



The Professor's Theory:

A DEBATE ON VACCINES





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The Professor's Theory: A debate on vaccines

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(The Professor's class is in progress)

Professor: God called a meeting in heaven where...

Student: Uhm... 'Heaven', sir?

Professor: Yes. It refers to the metaphysical realm: not seen, only felt or experienced.

Student: Hmm. Analyzing critically, if it were real, there should be some sort of exploration by which we can deduce its existence. Even the molecular world can be seen by using an electron microscope. That is 'scientist realism', sir.

Professor: *(Quite pleased, he grins at her)* Can you see all of the molecular worlds? Can one clearly see oxygen's valence electrons orbiting its shells? Yet you've heard that proposition and believed it.

Student: But the model was tested with experiments that can prove the thesis.

Professor: Well, that's a shame because I'll have to kill you to experiment.

(He laughs, seeing the shock on her face, and the rest of the class follows suit.)

Professor: Science studies the natural world through observation, description, experimental investigation, and theoretical explanations. However, certain things in the universe at large cannot be subject to experimental determination. Hegel best explains it as "an unfolding process of thought." Over time, you come to see it, and if it's a microscope that aids the eye in science's field, faith forms the eye of perceiving anything spiritual.

(He resumes as they were before, contrasting Henotheism with the idea of two gods in good and evil ruling the world. The class soon ends with him returning

to his office afterwards. Another student soon walks in. The Professor had just read through his mail, where he received disturbing news of how his son, who had been away at a German university for four years now, had gotten severely sick requiring hospital admission, and he looked quite worried.)

Chris: Is anything the matter, sir? I was hoping to see you.

Professor: *(sets his face straight)* Oh, Chris! There's nothing.

Chris: *(speaks assuredly yet with some concern in his tone)* That's not true, sir. Telling from the grimace on your face just prior, you are feigning a smile— obvious from the lack of the 'Duchenne marker' at the sides of your eyes. So, there must be something, Professor.

Professor: *(sighs)* Oh, Chris. You've always been a smart kid. Very meticulous! It is about my son in Baden-Württemberg. They say he's fallen sick, and the symptoms are consistent with COVID-19.

Chris: Are you serious? Sorry about that, sir. I thought there were no more cases on that side of the country, considering also the level of vaccine distribution in the state.

Professor: *(sighs)* Well, not everyone supports the idea of taking vaccines.

Chris: Sir? You mean some people can pretend not to see the advantage in protecting themselves from such a deadly virus?

Professor: Be mindful of your tone now, young man. There are standing in this room, experienced people who hold that belief.

(Chris turns around to see if anyone has sneakily joined the conversation. Nope, just him and his professor.)

Chris: Uhm, sir, by that, you mean... you?

(Turns back to meet a half-smile)

Professor: Well, you see, Chris, there are strong concerns as to where vaccines like this put us in the following decades from here, the changes they may procure to our natural biological makeup, and whether, truly, these vaccines are not mechanically connived means of eliciting power play and political control.

Chris: *(stares bewilderedly)* How may that be, sir?

Professor: At times, it can be said of some pharmaceutical companies that they see vaccine production, regardless of their efficacy, as a means of accruing gains for themselves. It is even made easier when they can have the support of the government health sector.

Chris: But, sir, aren't those just conspiracies? I remember hearing about the virus being taken advantage of to reduce the world's population through vaccination. You can't possibly neglect the benefits because of that!

Professor: I'll have you know from way back in the 1900s, when the diphtheria vaccine was released, it caused disabilities in the learning capacities of children, and there have been more. Go and read about Duogynon and all it caused, alongside Thalidomide, particularly in West Germany. Pharmaceutical companies are more concerned about themselves than they claim about us.

Chris: That is one way to look at it, but what about how certain areas have been declared disease-free because of vaccination?

Professor: Diseases might be well prevented if people upheld the standards of sanitation and hygiene, and watched what they ate. Even with that, it is by the hands of divinity we are kept from the evils of this world. You'll see a lot of diseases came from the cravings of people for wild meat, of which if you've read the Torah, in Leviticus, many are unclean. How clearer can it be stated? Not to talk of the abominable things people do with animals and themselves.

Chris: Well sir, that's still a narrow view of it all. I have respectfully followed you through, but if you'll permit my asking, where is the mind located, professor?

Professor: Chris, you know there are theories and many sub-theories. I stay on Descartes' side though—

stating it exists on its own, apart from the body.

Chris: Right, sir. However, where would that leave Parmenides? In the very subject of the mind, philosophy has its debates, both contrasting at different points of reason. The theory you choose to go with, agrees with the voice in religion itself. Whereas, there are other theories with other voices.

Professor: Where are you going with this, young man?

Chris: I'm trying to say that in every voice of reason, there is something to fault. The chaos exists in that our curiosity steers us to think, and you're now being critical of something good because of what you've believed. Your idea of not vaccinating is not accommodating for the fact that they were brought in because of the very existence of diseases. So no matter what view, you must agree that the greater problem is not the vaccine but the diseases. Who do we then blame for outbreaks of newly emerging or re-emerging diseases?

Professor: *(adjusting his glasses)* Hmm, good logic.

Chris: What's more? If we had the vaccines for every disease outbreak beforehand, there would've been no pandemics at all, and so if medical fields or political warlords seek population control, they would rather create disease-causing drugs not disease-curing drugs.

Professor: You're leaving out the adverse effects some of these drugs have.

Chris: But, sir, that's the point! Life, as it is, is set up so we die. The very water we drink causes toxicity when in excess. The focus, I think, should be on how vaccines can be well-tested so that detailed information can be shared with the public on what they may cause and the exact things to be wary of. As to the religious theme you raised, sir. What happens when a clean animal eats the unclean one, and we go ahead to eat the animals that were supposedly clean? Wouldn't diseases still gain entry to us?

(This was a turning point in all their conversations. It was always Chris listening while the Professor explored, this time, it was the Professor listening to him thoughtfully.)

Chris: Sir, you explained, that we are excused from many evils in this world by the hands of divinity. I believe. We all have materials embedded in us that help us deal with certain diseases better than others. It's the basis of genetics! More so, what if the

making of the divine was such that we deal better with conditions as a result of some sort of biological change? The first man would probably not live as long in this age, just as a newborn wouldn't live more than a few days if their 'biological makeup' wasn't changed. The immune system has an adaptive part to it, so maybe we're indeed meant to change over time. At least, even Darwin gave us something similar in...

(A phone rings)

Chris: Sorry, sir, the class coordinator calls for me. I would have to see you about why I came later.

There, the Professor sat, with Chris' well-laid arguments. After years of being separated from science in his faith and philosophy, here was his student who seemed to have married them all. He now stood at a precipice, struggling between conviction and the rude contradiction before him in the form of that dreadful e-mail and one convincing argument. Had his convictions led to the seemingly imminent death of his son? Was he about to lose the child he brought up because of his critical mind and religion whereas science's wonder could've saved him?

Though the unthinkable was yet to occur regarding his beloved, the Professor couldn't help but feel he had danced around an edge for too long and had finally taken his child with him for the fall.