

The Social Worlds of the Unborn (Palgrave Pivot)

Pages: 163

Publisher: Palgrave Pivot; 2013 edition (June 19, 2013)

Format: pdf, epub

Language: English

[DOWNLOAD FULL EBOOK PDF]

The Social Worlds of the Unborn

Also by Deborah Lupton

MORAL THREATS AND DANGEROUS DESIRES: AIDS in the News Media

THE FIGHT FOR PUBLIC HEALTH: Principles and Practice of Media Advocacy (with Simon Chapman)

THE IMPERATIVE OF HEALTH: Public Health and the Regulated Body

FOOD, THE BODY AND THE SELF

THE NEW PUBLIC HEALTH: Health and Self in the Age of Risk (with Alan Petersen)

TELEVISION, AIDS AND RISK: A Cultural Studies Approach to Health Communication (with John Tulloch)

CONSTRUCTING FATHERHOOD: Discourses and Experiences (with Lesley Barclay)

THE EMOTIONAL SELF: A Sociocultural Exploration

RISK (2nd edition)

RISK AND SOCIOCULTURAL THEORY: New Directions and Perspectives (edited)

RISK AND EVERYDAY LIFE (with John Tulloch)

MEDICINE AS CULTURE: Illness, Disease and the Body (3rd edition)

FAT

THE UNBORN HUMAN (*edited*)

The Social Worlds of the Unborn

Deborah Lupton

University of Sydney, Australia

© Deborah Lupton 2013

All rights reserved. No reproduction, copy or transmission of this publication may be made without written permission.

No portion of this publication may be reproduced, copied or transmitted save with written permission or in accordance with the provisions of the Copyright, Designs and Patents Act 1988, or under the terms of any licence permitting limited copying issued by the Copyright Licensing Agency, Saffron House, 6–10 Kirby Street, London EC1N 8TS.

Any person who does any unauthorized act in relation to this publication may be liable to criminal prosecution and civil claims for damages.

The author has asserted her right to be identified as the author of this work in accordance with the Copyright, Designs and Patents Act 1988.

First published 2013 by

PALGRAVE MACMILLAN

Palgrave Macmillan in the UK is an imprint of Macmillan Publishers Limited, registered in England, company number 785998, of Houndmills, Basingstoke, Hampshire RG21 6XS.

Palgrave Macmillan in the US is a division of St Martin's Press LLC, 175 Fifth Avenue, New York, NY 10010.

Palgrave Macmillan is the global academic imprint of the above companies and has companies and representatives throughout the world.

Palgrave® and Macmillan® are registered trademarks in the United States, the United Kingdom, Europe and other countries

ISBN: 978–1–137–31072–9 EPUB

ISBN: 978–1–137–31072–9 PDF

ISBN: 978–1–137–31071–2 Hardback

This book is printed on paper suitable for recycling and made from fully managed and sustained forest sources. Logging, pulping and manufacturing processes are expected to conform to the environmental regulations of the country of origin.

A catalogue record for this book is available from the British Library.

A catalog record for this book is available from the Library of Congress.

www.palgrave.com/pivot

DOI: 10.1057/9781137310729

For my daughters Phoebe and Miranda

Contents

[Introduction](#)

[1Contingencies of the Unborn](#)

[Personhood, humanness and the unborn](#)

[Histories of the unborn](#)

[The importance of definitions](#)

[Concluding comments](#)

[2Imaging the Unborn](#)

[Obstetric ultrasound: from medical diagnostic tool to "baby pictures"](#)[™]

[Photojournalism and computer visualisations](#)

[The unborn as cultural artefacts](#)

[The politics of unborn imagery](#)

[Concluding comments](#)

[3The Unborn within the Self: Womenâ€™s Experiences of Pregnancy](#)

[Ambiguities of pregnancy: the two-in-one body](#)

[How pregnant women conceptualise the unborn](#)

[The role of imaging technologies in pregnant subjectivity](#)

[Attaching/detaching: the maternal/unborn â€™bondâ€™](#)

[Concluding comments](#)

[4Death, Disposal and the Unborn](#)

[Cultural variants in attitudes towards abortion](#)

[Womenâ€™s experiences of elective abortion](#)

[Decisions about disposal](#)

[Bioscientific research and definitions of the unborn](#)

[Mourning and memorialising unborn death](#)

