

Children's Birth, Womb, Pre-life, and Past-Life Memories: Results of an Internet-Based Survey

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Abstract: The aim of this article is to report the results of an Internet-based survey conducted in Japan concerning the four types of children's memories: (i) birth memories; (ii) womb memories; (iii) *life-between-life* or prelife memories (memories before conception); and (iv) past-life memories. A child having one type of these memories often possesses other types (Ohkado & Ikegawa, 2014). It is expected that analyzing these four types of memories simultaneously will shed new light on children's psychology. All these memories are of great potential importance for parent-child relationship and hence, child-rearing, since they tend to have positive effect on parents, especially mothers.

Keywords: birth memories, womb memories, *life-between-life*/prelife memories, past-life memories, Internet-based survey

The significance of prenatal and perinatal memories of newborns is multi-dimensional (Chamberlain, 1988a). This paper focuses on the transpersonal dimension, and considers newborn memories within the wider context of memories unexplainable in general physical terms. Although neuroscientific evidence suggesting the existence of prenatal and perinatal memories is accumulating (White and Rhodes, 2014), such detailed memories as reported in Chamberlain (1988b) are not yet within its scope. In this paper, prenatal and perinatal memories (womb and birth memories, respectively, in the present terminology) are considered together with other two types of memories unexplainable in physical terms: *live-between-life* or prelife memories (memories before conception) and past-life memories.

A child having one type of these memories often possesses other types (Ohkado & Ikegawa, 2014). Analysis of these four types of memories simultaneously sheds new light on children's psychology. Moreover, as

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shown in this article, all these memories tend to have positive effect on parents so that they are of great potential importance for parent-child relationship and hence, child-rearing.

The ontological status of these memories, especially prelife and past-life memories, is controversial and the present paper does not make any substantial claim about it, merely pointing out that there are numerous examples of all these memories that were verified by documentation and independent witnesses and appear to be genuine (Chamberlain, 1986; Cheek, 1986; Laibow, 1986; Ohkado and Ikegawa, 2014; Stevenson, 1974, 1975, 1977, 1980, 1983, 1997, 2003; Tucker, 2005, 2013, among others).

Method

The present investigation used an online marketing research company Rakuten Research that had around 2.2 million panels at the time of the present research (July, 2014). 10,000 randomly selected women ages 20s to 50s answered a web-based questionnaire with the first two sets of screening questions listed in Table 1. The participants are all Japanese and the original questions were all in Japanese.

Table 1
Two Sets of Questions for Screening

Q1	<ul style="list-style-type: none"> a. Do you know that there are children having birth memories (talking about memories of being born)? b. Do you know that there are children having womb memories (talking about being in the womb)? c. Do you know that there are children having prelife or “life-between-life” memories (talking about memories from before being in the womb)? d. Do you know that there are children having past-life memories (talking about a past life)?
Q2	<ul style="list-style-type: none"> a. Do you have a child aged 3 to 12, and if you do, has he/she ever talked about memories of being born? b. Do you have a child aged 3 to 12, and if you do, has he/she ever talked about being in the womb? c. Do you have a child aged 3 to 12, and if you do, has he/she ever talked about memories from before being born? d. Do you have a child aged 3 to 12, and if you do, has he/she ever talked about a past life?

Then, questionees who answered positively to both the first and second halves of at least one of the four questions listed in (2) were given a second round of the survey and were asking the questions listed in

Table 2. If a questionee had more than one child, she was asked to pick up any one of them.

Table 2
Questions for the Second Stage

Q1	At what age did he/she first talk about the memories?
Q2	Did he/she talk about the memories spontaneously or after being asked?
Q3	Are there any special circumstances in which he/she talked about the memories?
Q4	Does he/she still talk about the memories?
Q5	Did the memories contain any element that you think was verified? (Only for birth, womb, and prelife memories)
Q6	Was the person in his/her past life identified? (Only for past-life memories)
Q7	How do you think about these memories? (Real/Fantasy)
Q8	What religion do you follow?
Q9	What effect do you think these memories have on parents (you, if your child has ever talked about them)?

Results

Table 3 shows the figures concerning the number of questionees who know or do not know that there are children having the four types of memories: (i) birth memories; (ii) womb memories; (iii) prelife memories; and (iv) past-life memories.

