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**Disposable Lives, Scarce Bodies: Race, Organ Trafficking, and the Threshold of the Human**

This paper contributes to new directions in Critical Ethnic Studies by challenging us to rethink our analytics of race. In particular, this paper interrogates how contemporary modes of neoliberal economic globalization have witnessed forms of gendered racial violence that call for an urgently needed revision of current understandings of race. We are by now much familiar with race as an epistemology and governmentality that rationalizes and instantiates a differential or uneven distribution of things. Such things range from resources, power, freedom, sovereignty, bodily integrity, and indeed life itself and proximities to the category of the “human.” How does this undergo a necessary revision in a post-civil rights, postcolonial, and putatively “post-race” conjuncture? In grappling with this question, my paper focuses attention on the growing practice of global human organ trafficking as a form of gendered racial violence that renders human beings at once disposable lives (made vulnerable to premature death in the wake of organ extraction) and scarce bodies (made valuable commodities in the market of the global organ bazaar). This analysis proceeds through a reading of cultural productions such as Karen Tei Yamashita’s *Tropic of Orange* and the film *Dirty Pretty Things*. Indeed, because organ trafficking is globally expansive yet illicit, it poses a problem not only of ethics and policy, but also a problem of knowledge and apprehension. Within this context, cultural forms are a crucial site of critical knowledge production and alternative imaginative articulation.