[Concluding comments](#)

[5The Endangered Unborn](#)

[Risk and the reproductive citizen](#)

[The â€™public pregnancyâ€™: womenâ€™s experiences](#)

[The foetal citizen](#)

[Eugenics and the relative value of the unborn](#)

[Concluding comments](#)

[Final Thoughts](#)

[Glossary of Key Terms](#)

[Web Resources](#)

[Bibliography](#)

[Index](#)

Introduction

Abstract: *Here I provide an overview of the main themes and concerns of the book, noting that it is about the ways in which we conceptualise, visualise and treat human embryos and fetuses across a range of social and historical contexts. The book will address such topics as pregnancy, prenatal testing and obstetric ultrasound, IVF services, news and social media portrayals of the unborn, abortion politics and human embryonic stem cell research. The theoretical orientation of the book is introduced and the notion that the unborn move across and between social worlds is explained. The concept of the 'assemblage' is employed to describe the ways in which the unborn are configured via discourses, practices, material objects and bodies. The contents of the rest of the chapters in the book are briefly reviewed.*

Key words: embryos; fetuses; the unborn; sociocultural analysis; social theory; assemblages

Lupton, Deborah. *The Social Worlds of the Unborn*. Basingstoke: Palgrave Macmillan, 2013. DOI: 10.1057/9781137310729.

Obstetric ultrasound images on t-shirts, advertisements and customised Christmas cards, vintage anatomical drawings and models of pregnant women and fetuses, fetus dolls, baby shower cakes depicting fetuses, pregnancy handbooks, magazines and websites, preserved dead embryos and fetuses, memorial YouTube videos for lost pregnancies, anti-abortion films, coffee table books and documentaries featuring beautiful intra-uterine photographic images, prenatal testing and screening technologies, *in vitro* fertilisation (IVF) treatments and decisions over what to do with the surplus embryos produced via these treatments, debates in parliaments about regulating abortion and human embryonic stem cell research. What do all of these have in common? These images, bodies, discourses, debates, practices, technologies and objects act to configure and give meaning to unborn entities in diverse and dynamic ways.

Human unborn organisms – embryos and fetuses – have become powerful and suggestive figures in contemporary scientific, legal, philosophical and popular arenas. They are entities invested with many different and often contrasting meanings and emotions, all of which are highly contextual and constantly shifting in response to changes in medical science, technologies and popular representations. Before the advent of scientific medicine, the unborn had to be imagined, brought into being in cultural understandings. The origin narratives constructed around embryos and fetuses in various cultures and religions represent a rich heterogeneity of meaning that relied on myth and metaphor to explain the development of the unborn and their character and relationship with the maternal body (Conklin and Morgan 1996, Duden 1993, Law and Sasson 2009). The increasing medicalisation and politicisation of the unborn across a range of cultural and geographical contexts worldwide, in concert with the growing use of visualising technologies to represent their outward appearance, has led to unborn entities being framed in limited ways that are more literal, related to their apparent health, gender, stage of development and so on. In cultures where biomedical understandings of the unborn have dominated, such as western cultures, the meanings associated with embryos and fetuses have become more fixed and concrete, and thus less ambiguous (Law and Sasson 2009).

For such tiny organisms, the unborn bear an enormous ideological, political, moral, ethical and affective weight. Embryos and fetuses have gained increasing visibility in the public domain to the point that they have become fetishised cultural icons and the subject of fervent contestation over their meanings and ontologies. Part of this process has been the infantilising of the unborn, which has reached into the earliest stage of embryonic development so that even new clusters of cells are now frequently referred to as 'babies'. These developments have significant implications for the ways in which legislation is created and enforced in relation to pregnant women and their unborn and the relative rights and responsibilities that are accorded to women in relation to the unborn. Current discourses on pregnancy represent the pregnant woman as custodian of her precious and vulnerable 'baby' and frequently privilege the unborn's needs and rights over those of the woman. The state of pregnancy has become a highly public experience, with women's 'baby bumps' scrutinised for their shape and size and their consumption and comportment of their bodies under surveillance from others and judged on whether they conform to expectations about appropriate pregnant behaviour.