Table 3
Number of Questionees Knowing or Not Knowing the Existence of Children Talking about the Four Types of Memories

	Birth	Womb	Prelife	Past Life
Yes	6445 (64.5%)	7245 (72.5%)	2996 (30.0%)	2551 (25.5%)
No	3555 (35.6%)	2755 (27.5%)	7004 (70.0%)	7449 (74.5%)
Total	10000	10000	10000	10000

For birth and womb memories more than half of the participants knew the existence of children talking about such memories. This popularity in Japan is largely due to the work by Dr. Ikegawa Akira, an obstetrician and gynecologist, who published the results of his questionnaire-based survey of birth and womb memories (Ikegawa, 2005) and wrote many books about them for the general public in Japan.

Of these 10,000 participants, the figures concerning the number of those having a child aged three to twelve with one or more of the four types of memories are shown in Table 4.

Table 4
Number of Women Having a Child Aged 3-to-12 with or without the Four Types of Memories

	Birth	Womb	Prelife	Past-Life
With Memories	974 (16.2%)	1905 (28.1%)	369 (13.3%)	96 (4.0%)
No Memories	5051 (83.8%)	4881 (71.9%)	2415 (86.7%)	2286 (96.0%)
Total	6025	6786	2784	2382

Note: The total numbers of each type of memories do not match because not all the questionees answered all the questions, probably because they were not familiar with one or more of the memories in the questionnaire.

In his questionnaire-based survey concerning birth and womb memories conducted at two nursery schools, Ikegawa (2005) reported that 20.7% and 33.0% of the 1620 responders said that their children talked about birth and womb memories, respectively. The figures in Table 4, namely, 16.2% and 28.1%, are not greatly different from the figures reported in Ikegawa (2005).

Of the questionees having a child aged three to twelve who has talked about at least one of the four types of memories, 984 gave sufficient information to the questions listed in Table 2, and the data analyzed below are limited to those provided by these 984 responders.

The number of questionees having a child aged three to twelve with each memory is given in Table 5.

Table 5
Number of Participants Having a Child Aged Three to Twelve with the Four Types of Memories

	Birth	Womb	Prelife	Past-Life
With Memories	400	850	151	37

There are 16 logical combinations of these memories and the number of questionees reporting these combinations is shown in Table 6.

Table 6
The Four Types of Memories and Their Combinations

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	Total
Birth	+	+	+	-	-	+	-	-	-	+	+	-	+	-	-	+	
Womb	+	+	+	+	-	+	+	-	+	-	-	+	-	-	-	-	
Prelife	+	+	-	-	-	-	-	+	+	-	+	+	-	+	-	+	
Past-Life	+	-	-	-	-	+	+	+	-	+	-	+	-	-	+	+	
Number of cases	18	46	245	493			1	1	46			1	91	35	7		984

In Ohkado and Ikegawa (2014), where the focus was on children's prelife memories, we conjectured that (i) a child retaining past-life memories is likely to retain the other three types of memories, that (ii) a child with prelife, but no past-life memories is likely to have womb and birth memories, that (iii) a child with womb memories but no past-life nor prelife memories is likely to have birth memories, and that (iv) the number of children only with womb memories is likely to be larger than that of the other patterns. This conjecture is based on the assumption that in general stronger retentive faculty is required in the order of past-life, prelife, birth, and womb memories. In other words, the first four patterns in Table 6 are regarded as "natural" patterns. Although there are many exceptions, this conjecture seems to be on the right track.

The figures concerning the age at which children first talked about the four types of memories are given in Table 7.

Table 7
The Age at Which Children First Talked about the Memories

Age	Birth	Womb	Prelife	Past-Life
0	3 (0.8%)	1 (0.1%)		
1	1 (0.3%)	6 (0.7%)	1 (0.7%)	1 (2.7%)
2	75 (18.8%)	165 (19.4%)	29 (19.2%)	7 (18.9%)
3	190 (47.5%)	420 (49.4%)	56 (37.1%)	11 (29.7%)
4	82 (20.5%)	152 (17.9%)	39 (25.8%)	6 (16.2%)
5	26 (6.5%)	69 (8.1%)	15 (9.9%)	7 (18.9%)
6	11 (2.8%)	18 (2.1%)	6 (4.0%)	1 (2.7%)
7	4 (1.0%)	5 (0.6%)	1 (0.7%)	
8	3 (0.8%)	5 (0.6%)	3 (2.0%)	1 (2.7%)
9		3 (0.4%)		
10	3 (0.8%)	5 (0.6%)	1 (0.7%)	
11	2 (0.5%)			2 (5.4%)
12	1 (0.1%)			
Total	400	850	151	37

Each type shows the similar tendency: the majority of the children started to talk about the relevant memories between two and five.

