### 1

Trigger warning for mentions of antiqueer violence

#### Politics and society centers around the image of the child this is a reinvestment into a reproductive future inaccessible to the queer body. Thus, queer identities are pushed outside of politics into an ontological deviancy in which we always are framed against society and the future they hope to create

#### Baedan 12 “Not for the children” <https://theanarchistlibrary.org/library/baedan-baedan#toc3>

Edelman’s critique of politics begins with the figure of the Child. All political positions, he argues, represent themselves as doing what is best for the children. Politicians, whatever their parties or leanings, universally frame their debates around the question of what policies are best for the children, who keeps the Child safest, or what type of world we want to be building for our children. The centrality of the Child in the field of the political is not limited to electoral politics or political parties. Nationalist groups organize themselves around a necessity to preserve a future for their children, while anarchist and communist revolutionaries concern themselves with revolutionary organizing meant to create a better world for future generations. Politicians concern themselves with different children depending on their varying from ideologies, but the Child stays constant as a universal Möbius strip, inverting itself and flipping so as to be the unquestioned and untouchable universal value of all politics. Politics, however supposedly radical, is simply the universal movement of submission to the ideal of the future—to preserve, maintain and upgrade the structures of society and to proliferate them through time all for the sake of the children. The Child must always name the horizon and the beneficiary of every political project. It is for this reason that Edelman contends that queerness finds itself missing from all political discourse: For the liberal’s view of society, which seems to accord the queer a place, endorses no more than the conservative right’s the queerness of resistance to futurism and thus the queerness of the queer. While the right wing imagines the elimination of queers (or of the need to confront their existence), the left would eliminate queerness by shining the cool light of reason upon it, hoping thereby to expose it as merely a mode of sexual expression free of the all-pervasive coloring, the determining fantasy formation, by means of which it can seem to portend, and not for the right alone, the undoing of the social order and its cynosure, the Child. Queerness thus comes to mean nothing for both: for the right wing, the nothingness always at war with the positivity of civil society; for the left, nothing more than a sexual practice in need of demystification. The Child, of course, has very little to do with real children. Like all people, children are enslaved under the political order of the state and capital, expected to bear the burden of being the innocent beneficiaries of political initiatives. No, rather the Child is the fantastic symbol for the eternal proliferation of class society. The Child represents the succession of generations and the continuation of this society beyond the lifespans of its living members. All politics, being concerned primarily with the Child, then reveal themselves to be only ever a process by which to manage and secure the continued existence of society. As enemies of society, we are also enemies of politics. To quote Edelman: The fantasy subtending the image of the child invariably shapes the logic within which the political itself must be thought. That logic compels us, to the extent that we would register as politically responsible, to submit to the framing of political debate—and, indeed of the political field—as defined by the terms of what this book describes as reproductive futurism: terms that impose an ideological limit on political discourse as such, preserving in the process the absolute privilege of heteronormativity by rendering unthinkable, by casting outside the political domain, the possibility of a queer resistance to this organizing principle of communal relations. If the varying discourses of politics are only ever about the Child (as society’s future), queerness must be anti-political because it marks a fundamental interruption of the societal norms and apparatuses that exist to mandate the reproduction the Child. Yes, queer sex can be non-reproductive sex, but we cannot define queerness through such overly-simple and naturalistic logics. Queerness, beyond being the negation of the heteronormative family matrix, must also be practiced as a willful refusal of the political imperative to reproduce class society. In a world where all social relations are enchanted by our obligation to the Child as the future of the social order, we must break those communal relations and break the stranglehold of politics over our daily lives. Queerness must be an outside to politics, an antagonism against the political, or it isn’t queer at all. By Edelman’s account: Queerness names the side of those “not fighting for the children.” The side outside the consensus by which all politics confirms the absolute value of reproductive futurism. The ups and downs of political fortune may measure the social order’s pulse, but queerness, by contrast figures outside and beyond its political symptoms, the place of the social order’s death drive: a place, to be sure, of abjection expressed in the stigma, sometimes fatal that follows from reading that figure literally

#### Their rhetoric of access to medicine begs the question of who that medicine is for. Medicine is made for the “typical patient” It doesn’t matter if they make medicine less expensive because the medicine wasn’t made for us. Turns case because they only exacerbate health disparities through a rouse of solvency around access to medicine as they continue to overlook and ignore the queer patient.

