Studying medical transgressions through policy processes: a methodological discussion

Hansson, Kristofer

*Published in:* [Publication information missing]

2012

**Link to publication**


**General rights**
Copyright and moral rights for the publications made accessible in the public portal are retained by the authors and/or other copyright owners and it is a condition of accessing publications that users recognise and abide by the legal requirements associated with these rights.

- Users may download and print one copy of any publication from the public portal for the purpose of private study or research.
- You may not further distribute the material or use it for any profit-making activity or commercial gain
- You may freely distribute the URL identifying the publication in the public portal

**Take down policy**
If you believe that this document breaches copyright please contact us providing details, and we will remove access to the work immediately and investigate your claim.
Studying medical transgressions through policy processes: a methodological discussion
Kristofer Hansson, PhD
Department of Cultural Studies, Lund University
Mail: Kristofer.Hansson@kultur.lu.se

In today’s modern biomedical research many of our cultural categories as healthy and ill, life and death and what is animal and what is human, are challenged. An example is xenotransplantation: transplantation of cells, tissue and organs from animals to humans. In the 1990s this was a promising new technology were the pig was introduced as a possible donor animal. But the transplants also challenged the category of what we see as human and animal. Modern biomedicine is in this way often seen as both controversial and/or risky. Another example is stem cell, that has been seen as a controversial technology that is challenging our conceptions of when human life starts and what right we humans have to control the beginning of life. In Sweden, as most western countries, these controversies started policy processes in the 1990s and 2000s on how to regulate the research.

In this paper I use xenotransplantation and stem cell as an example for a methodological discussion on how to use policy processes as an empirical field. What are the ethnologists’ approaches in studying policy processes? How can we study how cultural boundaries are changing through policy processes? What medical transgressions are to be found in these policy processes?