The figures concerning whether the children talked about the memories spontaneously or after being asked are provided in Table 8.

Table 8
Whether Children Talked about the Memories Spontaneously or Not

	Birth	Womb	Prelife	Past-Life
Spontaneously	158 (39.5%)	272 (32.0%)	87 (57.6%)	26 (70.3%)
After being asked	242 (60.5%)	578 (68.0%)	64 (42.4%)	11 (29.7%)
Total	400	850	151	37

The higher percentages of spontaneous cases in prelife and past-life memories will probably reflect the fact that these two memories are not as widely known to parents as the other two types of memories.

Many parents noticed that their children talked about these memories under certain circumstances, specifically, while taking or after a bath, at bedtime, and in the middle of a meal. The relevant figures are shown in Table 9.

Table 9
Circumstances under Which Children Talked about the Memories

	Birth	Womb	Prelife	Past-Life
Bath (while/after)	32 (8.0%)	67 (7.9%)	11 (7.3%)	0 (0.0%)
Bedtime	179 (44.8%)	356 (41.9%)	63 (41.7%)	20 (54.1%)
Meal	40 (10.0%)	79 (9.3%)	15 (9.9%)	5 (13.5%)
No specific time	149 (37.3%)	348 (40.9%)	62 (41.1%)	12 (32.4%)
Total	400	850	151	37

It is often pointed out that these memories tend to fade away as children grow older. This tendency is observed in the present investigation. The figures in Tables 10-13 show whether, at the time of the survey, the children still talked about the relevant memories (i) spontaneously, (ii) if asked, or (iii) not.

Table 10
The Children's Age and Whether They Still Talk about Birth Memories

Age	Spontaneously	If Asked	No	Total
3	2 (8.0%)	21 (84.0%)	2 (8.0%)	25
4	1 (1.8%)	40 (72.7%)	14 (25.5%)	55
5	2 (3.3%)	38 (62.3%)	21 (34.4%)	61
6	1 (2.1%)	25 (52.1%)	22 (45.8%)	48
7	0 (0.0%)	22 (61.1%)	14 (38.9%)	36
8	4 (11.4%)	15 (42.9%)	16 (45.7%)	35
9	1 (3.8%)	11 (42.3%)	14 (53.8%)	26
10	2 (5.1%)	19 (48.7%)	18 (46.2%)	39
11	2 (6.7%)	9 (30.0%)	19 (63.3%)	30
12	0 (0.0%)	16 (35.6%)	29 (64.4%)	45
Total	15	216	169	400

Table 11
The Children's Age and Whether They Still Talk about Womb Memories

Age	Spontaneously	If Asked	No	Total
3	5 (10.4%)	34 (70.8%)	9 (18.8%)	48
4	4 (3.7%)	81 (75.0%)	23 (21.3%)	108
5	4 (3.3%)	59 (48.4%)	59 (48.4%)	122
6	3 (2.5%)	70 (58.8%)	46 (38.7%)	119
7	1 (1.1%)	41 (46.1%)	47 (52.8%)	89
8	8 (10.0%)	38 (47.5%)	34 (42.5%)	80
9	0 (0.0%)	33 (45.8%)	39 (54.2%)	72
10	2 (2.6%)	30 (38.5%)	46 (59.0%)	78
11	2 (3.2%)	19 (30.2%)	42 (66.7%)	63
12	2 (2.8%)	18 (25.4%)	51 (71.8%)	71
Total	31	423	396	850

