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Noetic Propaedeutic Pedagogy as a Panacea to the Problem of Abortion

Introduction

Abortion has over the years posed ethical, medical, political and legal problems in the world and in Nigeria in particular. These problems (such as, danger to health, psychological trauma, unnecessary economic cost, population depletion etc) have been and have continued to be fuelled by the pro-abortionists supportive arguments. The pro-abortionists argue that abortion is good because it brings financial benefits to medical practitioners; it preserves the life of the mother when in danger; it controls population and enables the couple to live a more comfortable and meaningful life amongst other reasons. Unfortunately these arguments seem to have taken root in the heart of Nigerians, for only this will explain why Nigerians still perform abortion en masse in spite of the current illegality status of it. According to Ogbu (2013), Nigerian women aged 15-44 obtain approximately 610,000 abortions per year, that is a rate of 25 abortions per 1,000. These figures are estimated to have increased to 760,000 in 2006.

Due to continuous practice of abortion, many lives (the mother and the fetuses) have been lost, many wombs have been rendered infertile, many people (mother and fetuses) have contacted different sicknesses and some are permanently deformed, some have suffered serious psychological trauma that has cost them to produce low economically to the disadvantage of the self and the nation at large. Abortion therefore, has been causing harm to both the individuals and the nation at large. According to Ogbu “Statistics show that 10,000 women die every year in Nigeria from unsafe abortions, carried out by untrained people in unsanitary conditions. This can be levelled down to 27 deaths a day”. Also over 34,000 out of 59,000 women who undergo

abortion every year die from complications resulting from abortion (Ihejirinka 2009). Solunde (2014) makes the statistics more startling, he claims that “for every 1 young girl that has died as a result of unsafe abortion, 20 others are impaired for life. One in four women (25%) having abortions experience serious complications and only 9% (about one third of those with complications) seek treatment”.

This work aims at countering the pro-abortionists’ arguments and provides a better ethical framework upon which to assess abortion. It sees the arguments by the pro-abortionists as destructive, bifurcating and without merit. The disadvantages of abortion far outweigh the potential benefits that may accrue from it. If abortion is not discouraged many more lives (both of the foetus and the mother) will continue to be lost; many wombs will be left sterile; many consciences will continue to be bruised and the level of happiness of individuals will continue to reduce. This is why Asouzu avers that authentic existence can only be gotten if the actors concede to others the right to a meaningful existence.

To terminate the foetus is to tamper with the complementary horizon that is shared by all missing links; for the foetuses as existing realities are also missing links that have a purpose to serve in the world. This paper believes that most humans are not seeing reality in this complementary way due to the influence of the constraining mechanisms and therefore, propose the noetic propaedeutic pedagogy as a way of freeing the mind from the effect of this constraining mechanisms.

Historical Development of Abortion

Abortion it could be argued has a long history that spans from the early stages of man to the present. Sanderson (2015) presents this picture when he avers that "abortion has long history

and can be traced back to civilizations as varied as China under Shennong (C.2700 BCE), ancient Egypt with its Ebers Papyrus (C.1550BCE) and Roman Empire in the time of Juvenal (V.200 BCE). The first mention of a herb being used to induce miscarriage was in the Ebers Papyrus which is an Egyptian document. In Greece, respected philosophers like Plutarch, Plato and Aristotle advocated for abortions as a means of population reduction. Plato and Aristotle advised that an ideal city should be small enough for efficient administration and should be large enough to defend itself against attacks from neighbouring states. The desired population size, could be obtained they advised, through procreation and immigration if the population size was too small and Emigration to other colonies should be encouraged if the population was too large. Aristotle specifically advocated for the use of abortion and the exposure of newborn, to control overpopulation (Neurath 2015). He writes:

Let there be law that no crippled child be reared ... there must be a limit to the production of children. If contrary to this arrangement copulation does take place and a child is conceived, abortion should be procured before the embryo has acquired life and sensation.

Plato advised that the defective children of the guardians and that of others should be secretly disposed of. Well this is not truly abortion in the real sense but it could be argued that a philosophy that permits and encourage infanticide could also encourage abortion.

