

Health, Technology and Society

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Medicine, health care, and the wider social meaning and management of health are undergoing major changes. In part this reflects developments in science and technology, which enable new forms of diagnosis, treatment and delivery of health care. It also reflects changes in the locus of care and the social management of health. Locating technical developments in wider socio-economic and political processes, each book in the series discusses and critiques recent developments in health technologies in specific areas, drawing on a range of analyses provided by the social sciences. Some have a more theoretical focus, some a more applied focus but all draw on recent research by the authors. The series also looks toward the medium term in anticipating the likely configurations of health in advanced industrial society and does so comparatively, through exploring the globalization and internationalization of health.

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Jenny-Ann Brodin Danell
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Complementary and Alternative Medicine

Knowledge Production
and Social Transformation

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Series Editors' Preface

Medicine, healthcare, and the wider social meaning and management of health are undergoing major changes. In part, this reflects developments in science and technology, which enable new forms of diagnosis, treatment, and the delivery of healthcare. It also reflects changes in the locus of care and burden of responsibility for health. Today, genetics, informatics, imaging, and integrative technologies, such as nanotechnology, are redefining our understanding of the body, health, and disease; at the same time, health is no longer simply the domain of conventional medicine, nor the clinic. The 'birth of the clinic' heralded the process through which health and illness became increasingly subject to the surveillance of medicine. Although such surveillance is more complex, sophisticated, and precise as seen in the search for 'predictive medicine', it is also more provisional, uncertain, and risk laden.

At the same time, the social management of health itself is losing its anchorage in collective social relations and shared knowledge and practice, whether at the level of the local community or through state-funded socialised medicine. This individualisation of health is both culturally driven and state sponsored, as the promotion of 'self-care' demonstrates. The very technologies that redefine health are also the means through which this individualisation can occur—through 'e-health', diagnostic tests, and the commodification of restorative tissue, such as stem cells, cloned embryos, and so on.

This series explores these processes within and beyond the conventional domain of 'the clinic' and asks whether they amount to a qualitative shift in the social ordering and value of medicine and health. Locating technical developments in wider socio-economic and political processes, each book discusses and critiques recent developments within health technologies in specific areas, drawing on a range of analyses provided by the social sciences.

The series has already published 20 books that have explored many of these issues, drawing on novel, critical, and deeply informed research undertaken by their authors. In doing so, the books have shown how the boundaries between the three core dimensions that underpin the whole series—health, technology, and society—are changing in fundamental ways.

This new book, with its focus on complementary and alternative medicine (CAM), contributes to furthering understanding of the series' themes in multiple ways. Instead of focusing, as is often the case in this area, on the struggles that CAM practitioners have faced as they seek professional recognition by the traditional biomedical community, contributors to this volume analyse CAM as a set of practices shaped by, and implicated in, epistemic and social transformations. By drawing on approaches from science and technology studies, including actor network theory and theories of boundary work, social worlds, co-production and epistemic cultures, this book calls attention to CAM's contingency, situatedness, materiality, and co-production within various spheres of governance and knowledge production. Contributors examine a variety of complementary and alternative medicines in different countries, ranging from traditional and indigenous medicines to herbal supplements, therapeutic touch, and homeopathy. The theoretical and empirical richness offers fruitful ways of comprehending what CAM is and how and why it is evolving.

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cer, within a 'therapeutic pluralism in motion' (*pluralisme thérapeutique en mouvement*): illness trajectories of patients and the social construction of medical institutions when patients' use of CAM is concerned. In that regard, his work has led to international comparisons between France, Belgium, and Switzerland. More recently, he has been questioning nutrition and eating trajectories of patients with cancer in France, the making of legitimisations of CAM in the United States (with Geoffroy Carpiér) and the social construction of therapeutic fasting and diet in France.

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Cathy Fournier is a PhD student at Dalhousie University and a research fellow at the Wilson Centre in Toronto. Her interests include the integration of indigenous knowledges and practices into biomedical education and healthcare settings. She has worked as a 'complementary and alternative medicine' health practitioner for 27 years in a variety of integrative medicine settings in Canada.

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Pia Vuolanto is a researcher at the Research Centre for Knowledge, Science, Technology, and Innovation Studies at the University of Tampere, Finland. She specialises in science and technology studies. Her work centres on controversies over legitimate knowledge and CAM knowledge production. Her PhD thesis in sociology (2013) examined two controversies over CAM therapies: fasting and therapeutic touch. Her articles have been published in *Minerva*, *Science and Technology Studies* and *Scandinavian Journal of Public Health*.

Fabian Winiger completed a MSc in Medical Anthropology at Oxford University and is a doctoral candidate at the University of Hong Kong. His research, funded by a four-year grant by the Hong Kong Research Grants Council and a Sin Wai-Kin Fellowship at the Institute of Humanities and Sciences, follows the transnational circulation of East Asian techniques of body-cultivation, in particular 'qigong'-practice and its attendant neo-socialist, cultural-nationalist, and alternative medical discourses. Winiger is a visiting assistant in research at the Yale Institute of Cultural Sociology.

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