Table 12
The Children's Age and Whether They Still Talk about Pre-life Memories

Age	Spontaneously	If Asked	No	Total
3	1 (14.3%)	5 (71.4%)	1 (14.3%)	7
4	2 (16.7%)	6 (50.0%)	4 (33.3%)	12
5	4 (16.7%)	11 (45.8%)	9 (37.5%)	24
6	2 (13.3%)	9 (60.0%)	4 (26.7%)	15
7	0 (0.0%)	8 (53.3%)	7 (46.7%)	15
8	1 (5.9%)	7 (41.2%)	9 (52.9%)	17
9	1 (6.7%)	8 (53.3%)	6 (40.0%)	15
10	3 (14.3%)	4 (19.0%)	14 (66.7%)	21
11	0 (0.0%)	7 (46.7%)	8 (53.3%)	15
12	0 (0.0%)	4 (40.0%)	6 (60.0%)	10
Total	14	69	68	151

Table 13
The Children's Age and Whether They Still Talk about Past-Life Memories

Age	Spontaneously	If Asked	No	Total
3	0 (0.0%)	0 (0.0%)	1 (100.0%)	1
4	1 (20.0%)	2 (40.0%)	2 (40.0%)	5
5	1 (33.3%)	1 (33.3%)	1 (33.3%)	3
6	0 (0.0%)	1 (100.0%)	0 (0.0%)	1
7	0 (0.0%)	2 (50.0%)	2 (50.0%)	4
8	1 (25.0%)	2 (50.0%)	1 (25.0%)	4
9	1 (25.0%)	1 (25.0%)	2 (50.0%)	4
10	1 (16.7%)	2 (33.3%)	3 (50.0%)	6
11	0 (0.0%)	2 (50.0%)	2 (50.0%)	4
12	2 (40.0%)	3 (60.0%)	0 (0.0%)	5
Total	7	16	14	37

Table 14 shows the figures concerning whether the questionees think there are verified elements or not in their children’s birth, womb, and prelife memories. The numbers of non-responders in each case are 220, 540, and 101, respectively.

Table 14
Whether Children’s Memories Contain Any Verified Elements

	Birth	Womb	Prelife
Yes	156 (86.7%)	219 (70.6%)	21 (42.0%)
No	24 (13.3%)	91 (29.4%)	29 (58.0%)
Total	180	310	50

As for past-life memories, it was asked whether the past-life personality was identified or not. Of the 32 mothers, three said “yes” and 28 “no.” In one case, this question is not applicable because the “remembered” past-life was that of a non-human.

How the parents perceived these memories seem to be affected by whether they contained verified elements or not, or whether the past-life personality was identified or not. Tables 15-18 show the relationship between how the parents perceived the memories and whether they contained verified elements or not, or whether the past-life personality was identified.

Table 15
Verified Elements and How the Birth Memories Are Perceived

	Memories are considered as		Total
	Real	Fantasy	
With verified elements	128 (90.8%)	13 (9.2%)	141
Without verified elements	15 (65.2%)	8 (34.8%)	23
Total	143	21	164

$\chi = 11.57, df = 1, p < 0.01, \text{Cramer's } V = 0.27$

Table 16
Verified Elements and How the Womb Memories Are Perceived

	Memories are considered as		Total
	Real	Fantasy	
With verified elements	178 (89.0%)	22 (11.0%)	200
Without verified elements	52 (67.5%)	25 (32.5%)	77
Total	230	47	277

$\chi = 18.19, df = 1, p < 0.01, \text{Cramer's } V = 0.26$

Table 17
Verified Elements and How the Pre-life Memories Are Perceived

	Memories are considered as		Total
	Real	Fantasy	
With verified elements	14 (82.4%)	3 (17.6%)	17
Without verified elements	13 (59.1%)	9 (40.9%)	22
Total	27	12	39

$\chi = 2.44$, $df = 1$, $p = 0.12$, Cramer's $V = 0.25$

Table 18
Whether the Past-Life Personality Was Identified or Not

	Memories are considered as		Total
	Real	Fantasy	
Identified	2 (100.0%)	0 (0.0%)	2
Not identified	8 (33.3%)	16 (66.7%)	24
Total	10	16	26

$\chi = 3.47$, $df = 1$, $p < 0.10$, Cramer's $V = 0.37$

The numbers of non-responders are 16 in Table 15, 573 in Table 16, 112 in Table 17, and 5 in Table 18. In Table 18, one case is excluded because the remembered past-life is that of a non-human.