#### Macfife 19 THE NOT-SO-TYPICAL PATIENT: GYNECOLOGICAL TEACHING ASSOCIATES AND THE STRUGGLE TO QUEER MEDICINE A Thesis submitted to the faculty of San Francisco State University In partial fulfillment of the requirements for the Degree Master of Arts In Sexuality Studies by Bex MacFife San Francisco, California May 2019

In medical education, students encounter lessons that anticipate the patients they should expect to meet over the course of their careers. Without explicit description of that patient or the normative assumptions guiding visions of ordinary people’s medical concerns, students readily rely on a default cultural imaginary of a “typical” patient, “average” person, and “normal” concerns. As Danielle describes in the epigraph above, the imagined “typical patient” easily comes to embody dominant understandings of “good sexuality” (Rubin, 1984). A heteronormative model easily prevails—one that extends beyond sexual preference to include sexual practice, gender identity, gender expression, gender roles, relationship style, size, ability, class, and race (Warner, 1991). This hegemonic cultural imaginary of a typical patient excludes many bodies, identities, and health behaviors, and these “othered” people come to seem irrelevant to medicine. Medical providers are unprepared to receive and care for stigmatized patients; health disparities are left unchallenged, if not exacerbated (Robertson, 2017). In the following pages, I explore how some Gynecological Teaching Associates (GTAs) try to interrupt understandings of this default heteronormative “typical” patient. GTAs are educators who teach pelvic and breast exams within healthcare schools by acting as both instructors and models (Kretzshmar, 1978). After addressing interpersonal aspects of the exam and patient interview and walking through the technical steps involved in an exam and interview, GTAs undress and invite students to practice those lessons on the GTAs’ bodies and with the GTAs’ guidance. Sessions are usually small, with three to five students per GTA, and last between two and four hours to allow for individualized feedback. GTAs have an unusual role in medical education: they are not themselves medical providers or faculty, and their expertise comes from embodied knowledge of their own anatomy and trainings by more experienced GTAs (Underman, 2011). Their dual role as educators and as exam recipients afford them a special position in medical pedagogy and special opportunities to discuss sensitive topics that may not otherwise be addressed. My focus is educators working with the GTA organization, The Applied Practice Collective1. Driven by their own queer experiences in conventional health care, Applied Practice educators incorporate left-out populations by including examples of othered behaviors, identities, and bodies in their interactions with healthcare students. Applied Practice GTAs advocate for excluded populations, including lesbian, gay, bisexual, and transgender people, gender non-conforming (GNC) and non-binary people, sex workers, non-monogamous, kink-practicing, houseless, disabled, people of color, and post-menopausal people. GTAs’ challenge to the categories and assumptions that pervade systems of medical education constitute a form of social change activism and an effort to queer medicine. Though gender and sexual identities are central to Applied Practice’s work, “queer” functions as more than an identity category in GTA work. “Queer” is also a verb in this context—a theoretical opposition to categories at large and a political orientation as much as a sexual one (Cohen, 1997). Expanding the category of typical gynecological patient—and of “woman” in general—allows space for more fluidity and movement in sexuality and gender. Queer, trans, and GNC patients may more obviously be relevant to a gynecology-specific training, but overlooked patients who could benefit from a queer re-examination of inclusivity in medicine extend beyond LBTQ+ acronyms to include other marginalized patients. As Cathy Cohen explains, “in addition to highlighting the instability of sexual categories and sexual subjects, queer activists also directly challenge the multiple practices and vehicles of power which render them invisible and at risk” (1997, p. 439). GTAs resist the power of the medical institution and its history of categorizing and marginalizing people like them. And, as I will demonstrate, they also concede some of their queemess to do so. To queer medicine is to address real-life health disparities. Mounting evidence indicates that queer people face stigma in healthcare settings, resulting in stress, distrust of medicine, and poor health outcomes (Daniel and Butkus, 2015; Graham et al., 2011; Lambda Legal, 2010; U.S. Department of Health and Human Services, 2012). The 2011 National Transgender Discrimination Survey found that trans and gender non-conforming people postpone or avoid medical care due to discrimination, with 28% of respondents indicating that they delay care, 19% reporting having been denied care, and 50% of respondents stating that they have had to teach their providers about their own healthcare needs (Grant et al., 2011). Hanssmann, Morrison, and Russian found that increasing provider awareness and education around trans and GNC etiquette and needs is instrumental to addressing issues specific to those demographics (2008). Women who have sex with women also receive unequal treatment in medicine. For example, the erroneous assumption that lesbian sex does not carry STI risk leads to lower testing rates (Bauer and Welles, 2001). Severa1 professional associations have put forth reports about these LGBTQ+ health inequalities and guidelines for addressing them. Medical education is a site for the reproduction of social inequalities. In an ethnographic study of allopathic (MD) medical schools, Marie Murphy found that heteronormativity, or the default presumption of heterosexuality and normative behavior, is pervasive: sexual minorities are largely absent in the limited sex education that medical students receive (2016). Juno Obedin-Malever and colleagues found that one third of medical schools include no clinical training for addressing lesbian, gay, or bisexual health needs and that overall, sexual minorities are addressed for a median of five hours over an MD’s education (2011). With mixed results, LGBT-specific education often takes the form of cultural competency trainings, following a model originally designed to combat racial and ethnic health disparities (Betancourt, 2006). Trans-specific competency trainings can provide opportunities for trans-spectrum individuals to advocate for themselves and their communities; however, they may unintentionally tokenize marginalized people or give the attending medical providers the impression that they leave the trainings with an understanding of the entirety of trans experiences—experiences that are in fact diverse (Hanssmann, Morrison, and Russian, 2008).