This intensification of focus on unborn entities and their welfare is predominantly due to the creation and introduction of technologies that are able to create, visualise, medically test and screen unborn bodies and treat them for health conditions. Medical care has become oriented towards a 'foetus-centred' approach (Beynon-Jones 2012). Developments in foetal surgery, in which the foetus is operated upon while still *in utero*, position this entity in a particular way: as a 'patient' in its own right. Improvements in care techniques for prematurely born infants at earlier stages of development now mean that the distinction between the 'foetus' and the 'infant' has changed. Infants born as early as 22 weeks of gestation can now be kept alive for a time in specialist neonatal intensive care units (although the vast majority of these infants eventually die or suffer permanent disabilities as a result of extreme prematurity). Other developments in medical technologies directed at the testing or screening of embryos and fetuses, including amniocentesis, chorionic villus sampling, various maternal blood tests and preimplantation genetic diagnosis (PGD), have contributed to the medicalisation and surveillance of the unborn.

Such visualising technologies as the photographic images of embryos and fetuses produced for magazines and coffee table books by photojournalist Lennart Nilsson from the middle of the twentieth century onwards, together with obstetric ultrasound (also referred to as sonography), which began to be used on pregnant women in the 1970s, have contributed to the contemporary imagery of unborn entities: their status as visible and knowable, amenable to monitoring, measuring and regulation. More recently, computer-generated images that use a combination of inter-uterine photographs, ultrasound images and preserved anatomical specimens have been able to visually portray the unborn body at each stage of development in fine detail. The latest ultrasound technologies are now able to visualise and monitor the unborn from very early stages of development and in three-dimensions (3D) and four-dimensions (4D) (moving 3D images). Most pregnant women in developed and many in developing countries undergo at least one obstetric ultrasound scan during their pregnancy, and some have many more. Such scans are traditionally used to monitor the growth and development of the unborn body and to check for any malformations, but since the turn of this century the phenomenon of 3D/4D ultrasound used purely for 'social' or 'bonding' purposes has emerged.

Before these technologies were invented and attracted widespread use, with the exception of women who had experienced a miscarriage, few people from outside the medical sphere would have set eyes upon unborn entities in their earlier stages of development. The use of preserved embryo and foetus specimens for teaching purposes in medical schools became standard practice in many developed countries by the end of the nineteenth century (Dubow 2011, Morgan 2009), but these were not available for viewing by members of the public. From the early years of the twentieth century, visual displays of the inside of the human body began to be shown in fairs and exhibitions (Erikson 2007). Preserved embryos and fetuses were displayed in some museums and

at state fair side shows and large scientific fairs such as the 1933 World's Fair in Chicago. Photographs of embryo and foetal specimens were also published in popular magazines and books during this period (Dubow 2011). However the vast majority of the lay population still did not have access to such artefacts.

The focus on unborn entities has also been stimulated over the past three decades or so by the introduction of the use of human embryos in assisted conception methods, scientific research and regenerative medicine. The introduction in the late 1970s of IVF techniques, in which embryos are created in the laboratory and then implanted into the uterus to achieve pregnancy, resulted in popular attention being drawn to the figure of the embryo. So too, the emergence 20 years later of the new field of regenerative medicine has aroused a whole new set of debates about the use of surplus IVF embryos for research or medical purposes. Regenerative medicine involves the attempt to replace or regenerate diseased or malfunctioning human cells, tissues or organs, particularly those affected by chronic illnesses such as diabetes and cardiovascular disease and injuries or degenerative conditions affecting the central nervous system such as multiple sclerosis, paralysis and cerebral palsy. Various human stem cells (cells that can differentiate into diverse specialised cell types) have been employed in research attempting to assess the viability of this method of regeneration, including cells taken from umbilical cord blood. However human embryonic stem cells (hESCs) are considered the most promising because they are pluripotent, or have the ability to generate any cell in the human body, and also because they have the ability to replicate themselves indefinitely. Stem cell lines produced from these cells have been used for research and medical purposes. Isolating the inner cell mass of the early embryo (the blastocyst) from which the stem cells are derived destroys the embryo, thus generating disputes over the meaning and moral value of both the embryo and this form of medical science.