Hippocrates (400BC) the acclaimed father of western medicine was among the first to engage in the debate as to whether abortion is right or wrong showing that abortion had existed in his time. He argues against abortion pointing at the inherent medical dangers in its procurement. The Hippocratic Oath captures the respect for life of all forms. Abortion is implicitly condemned in the revised form but in its original form abortion was explicitly

condemned. A sentence from this reads: "I will neither give a deadly drug to anybody who asked for it, nor will I make a suggestion to this effect. Similarly I will not give to a woman an abortive remedy. In purity and holiness I will guard my life and my art" (http://www.abort73.com/abortion/abortion_and_the_hippocratic_oath/).

The rise and dominance of Christianity brought with it a global awareness of the wrongness of abortion. Pope Sixtus V who was the first Pope to condemn abortion, saw it as homicide regardless of the stage of pregnancy. He released a bull called "Effraenatam", forbidding all forms of abortions. The document according to Blind' Armour (2015) "drops the previous distinction between animated and unanimated fetuses, assigning the punishment of excommunication and the legal sentences for homicide for any intentional abortion". The document, "Effraenatam" also provides a rich source of information as to types of abortifacients in used at that time. The document lists "blows, poisons, medicines, potions, weights, burdens, work and labor imposed on a pregnant woman, and even other unknown and extremely researched means" (Blind'Armour 2015) as ways and methods of procuring abortions apparently in use at that time. Also, it is apparent that contraceptives and sterilization techniques were also in use at that time, since the document "condemns the use, design, or recommendation of medicines and potions intended to prevent conception, to which Pope Sixtus V assigned the same punishments as for abortions" "(Blind'Armour 2015). before Pope Sixtus V, the church had punished abortion depending on its severity, that is, depending on whether or not the foetus had been animated or not (that is after ensoulment). Excommunication had only been reserved for abortion that occurred after ensoulment, that is when the foetus has been imbued with a soul. Pope Sixtus however made abortion at any stage receive the same punishment of excommunication which generated a lot of issues.

Due to the numerous cases that the document 'Effraenatan' brought forth, Pope Gregory XIV revoked the decisions of "Effraenatam" almost immediately he ascended the papacy and reinstated the original punishment of excommunication only for procured abortion after the ensoulment of the foetus. He also rescinded the legal classification of abortion as homicide (Brind'Armour 2015). In 1869, however, Pope Pius IX restored excommunication as punishment for any procured abortion, once again blotting out the distinction between the animated and unanimated foetus as Sixtus did before him in his publication *Apostolicae Sedis Moderation!*. This has remained the Roman Catholic Church's position on abortion till date. The church acknowledges no variation in the value of life in the womb from conception to delivery, and therefore views a procured abortion at any stage of pregnancy as a serious sin that merits immediate excommunication.

For a long period, abortion was neutral politically. It was neither legal nor illegal but gradually starting assuming statuses of legality and illegality in different countries. The Soviet Union and Sweden were amongst the first nations to legalize abortion. Others countries like Poland, Iceland and Nazi Germany followed suit. Nazi Germany passed a law in 1938 permitting abortions for pregnant women deemed to have hereditary illness, while women considered to be of German stock were specifically prohibited from abortions. Starting from the second half of the twentieth century, abortion began to be legalized in a greater number of countries like Tunisia in 1964, India in 1971 and America in 1973 and more countries joined. Zambia was the first Sub-Saharan African country to legalize abortion.

In Nigeria abortion received a partial legalization in a penal code in 1975. There was a serious move in the House of Representatives in 1981 to consider a "Termination Bill". This bill was however not successful bringing in a silence of about ten years. It was in 1991 during the

reign of Babangida that series of debates and moves to legalize abortion crop up again in Nigeria. This was halted and killed by a public outcry and protest against it. This protest which was led by the Roman Catholic Church made abortion still illegal in Nigeria till date (Mahmoud 2000). This illegal status of abortion in Nigeria notwithstanding, abortions are still carried out by doctors in many private clinic, hospitals, and homes and even by quacks using unsterilized and other dangerous instruments. Methods used by these quacks include: abortifacient herbs, sharpened instruments, application of abdominal pressures and other techniques.

Methods of performing Abortion

There are various method used to induce abortion which are dependent on the duration of the pregnancy. There include:

1. Dilation and Curettage (D & C): this is often used at the early stage of pregnancy when it is between 7 and 12 weeks. Koop (1976) explains that in this method, the uterus is reached through the vagina aided by stretching the cervix for easy insertion of instruments. Through the opened vagina, the surgeon scrapes the wall of the uterus thereby cutting the foetus to pieces and detaching the placenta from the wall of the uterus. An alternative D&C method used and the one prevalent in the United States and Canada is the suction method. According to Nathanson (1971), 66 percent of all abortion performed in United States and Canada is done by suction method. This method requires the insertion of suction tube through the open cervix, which tears apart the body of the developing foetus and its placenta, sucking them into a jar. These *small* pieces according to Koop (1976) could be recognized as arms, head, legs etc.