#### Queer violence is constantly erased. Every moment that passes more lives are being purged from our history by heterosexual rejections of the notion of queer violence. Thus, the role of the ballot is to vote for the debater who best combats structures of queer erasure

Stanley 11 Eric Stanley (assistant professor in the Department of Gender and Sexuality Studies at the University of California, Riverside) “Near Life, Queer Death Overkill and Ontological Capture” *Duke University Press Vol 29 No 2* Summer 2011 p. 7 <https://queerhistory.files.wordpress.com/2011/06/near-life-queer-death-eric-stanley.pdf> DOA: 8.30.17 BAO

Where statistics fail, scars rise to tell other histories. From the phenomenological vault of growing up different, to the flickers of brutal details, one would not have to dig deep to uncover a corpse. Yet even with the horrific details, antiqueer violence is written as an outlaw practice, a random event, and an unexpected tragedy. Dominant culture’s necessity to disappear the enormity of antiqueer violence seems unsurprising. Yet I suggest that mainstream LGBT discourse also works in de-politicized collusion with the erasure of a structural recognition. Through this privatization the enormity of antiqueer violence is vanished. Thinking violence as individual acts versus epistemic force works to support the normative and normalizing structuring of public pain. In other words, privatizing antiqueer violence is one of the ways in which the national body and its trauma are heterosexualized, or in which the relegation of antiqueer violence, not unlike violence against women, racist violence, violence against animals (none of which are mutually exclusive), casts the national stage of violence and its ways of mourning as always human, masculinist, able-bodied, white, gender-conforming, and hetero- sexual. For national violence to have value it must be produced through the tangled exclusion of bodies whose death is valueless. To this end, as mainstream LGBT groups clambe for dominant power through attachment of a teleological narrative of progress, they too reproduce the argument that antiqueer violence is something out of the ordinary.

#### The Alt is the Death Drive – Every society produces its own collapse: The death drive is an unintelligible recognition of the inability of society to contain the fluidity of queerness.

