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Abstract. In contemporary Western culture, the word "fetus" introduces either a political subject or a literal, medicalized entity. Neither of these frameworks gives sufficient credit to the vast array of literary and oral traditions emerging from religious cultures around the world that see within the fetus a symbol, a metaphor, an imagination. The editors maintain that the fetus has been hijacked by two dominant and powerful modes—the political and the medical—and the potential of ...

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To modern eyes, historical pictures of the foetus can appear almost comical: the foetus does not look the way we know unborn babies look. Instead it has the features and proportions of an adult. Before ultrasound, scans, X-rays and dissection, the foetus in the womb was a hidden and mysterious being.

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On the other hand, the fetus can also symbolically represent profound human needs and emotions, such as the universal experience of vulnerability. The authors note how the advent of the fetal sonogram has transformed how people everywhere imagine the unborn today, giving rise to a narrow range of decidedly literal questions about personhood, gender, and disability.

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Neither of these frameworks does justice to the vast array of religious literature and oral traditions from cultures around the world in which the fetus emerges as a powerful symbol or metaphor. *Imagining the Fetus the Unborn in Myth, Religion, and Culture - Hardcover - Vanessa R Sasson; Jane Marie Law - Oxford University Press*

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Christian literature of the first and second centuries CE contains few references to unborn children; where they are found, however, the unborn become an important rhetorical site for constructing

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relationships between competing religious groups. The Gospel of Matthew's genealogy for the unborn Jesus provides him with a rich and contended heritage that displays his destiny as well as his origin.

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