2. Salt Poisoning: this method is often used when pregnancy is in its second state, that is, about the sixteenth week. This method is used to avoid too much bleeding because at this stage enough fluid would have accumulated in the sac surrounding the foetus. As explained by Benson (1974), in this method a long needle is inserted into the mother's uterus and into the sac surrounding the foetus and a concentrated salt solution injected into the sac. Benson writes that this is done so that:

As the baby breathes and swallows the salt, he is poisoned by it. this will cause the brain of the child to experience haemorrhage and the outer layer of the body will be burned, and in about an hour, the baby dies. In about 24 hours later, the mother goes into labour, and delivers a dead, shrivelled baby.

3. Hysterectomy: this is a method that is usually employed when the pregnancy is up to 24 weeks that is about 6 months. According to Peel and Malcom (1969), this method is like the Caesarean section, the only difference being that while in caesarean section is performed with the intention to save both the baby and the mother, hysterectomy is performed with the intention to kill the baby. Koop (1976) captures the nature of the baby in the hysterectomy thus: "The baby looks very much like other babies except that he is small, weighing, for example about two pounds at the end of a twenty-four-week pregnancy".
4. RU - 486 method of abortion: this works by blocking or hindering the proper functioning of the progesterone hormone which is responsible for the supply of nutrient to the embryo (Willke 1995). It employs two powerful chemically induced hormones to induce abortion by hindering the operation of the progesterone hormone.

These methods discussed above are the major methods of inducing abortion employed in clinics by medical practitioners. There are however other unorthodox methods of inducing abortion like the use of abortifacient herbs, concoctions, limes, injection of pepper or salt and many others unhygienic and dangerous methods.

Using these methods many abortions are committed yearly the world over. According to WHO, "every year in the world there are an estimated 40-50 million abortions. This corresponds to approximately 125,000 abortions per day" (<http://www.worldometers.info/abortions/>). According to Warren (2015), 50 percent of all pregnancies are terminated through abortion. As a result of these occurrences of abortion, a serious debate has been on for a long time as regards the tightness or wrongness of abortion. We shall examine these arguments in the next section.

EFFECTS OF ABORTION

Legal abortion is reported as "the fifth leading cause of maternal death in the United States, though in fact it is recognized that most abortion related deaths are not officially reported as such" (Kwartz <http://afterabortion.org/2012/abortion-risks-abortion-complications-abortion-dangers-abortion-side-effects/>). Also according to the study of deaths due to pregnancy and abortion, in Finland, "women who abort are approximately four times more likely to die in the following year than women who carry their pregnancies to term. In addition, women who carry to term are only half as likely to die as women who were not pregnant"(Gissler 1997). The Finland researchers also made very significant findings that when compared to women who carried their pregnancy till the time of delivery, women who aborted in the year prior to their deaths were 60 percent more likely to die of natural causes, seven times more likely to die of suicide, four times more likely to die of injuries related to accidents, and 14 times more likely to

die from homicide. Researchers believe the higher rate of deaths related to accidents and homicide may be linked to higher rates of suicidal or risk-taking behaviour" (Gissler 1997).

Two studies of the entire population of women in Denmark in 2012 confirmed the result of Gissler and colleagues above. "The first found that the risk of death following abortion remains higher in each of the first ten years following the abortion. The second found that the risk of death increases with each abortion, 45% after one abortion, 114% after two abortions, and 192 percent after three or more abortions" (<http://afterabortion.org/2012/abortion-risks-abortion-complications-abortion-dangers-abortion-side-effects/>). Studies also show that dangerous sicknesses accompany abortion. For instance, it is recorded that:

Women with a history of one abortion face a 2.3 times higher risk of having cervical cancer, compared to women with no history of abortion. Women with two or more abortions face a 4.92 relative risk. Similar elevated risks of subsequent ovarian and liver cancer have also been linked to single and multiple abortions. These increased cancer rates for post-aborted women may be linked to the unnatural disruption of the hormonal changes which accompany pregnancy and untreated cervical damage or to increased stress and the negative impact of stress on the immune system (Le 1984)