#### Baedan 12:

<https://theanarchistlibrary.org/library/baedan-baedan#toc7> *baedan.* Journal of queer nihilism issue one. Accessed 11/04/18. AQ.

In *No Future,* Edelman appropriates and privileges a particular psychoanalytic concept: the death drive. In elaborating the relationship of “queer theory and the death drive” (the subtitle of *No Future*), he deploys the concept in order to name a force that isn’t specifically tied to queer identity. He argues that the death drive is a constant eruption of disorder from within the symbolic order itself. It is an unnameable and inarticulable tendency for any society to produce the contradictions and forces which can tear that society apart. To avoid getting trapped in Lacanian ideology, we should quickly depart from a purely psychoanalytic framework for understanding this drive. Marxism, to imagine it another way, assures us that a fundamental crisis within the capitalist mode of production guarantees that it will produce its own negation from within itself. Messianic traditions, likewise, hold fast to a faith that the messiah must emerge in the course of daily life to overthrow the horror of history. The most romantic elaborations of anarchism describe the inevitability that individuals will revolt against the banality and alienation of modern life. Cybernetic government operates on the understanding that the illusions of social peace contain a complex and unpredictable series of risks, catastrophes, contagions, events and upheavals to be managed. Each of these contains a kernel of truth, if perhaps in spite of their ideologies. The death drive names that permanent and irreducible element which has and will always produce revolt. *Species being, queerness, chaos, willful revolt, the commune, rupture, the Idea, the wild, oppositional defiance disorder*—we can give innumerable names to what escapes our ability to describe it. Each of these attempts to term the erratic negation intrinsic to society. Each comes close to theorizing the universal tendency that any civilization will produce its own undoing. Explosions of urban rioting, the prevalence of methods of piracy and expropriation, the hatred of work, gender dysphoria, the inexplicable rise in violent attacks against police officers, self-immolation, non-reproductive sexual practices, irrational sabotage, nihilistic hacker culture, lawless encampments which exist simply for themselves—the death drive is evidenced in each moment that exceeds the social order and begins to rip at its fabric. The symbolic deployment of queerness by the social order is always an attempt to identify the negativity of the death drive, to lock this chaotic potential up in the confines of this or that subjectivity. Foucault’s work is foundational to queer theory in part because of his argument that power must create and then classify antagonistic subjectivities so as to then annihilate any subversive potential within a social body. Homosexuals, gangsters, criminals, immigrants, welfare mothers, transsexuals, women, youth, terrorists, the black bloc, communists, extremists: power is always constructing and defining these antagonistic subjects which must be managed. When the smoke clears after a riot, the state and media apparatuses universally begin to locate such events within the logic of identity, freezing the fluidity of revolt into a handful of subject positions to be imprisoned, or, more sinisterly, *organized.* Progressivism, with its drive toward inclusion and assimilation, stakes its hope on the social viability of these subjects, on their ability to participate in the daily reproduction of society. In doing so, the ideology of progress functions to trap subversive potential within a particular subject, and then to solicit that subject’s self-repudiation of the danger which they’ve been constructed to represent. This move for social peace fails to eliminate the drive, because despite a whole range of determinisms, there is no subject which can solely and perfectly contain the potential for revolt. The simultaneous attempt at justice must also fail, because the integration of each successive subject position into normative relations necessitates the construction of the next Other to be disciplined or destroyed. Rather than a progressive project which aims to steadily eradicate an emergent chaos over time, our project, located at the threshold of Edelman’s work, bases itself upon the persistent negativity of the death drive. We choose not to establish a place for queers, thereby shifting the structural position of queerness to some other population. We identify with the negativity of the drive, and thereby perform a disidentification away from any identity to be represented or which can beg for rights. Following Edelman further: To figure the undoing of civil society, the death drive of the dominant order, is neither to be nor to become that drive; such a being is not the point. Rather, acceding to that figural position means recognizing and refusing the consequences of grounding reality in denial of that drive. As the death drive dissolves those congealments of identity that permit us to know and survive as ourselves, so the queer must insist on disturbing, on queering, social organization as such—on disturbing, and therefore on queering ourselves and our investment in such organization. For queerness can never define an identity; it can only ever disturb one. And so, when I argue, as I aim to do here, that the burden of queerness is to be located less in the assertion of an oppositional political identity than in opposition to politics as the governing fantasy of realizing identities, I am proposing no platform or position from which queer sexuality or any queer subject might finally and truly become itself, as if it could somehow manage thereby to achieve an essential queerness. I am suggesting instead that the efficacy of queerness, its real strategic value, lies in its resistance to a symbolic reality that only ever invests us as subjects insofar as we invest ourselves in it, clinging to its governing fictions, its persistent sublimations, as reality itself. This negative queerness severs us from any simple understanding of ourselves. More so, it severs us from any formulaic or easily-represented notions of what we need, what we desire, or what is to be done. Our queerness does not imagine a coherent self, and thus cannot agitate for any selves to find their place within civilization. The only queerness that queer sexuality could ever hope to achieve would exist in a total refusal of attempts at the symbolic integration of our sexuality into governing and market structures. This refusal of representation forecloses on any hope that we ever have in identity politics or positive identity projects. We decline the progressive faith in the ability for our bodies to be figured into the symbolic order. We decline the liberal assurance that everything will turn out right, if we just have faith