Another kind of embryo that has been configured due to new laboratory techniques is the organism that is sometimes referred to as a 'non-embryo' or an 'embryonic entity'. This is an organism that is made from techniques such as cloning or induced parthenogenesis and therefore does not involve the uniting of a male and female gamete or a unique genetic blueprint. As such, this 'non-embryo' offers scientists the opportunity to avoid the mire of ethical and moral issues around the use of other types of embryos. The 'non-embryo' has been approved for use in hESC research in the UK, Sweden and Israel (Metzler 2007). The induced pluripotent stem cell (iPSC) has also recently been investigated as an alternative to hESCs. This is an adult stem cell that has been artificially altered into a pluripotent stem cell similar to hESCs, thus offering the potential of avoiding the use of stem cells derived from embryos. The efficacy and use of iPSCs are still very much in the experimental stage, however, and it has not yet been determined whether these cells can successfully replace hESCs (Jha 2011).

As a result of all these changes and developments, unborn entities have become dominant figures not only in medical and scientific contexts but also in popular culture. Embryos and fetuses receive intense public attention, with images derived from ultrasound, foetal photography and computerised visualisations constantly appearing in popular culture. Websites and social media platforms have facilitated the wide dissemination of unborn images in their various stages of development from conception to birth. Professional companies selling services such as IVF and 3/4D ultrasounds, websites offering information to pregnant women and those produced by anti-abortion organisations as well as individuals or couples wanting to share ultrasound pictures and videos of their unborn with others via digital media have contributed to the proliferation of the 'public foetus' and now, increasingly, the 'public embryo'.

One of the main contentions of this book is that the terminology that is adopted to refer to the products of human conception is inevitably politically, culturally and emotionally charged. When one refers to the 'unborn baby' rather than the 'foetus', for example, one is already suggesting a stance that positions this entity as already an infant, already a person. The more technical medical

term 'foetus' may appear less emotive, but again its usage may represent a certain political position (for example one that refutes the concept of this entity as a person/infant). Throughout the book I have attempted to use terminology that is as neutral as possible given the constraints of the available language. While I do also often refer more specifically to 'embryos' and 'foetuses' throughout this book where appropriate, I have chosen to use the term 'unborn' more generally to denote any type of organism produced from the union of human gametes, whether *in vivo* (created in the female human body) or *ex vivo* (created in the laboratory), whether it is destined to become an infant or not. Using the term 'unborn' may suggest that this organism is destined for birth eventually. However in many cases, such as in elective abortion or spontaneous pregnancy loss and also in relation to the hundreds of thousands of *ex vivo* embryos worldwide that are produced for IVF purposes but which may be surplus to requirements or considered of not high enough quality for uterine implantation, embryos and foetuses do not survive to reach birth and become infants.

In the medical literature the term 'embryo' is used broadly to denote the conceptus (product of fertilisation of a human ovum by a human sperm) from the moment of fertilisation until the eighth week of development (tenth week of gestation), after which point it is termed the 'foetus' until birth, when it then becomes in medical terminology an 'infant', or in lay terms a 'baby'. A more specific definition that is also used in the medical or scientific literature technically defines the conceptus as an 'embryo' from around the fifteenth day after fertilisation, beginning from the formation of the 'primitive streak' from which develops all subsequent embryonic and foetal tissue. Before the fifteenth day of development, the conceptus has sometimes been titled the 'pre-embryo' in the medical literature. The term 'embryo' also encompasses the 'zygote' (the conceptus following fertilisation until about day four or five of development, when the cells begin to divide) and the blastocyst (the conceptus from about day 5 to day 14 of development). For the sake of simplicity, the discussion in this book will generally use the term 'embryo' to encompass all of these developmental stages unless greater specificity is required.

These very precise scientific definitions fail to recognise the blurring of the boundaries between embryo, foetus and infant that regularly takes place both in medical and popular discourses and images. This ambiguity and the sociocultural meanings, practices, discourses and affective responses underpinning it is one of the central concerns of this book. The book's title refers to the 'social worlds' of the unborn. A large literature on the sociology of the body has investigated the ways in which human bodies are configured and experienced via the interaction of flesh, others' bodies, discourse, practice, material objects, space and place. I contend that this approach to embodiment may be extended even earlier, to unborn bodies, and it is this perspective that is adopted in the present discussion. Unborn bodies may be understood as constantly changing configurations produced by their interaction with a range of heterogeneous elements, human and non-human, ideational and material. I take the theoretically relativist position which argues that from the time a conceptus is created, and indeed even before, when it is a 'preconceived embryo' (Karpin 2010), its meaning is shaped via cultural and social understandings. The unborn from this perspective are complex entities that are composed of medical and scientific practices, technologies and physical spaces, but also of social relations, interpretations and understandings between human actors that are part of a constantly negotiated social order.