Abortion also increases the risk of "placenta previa in later pregnancies (a life threatening condition for both the mother and her wanted pregnancy) by seven to fifteen fold. Abnormal development of the placenta due to uterine damage increases the risk of fetal malformation, perinatal death, and excessive bleeding during labor" (Barett 1981). This means that abortion could even lead to difficulty in future wanted pregnancies. This is confirmed by a study of Zhou (1999) and his colleagues, who found out that:

Women who had one, two, or more previous induced abortions are, respectively, 1.89, 2.66, or 2.03 times more likely to have a subsequent pre-term delivery, compared to women who carry to term. Prior induced abortion not only increased the risk of premature delivery, it also increased the risk of delayed delivery. Women who had one, two, or more induced abortions are, respectively, 1.89, 2.61, and 2.23 times more likely to have a post-term delivery (over 42 weeks).

Abortion is also known to increase the risk of having handicapped children in the future. This is because abortion is said to be associated with "cervical and uterine damage which may increase the risk of premature delivery, complications of labor and abnormal development of the placenta in later pregnancies. These reproductive complications are the leading causes of handicaps among newborns" (Calhoun 2007).

A survey of 1428 women researchers confirmed this. This survey found out that pregnancy loss, and particularly losses due to induced abortion, was significantly associated with an overall lower health. Multiple abortions correlated to an even lower evaluation of "present health." While miscarriage was detrimental to health, abortion was found to have a greater correlation to poor health. These findings support previous research which reported that during the year following an abortion women visited their family doctors 80% more for all reasons and 180% more for psychosocial reasons. (Ney 1984)

This finding was supported by a study that surveyed the amount of health care sought after by women a year before and a year after the abortions. The study found that" on average,

there was an 80 percent increase in the number of doctor visits and a 180 percent increase in doctor

A visits for psychosocial reasons after abortion" (Berkeley 1984)

Physical problems are not the only boomerang effects of abortion, psychological, emotional and other problems abound. For instance, in a study of post-abortion patients 8 weeks after their abortion, it was found that

44% complained of nervous disorders, 36% had experienced sleep disturbances, 31% had regrets about their decision, and 11% had been prescribed psychotropic medicine by their family doctor 25% of women who had abortions made visits to psychiatrists as compared to 3% of the control group.... women who have had abortions are significantly more likely than others to subsequently require admission to a psychiatric hospital. At especially high risk are teenagers, separated or divorced women, and women with a history of more than one abortion (Somers 1979).

These psychological problems could be so much that many who have gone through abortion committed or attempted suicide. According to a study "approximately 60 percent of women who experience post-abortion sequelae report suicidal ideation, with 28 percent actually attempting suicide, of which half attempted suicide two or more times".(Gissler 1996). The society is not free from this boomerang effect as "abortion is linked with increased depression, violent behavior, alcohol and drug abuse, replacement pregnancies, and reduced maternal bonding with children bora subsequently. These factors are closely associated with child abuse" (Benedict 1985) Manifestation of these anti-societal behaviours causes a lot of problems for the society. The more the cases of drug abuse, reduced maternal bonding and care, promiscuity,

reduced interest in life and other psychological and emotional problems that accompany abortion, the more will be the crimes, violence and lawlessness in the society. Also the more the physical ailments that accrue through abortions, the more the state will keep wasting funds that would have served in other spheres in medicals. This is worse for countries that do free medical treatment. Legal abortion itself is enough wasting of taxpayer funds; the secondary costs that come with trying to manage the side effects of abortion is annoying and unfair to taxpayers. The total cost of abortion which includes costs of attending to the post-abortion effects draws back in a serious degree a country's progress.

Asouzu's Idea of Noetic Propaedeutic Pedagogy

Asouzu is of the view that all humans from all professions are subject to an ambivalent tension which is a result of our rationality being torn apart by the instinct of self-preservation. This implies that the world presents itself to us in a dual or double capacity. For instance, we have good and bad, tall and short, wise and unwise, educated and uneducated, white and black, big and small strong and weak, important and unimportant, me and you etc. This he believes is the natural way things are presented to us, but due to the phenomenon of concealment (*the mkpuchi anya*) we are impeded from seeing the world in this double capacity. Thus instead of seeing the world in the natural bilateral mode, we tend to see it in a unilateral mode thereby falling prey to irrational judgment in our daily endeavours. This is the reason Asouzu argues, that we tend to pursue our interest and desires in total negation of the interest of the others, because we are concealed to the fact that the interest of others is also important and need to be attended to.