### 2

#### Interpretation: “medicines” is a generic bare plural. The aff may not defend that member nations of the World Trade Organization ought to reduce intellectual property protections for a medicine or subset of medicines.

**Leslie and Lerner 16** [Sarah-Jane Leslie (Ph.D., Princeton, 2007) is the dean of the Graduate School and Class of 1943 Professor of Philosophy. She has previously served as the vice dean for faculty development in the Office of the Dean of the Faculty, director of the Program in Linguistics, and founding director of the Program in Cognitive Science at Princeton University. She is also affiliated faculty in the Department of Psychology, the University Center for Human Values, the Program in Gender and Sexuality Studies, and the Kahneman-Treisman Center for Behavioral Science and Public Policy], and Adam Lerner, Ph.D, Postgraduate Research Associate in the Department of Philosophy at Princeton University, 4-24-2016, accessed 9-4-2021, "Generic Generalizations (Stanford Encyclopedia of Philosophy)," <https://plato.stanford.edu/entries/generics/>] HWIC

There are some tests that are helpful in distinguishing these two readings. For example, the existential interpretation is upward entailing, meaning that the statement will always remain true if we replace the subject term with a more inclusive term. Consider our examples above. In ([1b](https://plato.stanford.edu/entries/generics/#ex1b)), we can replace “tiger” with “animal” salva veritate, but in ([1a](https://plato.stanford.edu/entries/generics/#ex1a)) we cannot. If “tigers are on the lawn” is true, then “animals are on the lawn” must be true. However, “tigers are striped” is true, yet “animals are striped” is false. ([1a](https://plato.stanford.edu/entries/generics/#ex1a)) does not entail that animals are striped, but ([1b](https://plato.stanford.edu/entries/generics/#ex1b)) entails that animals are on the front lawn (Lawler 1973; Laca 1990; Krifka et al. 1995).

Another test concerns whether we can insert an adverb of quantification with minimal change of meaning (Krifka et al. 1995). For example, inserting “usually” in the sentences in ([1a](https://plato.stanford.edu/entries/generics/#ex1a)) (e.g., “tigers are usually striped”) produces only a small change in meaning, while inserting “usually” in ([1b](https://plato.stanford.edu/entries/generics/#ex1b)) dramatically alters the meaning of the sentence (e.g., “tigers are usually on the front lawn”). (For generics such as “mosquitoes carry malaria”, the adverb “sometimes” is perhaps better used than “usually” to mark off the generic reading.)

#### And it applies to this topic because medicines fail the upward entailment test, because the WTO ought to reduce intellectual property protections for medicines. Is different from the more general statement WTO ought to reduce intellectual property protections for healthcare.