As I seek to demonstrate throughout this book, how we think about, treat, represent and monitor the unborn has changed over and across historical periods, cultures and geographical locations, and remains open to change. The social values and meanings we ascribe to embryos and foetuses are inevitably shaped via their location in these contexts. As Dubow (2011: 3) has put it, 'A fetus in 1970 is not the same thing as a fetus in 1930, which is not the same thing as a fetus in 1970, which is not the same thing as a fetus in 2010'. Embryos and foetuses may therefore be considered as 'social objects' (Casper 1998, Ehrich *et al.* 2010, Franklin 2006a, 2006b, Morgan 1996, 2009, Taylor 1992). They may further be viewed as 'boundary objects' (Star and Griesemer 1989), or objects that

move between related but different social worlds. Boundary objects often have different sociocultural meanings in the worlds they transverse. However, these meanings may change and be 'translated' readily from one social world to another.

Some meanings are shared between social worlds, through shared scientific processes of work, for example. The work practices and technologies employed by those professionals who deal with embryos or fetuses *in utero* and who make and handle *ex vivo* embryos are central to the construction of these meanings. These practices and technologies differ according to the ways in which the unborn are categorised, the purposes for which they are created and assessments of their quality and appropriateness for the various uses to which they can be put (Casper and Morrison 2010, Ehrich *et al.* 2006, Wainwright *et al.* 2006, Williams *et al.* 2008).

The social worlds across which the unborn move may now also be located in different geographical areas: across individual countries or the globe. Recent years have witnessed the growth in the phenomenon of 'fertility' or 'reproductive tourism', in which individuals or couples travel to other countries to engage the services of IVF clinics, gamete donors and pregnancy surrogates because these services are less expensive, there is greater access to donated gametes or the legislation concerning these services is more lenient in those countries. As a result, embryos and fetuses are becoming part of a transnational economy in which they may be created via IVF in one location, sometimes using donated ova or sperm that have been cryogenically preserved and then transported from another location, and then may be moved to yet another location to be gestated within the body of a pregnancy surrogate.

The term 'assemblage' is now often used to describe the diverse and constantly changing configurations of human bodies/selves (among other phenomena). This concept emerged from the philosophy of Deleuze and Guattari in conjunction with actor network theory, a major theoretical approach in science and technology studies (Marcus 2006). The concept of the assemblage acknowledges the constantly shifting and contingent nature of embodiment and subjectivity and the importance of recognising the interaction of bodies with others' bodies and with non-human agents. It highlights the components from which phenomena – including human bodies and subjects – are comprised and with which they relate. The concept of the assemblage goes beyond a social constructionist perspective, which tends to assume that once a phenomenon has been constructed its meanings are fixed, to a perspective which allows for constant change and the interplay of meaning between social actors in the making and remaking of phenomena (Casper and Morrison 2010).

Given the integral role played by ideas, discourses, practices and material objects such as medical and other scientific technologies in making, visualising, representing, measuring and monitoring unborn entities, I would contend that such a perspective offers much to the understanding of the social worlds in and across which the unborn move and are configured. I use the terms 'unborn assemblage', 'maternal assemblage' and the hybrid 'unborn–maternal assemblage' in this book to denote the interrelationship between the unborn and the pregnant women who harbour many (but importantly, not all) of the unborn within their own bodies. There is no single 'unborn assemblage'. Just as any other human body is open to change and contestation in its meaning, unborn assemblages are mutable, changing in form not only as they physically grow and develop but also as the social worlds in which they are located shift and change.

This book examines changes in configurations of unborn assemblages across the multiple social worlds they inhabit. It includes discussion of notions of the unborn prior to the development of such devices as obstetric ultrasound and how the concept of the hidden, mysterious organism that was inextricably part of the maternal body changed to encompass that of the unborn entity as a miniature individuated human subject with its own rights and privileges. While I focus predominantly on developed societies, there is also some examination of how the unborn are

conceptualised and dealt with in developing societies, serving to emphasise the contingent nature of such concepts and practices. As the book will demonstrate, even within the developed world there are significant differences between countries in the ways in which such phenomena as elective abortion, IVF and hESC research are viewed and regulated, based on social, cultural, political, historical and religious determinants that work to shape national perspectives, opinions and legislation.

