

# AIDS as a Globalizing Panic

John O'Neill

In the present context of HIV/AIDS knowledge, marked as it is by the absence of a vaccine discovery, it falls to the social and health sciences broadly conceived to devise institutional responses to AIDS that will contain both the illness and our social responses to it. Here, of course, 'containment' is sought on two levels and it may be that a considerable fiction is involved in hoping that the HIV virus is, so to speak, *virus sociologicus*. While it is doubtful that the virus can learn sociology, it is certainly true that sociology cannot remain ideologically ignorant of virology. But this in turn means that the social sciences in general are obliged to rethink themselves before they can be adapted ready-made to the new limitations which HIV/AIDS imposes not only upon our sexual conduct but upon a range of professional behavior where contact with AIDS is involved. This is especially the case since the professionalization of the social sciences, like that of the medical sciences, has proceeded in terms of an ideological demarcation between factual knowledge and moral knowledge that, while honored by hardline scientists of either ilk, is in fact breached by developments in the bio-technological sciences that have reopened the frontier of ethico-legal enquiry. The social sciences no longer have any neutral ground in these matters, and this is particularly the case with those who suffer from AIDS since they oblige us to reconceive our social policies and our moral values regarding trust and community.

Although AIDS is a relatively recent phenomenon, and despite the complexity of the virological and epidemiological dimensions of the HIV virus, it may be said that we have acquired a considerable knowledge of it in the short span of little over five years research (Royal Society of Canada, 1988; Spurgeon, 1988; Fee and Fox, 1988; Altman, 1987; *Daedalus*, 1989; New England Journal of Public Policy, 1988; *The Milbank Quarterly*, 1986; Ornstein, 1989). Indeed, AIDS has moved quickly through a cycle

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*Theory, Culture & Society* (SAGE, London, Newbury Park and New Delhi), Vol. 7 (1990), 329-342

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## **Table of Contents Globalizing Aids**

1. Understanding the eBook Globalizing Aids
  - The Rise of Digital Reading Globalizing Aids
  - Advantages of eBooks Over Traditional Books
2. Identifying Globalizing Aids
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Globalizing Aids
  - User-Friendly Interface
4. Exploring eBook Recommendations from Globalizing Aids
  - Personalized Recommendations
  - Globalizing Aids User Reviews and Ratings
  - Globalizing Aids and Bestseller Lists

5. Accessing Globalizing Aids Free and Paid eBooks
  - Globalizing Aids Public Domain eBooks
  - Globalizing Aids eBook Subscription Services
  - Globalizing Aids Budget-Friendly Options
6. Navigating Globalizing Aids eBook Formats
  - ePub, PDF, MOBI, and More
  - Globalizing Aids Compatibility with Devices
  - Globalizing Aids Enhanced eBook Features
7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Globalizing Aids
  - Highlighting and Note-Taking Globalizing Aids
  - Interactive Elements Globalizing Aids
8. Staying Engaged with Globalizing Aids
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Globalizing Aids
9. Balancing eBooks and Physical Books Globalizing Aids
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Globalizing Aids
10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
11. Cultivating a Reading Routine Globalizing Aids
  - Setting Reading Goals Globalizing Aids
  - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Globalizing Aids
  - Fact-Checking eBook Content of Globalizing Aids
  - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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