#### And it fails the adverb quantification test because the WTO ought to reduce intellectual property protections for some medicines has little to no impact on the meaning of the sentence thus, medicines are generic and not existential

#### Violation: They spec Covid waivers

#### Standards

#### Limits: they explode limits on the topic theirs an infinite number of different medicines as well as versions of those medicines they could spec insulin, but they could also spec fast acting insulin, or intermediate acting insulin or even smaller variations in those variations like pre-mixed fast acting insulin. that explodes neg prep burden, and allows them to pick affs that have 0 neg ground. Links to fairness because allows for unbeatable affs and equal prep-burden is needed to guarantee reciprocal access to the ballot

#### And limits o/w any other standard because without adequate limits debate become a race to the bottom as affs find the most obscure medicine with 0 topic ground meaning it’s a internal link to clash, ground, topic edu, and any other standard.

#### TVA – just read your aff as an advantage to a full res AC and PICs don’t solve – potential neg abuse doesn’t justify a norm that literally forces the neg not to engage.

#### Fairness is a voter cross apply from their UV

#### DTD — deters future abuse because they lose the round for it

#### Competing Interps -- Good enough isn’t good— reasonability leads to race to the bottom as teams try and be barely reasonable

#### No RVIs

#### 1] Illogical—they don’t get to win for proving they’ve been fair

#### 2] T is reactionary to them being abusive first so they shouldn’t win for meeting their preround burden

### 3

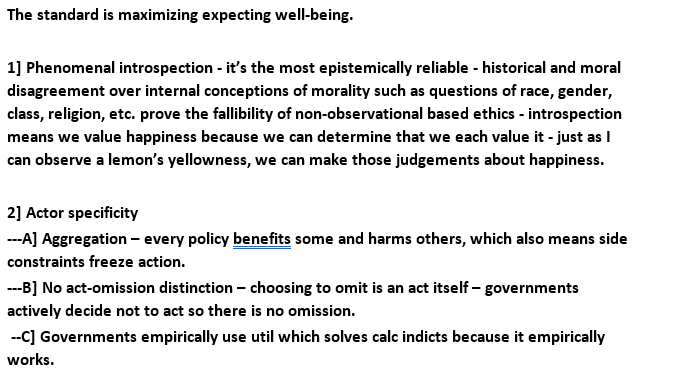
#### Interp – debaters cannot lie about disclosure

#### Vio – they changed their framing cards and method cards disclosure of full case is key

#### Makes aff a moving target-

#### Cross apply pardigms from voters

#### Screen shot of FW supercharges abuse because they don’t admit in CX to change it



### Case

#### UV –

#### Answer queer pess blocks

#### 1ar theory doesn’t come first because allows them to just uplayer any issue with friv in the 1ar theory

#### Grant us new 2nr responses on the other issues because they haven’t been implicated yet

#### On speccing medicine good

#### We grant you policy spec ground because you can still read state spec plans and limits turns ground cuz I don’t have any

#### We don’t justify shifty advocacy’s because if they shift to a different medicine, they break the interp

#### Our generics just don’t link like how is it possible to link a DA about orphan drugs to a plan that doesn’t change anything about them?

#### Util –

#### 1] util cant account for overkill they see pain and pleasure as statistic points as dots that go out when someone dies but queer violence goes beyond that it’s the active killing of the idea of queerness

#### 2] value to life comes first it doesn’t matter if people die if their life isn’t worth living in the first place empirics prove transgender and other queer folk have some of the highest suicide rates because queer violence destroys value to life means we are a pre-req to their FW

#### 3] do not let them weigh case because the K is a question of weather or not the aff was anti queer and if they are then they should lose on the spot no matter how “important” there extinction impacts are and

#### A2 Actor spec – they say actor spec we say forget your actor the state excludes queerness and when it doesn’t its providing minute reform to calm us down

#### Extinction first - this is a independent link it literally is the definition of reproductive futurism because they say their FW comes first because of the death of future generations of the child the entire K is a reason this logic is bad and impact turn existential threats they force straight people to come to terms with the reality that queer folk face all the time of constant extinction through queer over kill