Feminist critics have for some time directed attention to how concepts of pregnant women's bodies have intersected with those of the unborn and how the rights of each entity have been conceptualised in relation to the other. Such topics as contraception, abortion, assisted reproductive technologies, sperm and ova donation, surrogate pregnancy and prenatal screening technologies provoked many interesting and challenging feminist analyses from the 1980s into the 1990s (see, for example, Bordo 1993, Cohen 1996, Franklin 1997, Ginsburg 1990, Haraway 1991, Hartouni 1991, 1992, Hubbard 1984, Martin 1992, Oakley 1984, Petchesky 1980, 1987, Rapp 1990, Rowland 1992, Warren 1988). Since the turn of the twenty-first century, new developments in reproductive and prenatal screening and visualising technologies, the growing market in reproductive tourism and the use of embryos for regenerative medicine have inspired a renewed flurry of commentary from feminist and other scholars on the moral, ethical, cultural, social and political dimensions of the unborn, many of which will be referred to in the pages of this book.

Given the contentious nature of the discourses and practices around the *ex vivo* embryo, it is not surprising that most of the recent scholarship in the humanities and social sciences has directed attention at this specific type of unborn entity. Yet it is the *in vivo* entity with which most people in everyday life are familiar and have personal experience, particularly at the foetal state of development. There are a multitude of popular cultural representations of the unborn that do not specifically refer to or which predate IVF or hESC science. Unborn entities have a longer history and a more diverse constellation of meanings that contribute to and also draw from contemporary science- and technology-related representations. Women's embodied experiences of conceiving, gestating, miscarrying or aborting embryos and fetuses or producing and using them in IVF treatment, lay understandings of the unborn, political debates and portrayals of the unborn in the popular media intertwine and interrelate with each other and with medical and scientific ideas, practices and technologies to configure and reconfigure unborn assemblages.

This book examines all of these topics and issues, drawing upon relevant literature from sociology, anthropology, media and cultural studies, bioethics, science and technology studies, social history, cultural geography, philosophy and gender studies to do so. I identify and examine the different, but often overlapping, social worlds in which the unborn are configured and in and across which they move: the home, medical and obstetric ultrasound clinics, the laboratory, the mass media, online digital platforms, commodity culture, legislative and political arenas and so on.

[Chapter 1](#) reviews some social, cultural, historical and ethical approaches to unborn entities, focusing on debates in the literature concerning the status of the unborn as persons and as human. It includes discussion of concepts of the unborn in previous eras in developed societies as well as in contemporary developing societies to highlight the contingency of meanings around embryos and fetuses. The role of definitions in shaping concepts of and practices around the unborn is also covered in this chapter. [Chapter 2](#) details the various ways in which visualising devices have been used to depict and represent the unborn body, including photographic and ultrasound images, computerised visualisation technologies and portrayals in the news and social media. It addresses the commodification of the unborn image and examines how imagery has been used for political purposes. In [Chapter 3](#) I examine the ontology of the unborn–maternal assemblage from the perspective of pregnant women. The discussion draws both on empirical research into women's experiences of pregnancy and feminist philosophical analyses of pregnant embodiment. [Chapter 4](#) goes on to address the topics of abortion, pregnancy loss and the disposal

of surplus IVF embryos. While these are very different issues, they all relate to the ways in which the unborn are understood in relation to the continuum of 'life' or 'personhood'. In the final substantive chapter, [Chapter 5](#), I look at the intensification of discourses and practices that position the unborn assemblage as both precious and vulnerable and as endangered by the actions (and even emotions) of the maternal body in which they develop. Here I identify how the unborn assemblage is configured in these discourses as both separate from and joined to the maternal assemblage. In the brief Final Thoughts section I bring the arguments of the book together and make some suggestions for alternative ways of thinking about unborn-maternal assemblages.

