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philosophy and ethics at the University of South Carolina Aiken. His research focuses on the intersection between Continental philosophy and questions of human nature and ethical treatment of non-human animals. David received his Ph.D. from Drew University in 2007.

David's project is *Xenotransplantation and Black Market Organs: Shared Mortality as a Basis for Concern*. Stories appearing recently in the mainstream media have expressed outrage at the burgeoning black market in human organs: unscrupulous physicians and smugglers often collude to either pay unwitting patients for their organs or steal them outright. Researchers of this emerging problem have found villages in Pakistan where 40% of the residents have only one kidney. Human organs are the latest addition to a long chain of commodification of human bodies: now not only can labor be exploited in sweatshops or outright slavery: the body itself can be sold by the global poor, one part at a time. A veil of sacrifice and altruism often hides this problem from view: a South Carolina bill would allow prisoners reduced sentences for donating organs, and family members and other donors have long been allowed (or pressured?) to donate organs for their loved ones' well being. At some point, altruism becomes coercion, and no one clear line determines when unfair pressure has been applied. The logic of sacrifice currently debated in human organ donations has its root in the debate over non-human animal "sacrifices" for medical and scientific purposes. While current debates generally view human organ transplantation as completely separate from the more widespread problem of laboratory and medical uses of animals, a rigorous ethic of the use of living tissue would view both problems as part of the larger question of the commodification of bodies and the logic of sacrifice itself. When one agent must forsake his or her well-being for another due to outside pressure, when the body becomes an object among other objects, when capitalism does violence against human and non-human selves, moral agents must act to resist this tendency towards the liquidation of flesh.

The growth and transplantation of organs and tissue presents a dilemma for human-animal studies. Procedures like xenotransplantation confirm the many commonalities that humans share with other creatures: scientists could not even consider replacing a human kidney with one from a baboon or a pig if the species were utterly disparate. At the same time, the commonalities that enable these procedures do not translate into proportional levels of concern: xenotransplantation offers a promise of a neutral “supply” of organs without moral constraints. This promise remains largely mythological: first, because the procedures necessary for xenotransplantation either do not exist or have not yet been perfected; and second, because no “supply” is ever completely neutral morally or politically and biotechnology will continue to be debated from many different angles in the public sphere. The proposed project would focus on the similar conditions that give rise to the problem of black market organs and debates over xenotransplantation. In both cases, a power differential (whether between humans or between species) allows the dominant party to exploit the very flesh of the subsumed individuals. The body becomes a commodity capable of being disassembled, like a piece of machinery, into its various components. Because of these similarities, it makes sense to view these two problems as really one problem, the commodification of living flesh.