#### Econ -

#### A vaccine waiver greenlights counterfeit medicine – independently turns Case.

Conrad 5-18 John Conrad 5-18-2021 "Waiving intellectual property rights is not in the best interests of patients" <https://archive.is/vsNXv#selection-5353.0-5364.0> (president and CEO of the Illinois Biotechnology Innovation Organization in Chicago.)//Elmer

The Biden's administration's support for India and South Africa's proposal before the World Trade Organization to temporarily waive anti-COVID vaccine patents to boost its supply will fuel the **development of counterfeit vaccines and weaken the already strained global supply chain**. The proposal will not increase the effective number of COVID-19 vaccines in India and other countries. The manufacturing standards to produce COVID-19 vaccines are **exceptionally complicated**; it is unlike any other manufacturing process. To ensure patient safety and efficacy, only manufacturers with the **proper facilities and training should produce the vaccine, and they are**. Allowing a temporary waiver that permits compulsory licensing to allow a manufacturer to export counterfeit vaccines will **cause confusion and endanger public health**. For example, between 60,000 and 80,000 children in Niger with fatal falciparum malaria were treated with a counterfeit vaccine containing incorrect active pharmaceutical ingredients, resulting in more than **100 fatal infections.** Beyond the patients impacted, counterfeit drugs erode public confidence in health care systems and the pharmaceutical industry. Vaccine hesitancy is a rampant threat that feeds off of the distribution of misinformation. Allowing the production of vaccines from improper manufacturing facilities further opens the door for antivaccine hacks to stoke the fear fueling **vaccine hesitance**.

#### Covid mutates too fast South Africa and UK variants prove

David **Ho 3/8** [David Ho, (David Da-i Ho is a Taiwanese-American AIDS researcher, physician, and virologist who has made a number of scientific contributions to the understanding and treatment of HIV infection.)]. "New Study of Coronavirus Variants Predicts Virus Evolving to Escape Current Vaccines, Treatments." Columbia University Irving Medical Center, 3-8-2021, Accessed 8-5-2021. https://www.cuimc.columbia.edu/news/new-study-coronavirus-variants-predicts-virus-evolving-escape-current-vaccines-treatments // duongie

A new study of the U.K. and South Africa variants of SARS-CoV-2 predicts that current vaccines and certain monoclonal antibodies may be less effective at neutralizing these variants and that the new variants raise the specter that reinfections could be more likely. The study was published in Nature(link is external and opens in a new window) on March 8, 2021. A preprint of the study was first posted to BioRxiv(link is external and opens in a new window) on January 26, 2021. The study’s predictions are now being borne out with the first reported results of the Novavax vaccine, says the study's lead author David Ho, MD. The company reported(link is external and opens in a new window) on Jan. 28 that the vaccine was nearly 90% effective in the company’s U.K. trial, but only 49.4% effective in its South Africa trial, where most cases of COVID-19 are caused by the B.1.351 variant. "Our study and the new clinical trial data show that the virus is traveling in a direction that is causing it to escape from our current vaccines and therapies that are directed against the viral spike,” says Ho, the director of the Aaron Diamond AIDS Research Center and the Clyde’56 and Helen Wu Professor of Medicine at Columbia University Vagelos College of Physicians and Surgeons. “If the rampant spread of the virus continues and more critical mutations accumulate, then we may be condemned to chasing after the evolving SARS-CoV-2 continually, as we have long done for influenza virus,” Ho says. “Such considerations require that we stop virus transmission as quickly as is feasible, by redoubling our mitigation measures and by expediting vaccine rollout.” After vaccination, the immune system responds and makes antibodies that can neutralize the virus. Ho and his team found that antibodies in blood samples taken from people inoculated with the Moderna or Pfizer vaccine were less effective at neutralizing the two variants,

#### Pandemics –

#### They cant solve plan specs COVID waivers but that doesn’t guarantee that waivers will be devolped for future pandemics that aren’t COVID it will still have to go through the same red tape as COVID waivers have meaning the time frame is way to long to prevent extinction