

Abstract

Beyond the organic life of bodies, determined by biological teleology, there is a sociality subject to biopolitical control, traceable in the travels of organs, human or otherwise, across multiple material-ideational-ideological situations. Such sociality is manifest in the ways in which organ donation and transplantation, and its practices invest the body as the material-semiotic locus and effect of a dyadic biopolitics of hope and dispensability, which establishes the worthiness of certain bodies *viz-a-viz* the dispensable ones, providing organs for survival of the former, centering on violent operationalization of life, literally and metaphorically. Ethico-political maneuvers of new organ donation initiatives produce entrepreneurial regimes which conceive of organ failure and transplantation as sites of speculative investment, rather than merely remedial. In the face of entrepreneurial regimes of health and biomedicine, labour ideologies of old donation initiatives are rendered ambivalent. However, beyond the bioeconomic moorings and venture capitalist restructuring of life, body, health, disease, subjectivity and the concept of human, through the agencies of contemporary biopolitical dispensations, subjectivities at the throes of biomedical crisis in general and organ failure in particular, neither see organ transplantation as the last resort, nor completely refrain from contemplating illegality. The invocation of the state as provider of organs as free goods or self-provisioning or purchasing one under unavoidable circumstances as modes of negotiation with the specter of intergenerational debt (*riin*) to the known or related donor demonstrates that parallel to the structural-institutional bioeconomic and venture capitalist moorings of organ donation and transplantation, there exists subjective-experiential realms of negotiation, characterized by rational recourse to biomoralities which posits the moral burden of *anga-riin* (donor organ debt) in opposition to the purportedly uncomplicated *angadaan* (altruistic organ donation). Grounded foray into the travels (or travails) of organs, as they tread overlapping situations demonstrates how deeply organs are implicated in machinations of power and contestations of meaning at the institutional, organizational and experiential levels, which in turn foregrounds the complicated sociality of organic life.