The influence of the constraining mechanisms is also a reason according to Asouzu why we accept most descriptive statements as valid and true in all cases leading to the picture-type

fallacy and error of transposition. This error is evident when we assume that because Yoruba people are dirty, anybody from Yoruba will be dirty and because Calabar people are acclaimed lazy, anybody from this region will be lazy. This manner of reason makes us exalt hypothetical imperatives to categorical imperatives. The "nearer the better and safer" becomes a universal command which will be employed in all cases and at all times forgetting the fact that the nearer is not always better and safer. Seeing reality in terms of this hypothetical imperative "the nearer the better and safer" according to Asouzu has been the root cause of ethnocentric commitment and other extremist tendencies.

The constraining mechanisms (the ambivalent existential situation and the phenomenon of concealment) according to Asouzu also impacts on the way ontology and philosophy in general is being carried out in Africa and the world today. He accused Aristotle of letting out this dualistic ontology into the world through his famous separation of being into substance and accidents. Accidents were made by Aristotle to subsist on substance, while substance subsists on nothing. Accidents therefore because they need a substance for their existence are inessential according to Aristotle and substance are essential. According to Asouzu this divisive and dichotomous treatment of being by Aristotle set in motion the divisiveness and polarising tendencies that recently plagues the world. Through the operation of this mindset Asouzu argues, most stakeholders tend to see the world in terms of opposites - one inessential (accidents) and dispensable while the other essential and indispensable (substance). Following this decisiveness the west are perceived as essential and the rest of the world in essential, the wise are essential and the foolish inessential, the rich essential and the poor in essential and dispensable etc.

He believes that for any logic to get it right, it must conceive all realities as missing links of realities. To be able to do this, the influence of the constraining mechanisms need to be

dissipated, and the proposed way to do is through the Noetic Propaedeutic Pedagogy. The noetic propaedeutic pedagogy is the training the mind to grasps reality in a complementary comprehensive and future referential mode.

Asouzu believes that the constraining mechanisms (the ambivalence of existential conditions and the phenomenon of concealment) which clouds the mind, impeding it from grasping the complementarity that exist naturally in reality can be overcome through the noetic propaedeutic pedagogy. Noetic propaedeutic pedagogy is a self-imposed act of experience of beings as missing links of realities (Asouzu 2013). It is a "form of positive personal awareness of the capacity of the constraining mechanism to inject fear in an individual regarding the dangers we are facing and thus instigating the instinct of self-preservation to lead the mind in a one-directional and polarized manner" (Bisong 2015b). Noetic propaedeutic pedagogy consists in the conscious efforts we make to affirm and maintain the mutual complementary relationship that exist in all realities. It also consists in the full consciousness of ontological boomerang effects of our actions, which is the realization that whenever we undertake actions that harm others, we receive a rebound of that action, meaning we are indirectly hurting ourselves by hurting others (Bisong 2014). The noetic propaedeutic pedagogy opens our mind eyes to the limitedness of our views and makes us see a broader picture of reality as a complementary web. It also makes us understand the risks the constraining mechanisms are capable of leading us to. Therefore, through the process of noetic propaedeutic pedagogy, an individual is better equipped to live a meaningful life because "our power of circumspection is rekindled and revitalized, thus igniting the flame for more positive action towards all missing links of reality (Asouzu 2013). It makes it known to the mind the limitless opportunities that abound if all were to operate in a complementary future referential dimension.

Asouzu believes that it is necessary for the mind to be re-educated and re-socialized to erase the bifurcating tendencies that was introduced by Aristotle via his metaphysics. This he believes is necessary so as the mind will be made capable of grasping being from the preceding conditions of its dynamic and complementary interrelatedness with all missing links. This he believes has to be so because, "we can hardly enter into any form of meaningful discourse with each other, where the mind remains unchanged" (Asouzu 2007). This means that all kinds of philosophizing, ought to begin with the mind - it has to lay out "the ontological precondition under which the mind can be trained to relate well with the world in general, so that in every situation one would take account of all factors and actors that enter into its origin" (Asouzu 2007a). According to Asouzu therefore, a change of heart is necessary for philosophy to be conceived through the Ibuanyidanda way.

