoples' problems stem from childhood and that parents are to blame for whatever their children cannot achieve in life, Nnenma had the ability to deal with life's problems. This is one area that Westerners can borrow a leaf from instead of spending money

¹⁶ Read The Tighe/Bridey Murphy story which claims soon fell apart under a close examination of the facts. Many of her claimed memories did not fit historical facts. <http://news.discovery.com>

¹⁷<http://www.mindreality.com/reincarnation-is-return-of-soul-information>

on psycho-therapy. According to Voltaire, “Nothing can be more contrary to *religion* and the clergy than reason and common sense¹⁸”.

Talking about competence, it englobes *motivation, intelligence, expertise*. For this particular case, modern psychology and contemporary religion may not have an answer to the credibility of Maama’s linguistic competence.

Some people may dismiss this as ‘over-reaction’, but remember that Christians believe that ‘one’s calling is often connected to what troubles him/her’ (see Jung’s explanation on archetypal shadow). Christ chose his disciples and empowered them; God called people to duty based on the work He had predestined them for. Of course this interpretation might raise arguments in favour of destiny. If that is so, then it may not be wrong to believe that reincarnation is a proof that people are born to actualize their inadequacies. Although the majority of sects within the [Abrahamic religions](#) of [Judaism](#), [Christianity](#) and [Islam](#) do not believe that individuals reincarnate, particular groups within these religions do refer to reincarnation¹⁹. When the Sadducees confronted Christ, he made it clear to them that death is not the end-

And as touching the dead, that they rise. Have ye not read in the book of Moses, how in the bush God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err. (KJV, Mark 12. 26)

Maama has never experienced any intimate familiarity with her family abode nor has she recognized any of Nnenma’s personal belongings²⁰, contrary to the WBIR. From this story, ‘déjà vu’ was manifested by neighbours and family members. All of them living witnesses to Nnenma’s testimony. In consonance with Jung’s concept of shadow as an archetype, Nnenma’s psychotherapy was as she expressed her shortcomings, desires and instincts before her kinsmen, instead of repressing them, though at the end she projected it onto Maama her next incarnation: *n’uwam ozo* (in my next world).

Concerning Maama’s mastery of French language, the author considers it to be prodigious though she did not achieve this feat before attaining the age of 18. Nevertheless, Arce admits that “continuation is part of prodigy” and that “progress after all, is not achieved by the confirmation of hypothesis, but by adapting them to existing and future exceptions” (qtd.in Aito 2008:10). If one believes in prodigy(in this case, linguistic competence) as a manifestation of past life, then the author errs not to say that Nnenma had already prepared the ground for this life by returning to the family where her dreams will be actualized.

It may or may not be true, but this notion or belief is more objective than to simply dismiss it as ‘xenoglossy’ or that she was simply lucky. In Maama’s case, she worked hard towards actualizing her past life dreams without being conscious of it. Call it innate genius or natural ability, until science proves otherwise, reincarnation is a major reason for motivation in pedagogical context. Luck is explained as when opportunity meets preparedness. Not only did Maama graduate Best student among more than 20 classmates in her NCE and B.A degrees (with no prior qualification in French), she also speaks French with near native accent that the native speakers always ask if she grew up in France. One may cite examples of others who obtained 1st class degrees in French, but remember that in any race/competition, whoever wins might not be a prodigy but consistent WINS or excellent performances (Mozart, Venus & Serena Williams) in a chosen field might be traced to reincarnation if such individuals are willing to subject their lives to scrutiny.

Limitations of the study/suggestions for further research

¹⁸ Read this quotation on the following link: <http://en.m.wikiquote.org>, consulted 9 Oct. 2013

¹⁹ These groups include the mainstream historical and contemporary followers of [Kabbalah](#), and the Shia sects such as the [Alawi](#) Shias and the [Rosicrucians](#). The historical relations between these sects and the beliefs about reincarnation that were characteristic of [Neoplatonism](#), [Orphism](#), [Hermeticism](#), [Manicheanism](#) and [Gnosticism](#) of the [Roman era](#), as well as the Indian religions have been the subject of recent scholarly research.

²⁰ As opposed to claims of reincarnation by Bishen, verified by Prof Ian Stevenson (1964-1971): Stevenson, I. Reincarnation. <http://scholarship.rollins.edu/cgi>

If African scholars are to appropriate this theory or concept of reincarnation and apply it, two major stakeholders must be involved in order to stabilize the environmental factor: parents and teachers. First, it is the duty of parents to identify the areas of strength of their wards while the teachers need to be more imaginative and creative.

This paper did not seek to describe how the structure of the psyche autonomously organizes experience, it simply presented an individual analysis which, borrowing from Jungian psychology, represents in the physical, the manifestation of the 'collective unconscious'.

In this study, the linguistic competence attributed to reincarnation is yearning for reactions from readers/researchers from other fields because collective unconscious is not only manifested in 'linguistic competence'. Of course this may well be applied in other fields, but the author only depicted the scenario from pedago-lingual²¹ point of view.

The study discussed neither Nnenma's linguistic incompetence nor Maama's linguistic competence from the psychoanalytic²² point of view. The reason being, that neither of them experienced the difficulty from childhood. At the time Nnenma experienced the embarrassing event in Port Harcourt (1949), she should be around 60 years old. Psychoanalysis therefore cannot be applied to this study either as a treatment, theory or research tool.

The simplicity of the story may not appear to carry much weight, but in the history of science the most complicated theories were usually wrong. This does not encourage Africans to be gullible, but encourages them to apply a psycho-cognitive approach to prove or disprove the theory, in order to explain their realities with as much clarity as research can permit.

It is hoped that this article will be of help to African scholars in psychology, parents, teachers, researchers and guidance counsellors in Colleges, towards understanding first, the psycho-social identity of individuals in order to enhance the academic or professional orientation, and performance of students.

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²¹ Author's word.

²² In psychoanalysis various techniques are used to encourage the client to develop insights into their behavior and the meanings of symptoms, including ink blots, parapraxes, free association, interpretation (including dream analysis), resistance analysis and transference analysis.

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