1

Contingencies of the Unborn

Abstract: *Should the unborn be viewed as fully 'persons' in moral and ethical terms? Should they be considered indeed fully 'human'? What are the implications for how they are treated in medical and scientific procedures, and for the pregnant women in whose bodies many, but not all, unborn entities are located? As this chapter will demonstrate, the answers to all of these questions are arbitrary, located within specific social, cultural and historical contexts. It includes discussion of concepts of the unborn in previous eras in developed societies as well as in contemporary developing societies to highlight the contingency of meanings around embryos and fetuses. The role of definitions in shaping concepts of and practices around the unborn is also covered.*

Key words: sociology; anthropology; history; embryos; fetuses; personhood; ethics

Lupton, Deborah. *The Social Worlds of the Unborn*. Basingstoke: Palgrave Macmillan, 2013. DOI: 10.1057/9781137310729. *

Human embryos and fetuses are highly public and contested figures. Their visual images appear across a wide range of forums. They have become commercial commodities as part of the IVF industry and are the focus of intense debates regarding concepts of personhood. This book discusses these issues, drawing on social and cultural theory and research.

Ð"Ð°Ñ€ÑŒÑ• Ð·Ð,Ñ,Ð²Ð,Ð½Ð° (Ð•Ð˜Ð£ Ð'Ð"Ð-, Ð;Ð°Ð½Ð°ÑŒ,-ÐŸÐµÑŒ,ÐµÑŒ€Ð±ÑŒÑŒ€Ð³). Ð;ÑŒ,ÑŒ€Ð°ÑŒ... Ð² - This book has been written in easily accessible language that makes it a useful research tool for both scholars and advanced academics alike. The once The Bloomsbury Handbook of Food and Popular Culture - The Social Worlds of the Unborn by Lupton Deborah from Flipkart.com. Binding: Hardcover; Publisher: Palgrave Macmillan; Genre: Social Science This book discusses these issues, drawing on social and cultural theory and research. Select Publications by Professor Deborah Lupton - Get FREE shipping on The Social Worlds of the Unborn by Deborah Lupton, from wordery.com. Human

embryos and fetuses are highly public The Social Worlds Of The Unborn Ebook By D Lupton - mx.tl - The Social Worlds of the Unborn. Deborah Research output: Book/Report â€° Book Houndmills: Palgrave Macmillan. <https://doi.org/10.1057/9781137310729>. Palgrave Pivot: CÄfrÈ›i artÄf, arhitekturÄf È™i design - Editorial Reviews. About the Author. Deborah Lupton is Senior Principal Research Fellow in Word Wise: Enabled; Enhanced Typesetting: Enabled; Page Flip: Enabled; Similar books to The Social Worlds of the Unborn (Palgrave Pivot). The Social Worlds of the Unborn : Deborah - Book Depository - The Social Worlds of the Unborn by Lupton Deborah from Flipkart.com. Binding: Hardcover; Publisher: Palgrave Macmillan; Genre: Social Science This book discusses these issues, drawing on social and cultural theory and research. 2013 - The Social Worlds of the Unborn book. Read reviews from world's largest community for readers. The Social Worlds of the Unborn - ... of Australia collection. Author: Lupton, Deborah; Format: Book, Online; 1 online resource. The social worlds of the unborn [electronic resource] Deborah Lupton. Book Description, Basingstoke : Palgrave Macmillan, 2013 1 online 2013 - Editorial Reviews. About the Author. Deborah Lupton is Senior Principal Research Fellow in Word Wise: Enabled; Enhanced Typesetting: Enabled; Page Flip: Enabled; Similar books to The Social Worlds of the Unborn (Palgrave Pivot). The Social Worlds of the Unborn â€” University of Canberra - ... inom 10-15 vardagar. KÄ¶p The Social Worlds of the Unborn av Deborah Lupton pÄ¥ Bokus.com. This book discusses these issues, drawing on social and cultural theory and research. (Bookdata) FÄ¶rlag, Palgrave Pivot. Medarbetare The Social Worlds of the Unborn - Deborah Lupton - bÄ¶cker - The Social Worlds of the Unborn (Palgrave Pivot): 9781137310712: Medicine & Health Science Books @ Amazon.com.

Relevant Books

[[DOWNLOAD](#)] - Book Bob and Smudge. The Battle Against Being CUTE! free pdf online

[[DOWNLOAD](#)] - Ebook Royal Tourism: Excursions around Monarchy (Tourism and Cultural Change) pdf online

[[DOWNLOAD](#)] - Read American Gurus: From Transcendentalism to New Age Religion free pdf

[DOWNLOAD]

- Buy Book Cars, Carriers of Regionalism? pdf online

[\[DOWNLOAD \]](#) - Free Classifying Reality free epub, pdf online