Tackling Abortion through the Noetic Propaedeutic Pedagogy

Asouzu argues vehemently that the *constraining mechanisms* (the ambivalent tension laden existential situations and the phenomenon of concealment) are the root causes of most of the conflicts and crises we have in the world. The phenomenon of concealment blinds us from seeing the world the way it ought to be seen. It blinds us from seeing the interests and rights of others, it makes us to exalt one's self, family, ethnic group, nation etc over and above the others who are not considered to be close to the self. These mechanisms make us to tend to stick to those we consider as belonging to our enclave to those we see as external to us. It is the reason behind the we - them, I - thou, yours — mine mentality. It is also the reason for the existence of the substance - accident, essential - inessential, superior - inferior, dispensable -indispensable dichotomies. It prevents the mind from seeing that those it considers to be external to self and

thereby not safer and better to work with could actually turn out to be better than the ones we so consider. This is why Asouzu claims that the nearer is not always better and safer as the phenomenon of concealment seems to present to us. The nearer is sometimes worse than the farther. He therefore advocates for the obliteration of all forms of bifurcating tendencies inherent in the mind of man. Bisong (2015a) writes on this thus:

The main thrust of Asouzu's Ibuanyidanda ontology is therefore, the obliteration of all sorts of bifurcating mindsets. It is geared towards the eradication of the we-them mentality that has plagued the mind of mankind. Asouzu believes that all realities are windows to other realities. All mode of beings ...are essential; that the other person is as essential as you are, the other's idea is as important as yours, the other person has the same rights as you have and more importantly, the other person is not an opposite other but an extension of the self.

This researcher believes that the constraining mechanism is as well responsible and is at the root of the arguments of the pro-abortionist. The pro-abortionists are concealed to the fact that the embryo and foetuses have rights. They are concealed to the fact that the foetuses are interest not be caused pains. The constraining mechanisms that spur us to fight for own rights and interest in total negation of the rights of others is visibly at work in the minds of the pro-abortionists who fail to see the rights and interests of the others - the foetuses. Its influence is vividly clear in the argument of those who claim that the mother's life is more important than that of the child and thus the child should give way for the mother's in cases of conflicts of rights. The supremacist mindset that was let out by Aristotle into the world - the one that Asouzu ardently criticized - the mindset that tends to make the West to think themselves superior to the others, is obviously the one that guides this kind of argument. This supremacist and hegemonic

mindset is what Asouzu seeks to obliterate. This why he insists that "it is within the context of missing links that all human experiences of the world get their full meaning and can be expressed positively" (2007a). This implies that all are missing links that serve each other. None is essential and the other inessential, none is indispensable and the other dispensable, and they all require the other to authenticate their being. The superior needs the inferior to authenticate its being, the wise needs the foolish to authenticate its being, the strong too needs the weak to authenticate its being. Without the inferior, they will be no superior, that is the 'beingness' of the superior will not be authenticated; without the foolish, we cannot know the wise, the wise cannot authenticate his being and also without the weak, the strong will not be known, for the weak defines the strong. If the weak is not known, the strong cannot be known. For any attempt to define the strong must incorporate the weak. Thus for the strong to remain strong and be known and captured as strong, he must guard jealously the existence of the weak, because they serve to complete his being. Thus all missing links are important, and the negation of any put a knife to the capacity for an actor to have a meaningful and creditable existence. The mother is therefore not essential and indispensable while the foetus is inessential and dispensable; they both occupy a complementary chain that must be preserved for the both of them to maintain themselves in existence.

The rights of the mother do not therefore outweigh the rights of the foetus as some feminists proponent of abortion put forth. As members of the same complementary horizon, all (the mother and the foetus) have the same rights and interests which must be preserved. The interests and rights of the foetus must not be thrown away to foster the interests and rights of the mother, because the foetus is the weak. As we have alluded to already, the strong constantly need the weak for self-authentication. Rights are not due to a person because he knows and is

conscious of the rights - there are due to him by virtue of his personhood. A foetus is a person at an early stage of development and thus must be accorded the rights that are due to a person, whether he knows of the existence of these rights or not - the foolish must be preserved for the wise to be authentically defined. The rights of the foolish must not be taken away from them because they are foolish - the foetus right to existence must not be tampered with because it is seemingly oblivious of this right.