Some of the responders provided the reason why they believed that their children's memories were verified. Some children correctly pointed out the people present when they were born. Some children delivered by Caesarean section said they had been surprised by the sudden exposure to bright light. Some children started to sing the songs their mother often listened to while they were in the womb. Some children claiming to have chosen their mother before conception correctly described the wedding ceremony or other specific situations. One of the mothers having a child with past-life memories believed that the child was her mother reborn because the child talked about something only her mother knew. Another believed that the child had been a baker she knew because the child explicitly said so. Verification of these memories is beyond the scope of the present paper, but it is worth pointing out that sometimes the children's memories were very specific and convincing enough for the parents to believe their reality.

Generally speaking, Japanese are not very religious: According to a survey conducted by Gallup in 2006-2008, for instance, Japan is ranked the 8th least religious country among 143 countries, with only 25% of the responders answering "yes" to the question, "Is religion an important part of your daily life?" (Crabtree & Pelham, 2009). Reflecting this general tendency, the majority of the questionees said they believed in no particular religion as shown in Table 19.

Table 19
Children with the Memories and their Mothers' Religion

	Birth	Womb	Pre-life	Past-Life
Buddhism	70 (17.5%)	152 (17.9%)	28 (18.5%)	6 (16.2%)
Shintoism	10 (2.5%)	14 (1.6%)	2 (1.3%)	2 (5.4%)
Christianity	10 (2.5%)	18 (2.1%)	5 (3.3%)	1 (2.7%)
Other	8 (2.0%)	20 (2.4%)	6 (4.0%)	3 (8.1%)
No religion	302 (75.5%)	646 (76.0%)	110 (72.8%)	25 (67.6%)
Total	400	850	151	37 テキスト

Therefore, the children's starting to talk about the memories does not seem to have been facilitated by their mothers' faith as shown in Table 19.

The figures in Tables 20-23 show what kind of effect the parents think these memories have on them. The figures concerning those who have a child with these memories and the figures concerning those who do not are treated separately.

Table 20
The Effect of Birth Memories on the Parents with and without a Child Talking about Such Memories

	Parents with a Child Having Birth Memories	Parents without a Child Having Birth Memories	Total
Very Positive Effect	132 (33.0%)	120 (27.0%)	252
Positive Effect	154 (38.5%)	169 (38.1%)	323
No Effect	77 (19.3%)	107 (24.1%)	184
Bad Effect	1 (0.3%)	0 (0.0%)	1
Very Bad Effect	1 (0.3%)	0 (0.0%)	1
Don't Know	35 (8.8%)	48 (10.8%)	83
Total	400	444	844

$\chi = 7.92, df = 5, p = 0.16, \text{Cramer's } V = 0.10$

Table 21
The Effect of Womb Memories on the Parents with and without a Child Talking about Such Memories

	Parents with a Child Having Womb Memories	Parents without a Child Having Womb Memories	Total
Very Positive Effect	269 (31.6%)	22 (19.8%)	291
Positive Effect	334 (39.3%)	44 (39.6%)	378
No Effect	171 (20.1%)	29 (26.1%)	200
Bad Effect	0 (0.0%)	0 (0.0%)	0
Very Bad Effect	1 (0.1%)	0 (0.0%)	1
Don't Know	75 (8.8%)	16 (14.4%)	91
Total	850	111	961

$\chi = 9.61, df = 4, p = 0.047, \text{Cramer's } V = 0.10$

Table 22
The Effect of Pre-life Memories on the Parents with and without a Child Talking about Such Memories

	Parents with a Child Having Pre-life Memories	Parents without a Child Having Pre-life Memories	Total
Very Positive Effect	47 (31.1%)	80 (26.9%)	127
Positive Effect	61 (40.4%)	104 (35.0%)	165
No Effect	30 (19.9%)	70 (23.6%)	100
Bad Effect	0 (0.0%)	2 (0.7%)	2
Very Bad Effect	0 (0.0%)	0 (0.0%)	0
Don't Know	13 (8.6%)	41 (13.8%)	54
Total	151	297	448

$\chi = 5.28$, $df = 4$, $p = 0.26$, Cramer's $V = 0.11$

Table 23
The Effect of Past-Life Memories on the Parents with and without a Child Talking about Such Memories

	Parents with a Child Having Past-Life Memories	Parents without a Child Having Past-Life Memories	Total
Very Positive Effect	8 (31.1%)	54 (26.9%)	62
Positive Effect	8 (40.4%)	71 (35.0%)	79
No Effect	17 (19.9%)	106 (23.6%)	123
Bad Effect	0 (0.0%)	4 (0.7%)	4
Very Bad Effect	1 (0.0%)	0 (0.0%)	1
Don't Know	3 (8.6%)	73 (13.8%)	76
Total	37	308	345