Asouzu is of the opinion that any action that does not take into cognizance the intrinsic complementary relationship that exists among missing links boomerangs on the actors. He avers that; "all acts that have the character of the negation of the right of mutual service in complementarity always boomerang" (Asouzu 2007). He avers that within any framework of action and interaction, when any of the actors or units constituting the whole undertakes to hinder the realization of the interests of the offending units, it makes it difficult if not impossible for the offender to realize his own interests. This is the boomerang effect of our actions. Thus,

On account of this ontological boomerang effect, those whose interests remain unattended to, within any framework of action and interaction would always strive to get what they want through other means open to them, and in the process, they are bound to make it difficult, if not impossible, for all stakeholders constituting the whole to operate optimally (Asouzu 2007).

This means that all acts of selfishness and wickedness are almost always reciprocated. This shows how stupid it is to be selfish and wicked, because wickedness to the other is indirectly wickedness to the self. Hurting the other is hurting the self. To deny the other his right and interest is indirectly a denial of the rights and interest of the self. A right action to Ibunyanidanda philosophy is one that does not negate the rights and interest of others, to disrupt

and deny the foetus its interest and rights is indirectly a denial of the interests of the self. This boomerang effects could come in different forms like the pains endured during abortion, the guilt after abortion, to some the loss of wombs and other dangerous harm to their bodies and some even loss their lives in that process.

Undergoing abortion as has been surveyed above therefore, has a possible boomerang effect not just on the mother but also to the future children and even to the society as a whole. This confirms strongly Asouzu idea that every action carries with it a boomerang effect. Anyone who tries to deny the other this right has his actions boomerang on him or her. Attempt to stop the foetus from realizing itself is indirectly an attempt to stop the self from having a meaningful existence. To avoid these negative consequences of abortion, a change of heart is needed and according to Asouzu this is only possible through a noetic propaedeutic pedagogy.

Asouzu recommends the noetic propaedeutic pedagogy as a way of ridding the mind of the inhibiting effects of these constraining mechanisms. This according to him is necessary so as the mind will be made capable of grasping being from the preceding conditions of its dynamic and complementary interrelatedness with all missing links. This he believes has to be so because, "we can hardly enter into any form of meaningful discourse with each other, where the mind remains unchanged" (Asouzu 2007). Thus, without re-educating and re-socializing the mind to see things in terms of complementarity, the problem of abortion and other such problems will persist.

Asouzu believes that the mind became infected with bifurcating, polarizing and hegemonic tendencies by socialization and education after the manner of Aristotle and must be reeducated and re-socialized to clear it from this inherited claws. This re-education and re-socialization comes from the mind itself and is a conscious and positive attempt to rid itself of

bifurcating tendencies. These positive and conscious efforts at education of the mind according to Asouzu will at a point lead to existential conversion, which is a point where the mind no longer sees realities in the usual divisive manner but in keeping with the dictates of the transcendent categories of unity of consciousness which are "fragmentation (relativity), unity, totality, universality, comprehensiveness, wholeness and future reference (Asouzu 2007). At this point of existential conversion the mind ceases to relate to the world in absolute fragments and polarization, it rather relate to it in a framework of comprehensiveness and universality. When this is the case, the mind ceases to see being in a limited mindset but with a global or totalising mindset, which is the prerequisite for the attainment of certainty.

At this point of existential conversion, all stakeholders will stop to see the foetus as a dispensable part of reality whose existence could be terminated at will. The life of the foetus will cease to be sacrifice for the sake of the mother or father. Rather the rights and interests of the foetus will be held and sustained as an inevitable part of the complementary whole. At this point the inevitability of the ontological boomerang effect will continually strike the mind and thereby guiding its actions. The arguments, theories and ideas surrounding abortion will begin to assume that complementary character necessary for them to sail through the truth and authenticity criterion test.

CONCLUSION

This work concludes that abortion carries a boomerang effect. This conforms to Asouzu's thesis that any action that does not recognize the complementary relationship existing in reality boomerang. In chapter five we enumerated boomerang effects of abortion that included physical, emotional, psychological and even spiritual to those who believe in spirits. These effects are not just to the mother but also to the future children of the woman, and also to the society.

The Noetic Propaedeutic Pedagogy is the way to end the abuses of the foetuses. To end the boomerang effects that accompany abortion, this work advises a conscious effort to rid the mind of the bifurcating and hegemonic tendencies. This is necessary so as to help the mind to begin to see reality in a comprehensive, complementary and future referential dimension. It is the belief of this work that, if the pedagogy is accomplished, abortions will cease to be committed and arguments for it will be reduced if not ended.

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