$\chi = 14.02$, $df = 5$, $p = 0.015$, Cramer's $V = 0.20$

Statistically speaking, in the two of the four types of memories, there are slight differences between the parents with a child having the relevant memories and those without a child having such memories. However, the general tendency is that the majority of the parents take these memories positively. The percentages of such parents (parents answering either "Very Positive Effect" or "Positive Effect" are consistently higher in the cases of those having children with the memories than in the cases of those not having children with such memories, with the exception of the cases in which parents with a child having womb memories answered that the memories had a "Positive Effect" on them.

These results seem to suggest that the parents who actually have children with these memories tend to take them more positively than the parents whose children do not have such memories imagine.

Discussion

As shown on Table 3, relatively high proportion of the questionees were familiar with the four types of memories, womb memories being the best-known with the figure of 72.5% and past-life memories the least-known with the figure of 25.5%. Note that the participants of this survey were all women and I believe that the figures will dramatically decrease if the same survey is conducted with men because most of the children I interviewed for different research said they would not talk about their memories to their fathers since they would not take them seriously. If the results of the present study and other studies such as Ikegawa (2005) come to be more widely known, the situation might change, which would be a blessing since many children are frustrated by their fathers' refusal to pay serious attention to their memories. Furthermore, as shown in Tables 20-23, irrespective of whether or not their own children actually talked about the relevant memories, being familiar with these memories tend to have positive effect on mothers. If the same effect can be expected on fathers, popularization of the knowledge about these memories will positively influence the father-child relationship.

These memories often contain (at least subjectively) verified elements as shown in Tables 14-18, which led the mothers to regard the children's memories as real. The existence of verifiable elements in the four types of memories is of profound importance in considering the mind-body relationship and the status of memories. Although such investigations have already been conducted, they tend to focus on one or two of the four types of memories: Chamberlain (1986) focuses on birth memories, Ohkado and Ikegawa (2014) on prelife memories, and Stevenson (1974, 1975, 1977, 1983, 1997, 2003) and Tucker (2005, 2013) on past-life memories. It is worth conducting an investigation focusing on verifiable aspects of the four types of memories simultaneously.

As suggested by the figures in Table 19, the high percentages of responders not believing in a particular religion and the apparent lack of any cultural background facilitating parents to believe in the existence of these memories seem to suggest that these memories are not culture-dependent. This suggests that it is worth conducting a comparable survey in different countries with widely different cultural backgrounds.

It should be noted that, as shown in Table 8, many of the children with these memories talked about them after being asked. Putting aside the unlikely possibility that such questioning led the children to talk about fantasies, we can infer that a much greater percentage of the children actually possessed one or more of these memories. So it can be inferred that the figures in Table 4 do not reflect the actual number of children

having the four types of memories, with the probability that many possess them without being noticed.

Also, the four types of memories share a number of properties in common: (i) the age at which the children actively talked about these memories is around two to four (Tables 7, 10-13); (ii) the older children tended to stop talking about these memories (Tables 10-13); and (iii) memory recall seems to be facilitated by certain conditions, such as bath, bedtime, and meal (Table 9). Moreover, generally speaking, the four types of memories are related to each other and hierarchically ordered as shown in Table 6, so that some combinations are expected to be more common than others. These findings seem to show the importance of considering the four types of memories, not separately, but simultaneously.

Conclusion

This paper reported the results of an Internet-based survey conducted in Japan concerning the four types of children's memories: (i) birth memories; (ii) womb memories; (iii) prelife memories; and (iv) past-life memories. Many of the children with one type of these memories also have other type(s) of memories, and they share a number of common properties. For instance, the majority of the children started talking about these memories at the age around three, and they tended to stop talking about or forgetting them as they grew older. Many of the children talked about these memories under certain circumstances, while taking or after bath, at bedtime, and in the middle of a meal. Birth, womb, and prelife memories often contain verified elements, and some of the past-life personalities are identified, so that for the majority of parents, these memories are regarded as more than fantasy. With minor exceptions, these memories tend to have positive effect on parents and thus, are of great potential importance for parent-child relationship and child-rearing.

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