

The Moral Implications of Organ Transplants

Las implicaciones morales de los trasplantes de órganos

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Abstract:

Organ transplantation is now widely considered the preferred mode of organ replacement therapy for patients suffering from organ failure. The success rate of organ transplantation goes with organ shortages. This has led to thousands of patients dying on the organ waiting list. Some have argued that human-to-human organ donation is an ethical response to the problem of organ shortages but human-to-human organ donation has not done enough to close the gap between the demand and supply of human organs. Steps need to be taken to improve the organ donation pool. The paper suggests organ farming. Organ farming is the genetic cultivation of human organs for clinical transplantation. The moral implications of organ farming include the question of human dignity, organ farming as playing God, and the destruction of embryos. From the Utilitarian standpoint, if organ farming promises to be good for the greatest number of persons it should be permitted, while the unethical practice of organ farming is regulated by law.

Keywords:

Organ transplants, human dignity, Xenotransplantation, playing God, Cyclosporine and Embryos

Resumen:

El trasplante de órganos ahora se considera ampliamente el modo preferido de terapia de reemplazo de órganos para pacientes que sufren insuficiencia orgánica. La tasa de éxito del trasplante de órganos va de la mano con la escasez de órganos. Esto ha llevado a que miles de pacientes mueran en la lista de espera de órganos. Algunos han argumentado que la donación de órganos de persona a persona es una respuesta ética al problema de la escasez de órganos, pero la donación de órganos de persona a persona no ha hecho lo suficiente para cerrar la brecha entre la demanda y la oferta de órganos humanos. Es necesario tomar medidas para mejorar el grupo de donantes de órganos. El documento sugiere el cultivo de órganos. El cultivo de órganos es el cultivo genético de órganos humanos para trasplante clínico. Las implicaciones morales del cultivo de órganos incluyen la cuestión de la dignidad humana, el cultivo de órganos como jugar a Dios y la destrucción de embriones. Desde el punto de vista utilitarista, si el cultivo de órganos promete ser bueno para el mayor número de personas, debería permitirse, mientras que la práctica no ética del cultivo de órganos está regulada por la ley.

Palabras Clave:

Comités de Ética en Investigación. Investigación en seres humanos. Legislación

INTRODUCCION

Organ transplantation is now widely considered the preferred mode of organ replacement therapy, for patients suffering from organ disappointment. In Nigeria, organ transplantation relied on voluntarism,

altruism of uncompensated living donors, and uncompensated family members of cadaveric donors" [1]. Cyclosporine reduces the threat of organ rejection. However, the success rate of organ transplantation accompanied by the advent of cyclosporine created a demand for organs that greatly exceeded the supply.

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Organ transplantation is challenged by the non-availability of organs for patients suffering from organ failure. The relational for organ shortages is that it is based on human-to-human organ donations, we argue for xenotransplantation. The Organ Procurement Transplant Network (OPTN) 2015, reports that human-to-human organ donation has the potential to close the gap that exists between the supply and the demand of organs [2]. Additionally, human-to-human organ donation would lead to the recovery of many lives on the waiting list. Ironically, based on recent OPTN data, approximately 21 people will die each day while waiting for a transplant in the United States (US) [3]. Currently, 123, 358 people are awaiting organs and on the transplant list in the US with this number growing and the number of donated organs declining [4]. The question is, is human-to-human organ donation sufficient for the expansion of the organ donor pool? In a year, for instance, more than 200,000 Americans may need a kidney transplant and only a few will receive it [5]. Although these figures may not reveal the true levels of unmet need for organs because the potential need for different organs is growing higher every day. There are many methods of organ donation; organ commerce, altruistic organ donation, and prison organ harvesting but Organ farming seems the most practical and innovative approach to solving the problems of organ shortages.

METHODOLOGY

This study adopts the approach of philosophical of analysis. The research material or data were gathered from published books, journal articles, and online web sources, which deal on the fundamental issues of organ farming. Philosophical analysis of concepts help to give an in-depth understanding of the about the subjects under investigation. Let us dicuse organ farming

ORGAN FARMING

There is no doubt that technological breakthroughs will define the future. Virtually every aspect of our lives from what we eat, to our medical care, to how we live and work[6].

Organ farming is the genetic cultivation of human parts. It involves the act of making copies of human organs for clinical transplantation into patients suffering from organ failure [7]. Organ farming means various processes of duplicating (biological) materials [8].

It involves the Inducement of pluripotent stem cells are adult cells that have been genetically reprogrammed to an embryonic stem-cell-like state.

Once reprogrammed, iPSCs can grow into different types of cells and tissues [9]. The rationale for this approach is to make a carbon copy or more techniques to realize a nucleus transplantation of the donor of the cell nuclei.

TYPES OF ORGAN FARMING

Natural Organ (Organ in Nature)

This refers to the naturally occurring form of asexual or vegetative reproduction that characterizes some plants and lower animals. They constitute clear examples of organ farming in nature. Binary fission, for instance, in amoeba in which two identical daughter cells are produced by the splitting of the parent cell is a good example of organ farming in nature. Another spectacular example of organ farming in nature is the process of identical or monozygotic twinning human organs. This is the process whereby a single human embryo splits into two identical organs [10].

Genetic Organ farming

Genetic organ farming refers to the induced form of the natural processes of splitting, binary fission, monozygotic twinning et cetera found in some plants, lower animals, and man respectively resulting in the production of organs genetically identical to the parent organism that is, an induced form of asexual reproduction. It is the process of; making a genetic replica of an organ (plant or animal) or part of that organism (maybe for the transplant) from its cell. In the case of organ farming, it would involve making a genetic replica of a particular person once, twice, or as many times, as the need arises [11]. This paper discusses the moral implications of Organ farming in biotechnology
Argument Against Organ Farming

Diminish the Worth/ Respect for Human Life.

Organ farming would diminish individual worth if the organ were farmed to achieve a task for society. In this wise, organ farming is encouraged. However, organ farming would violate equal moral respect and dignity of human persons [12].

SCIENTIFIC COMPLICATIONS

Organ farming would lead to the destruction of embryos. Embryos are regarded as human beings in potentiality. This means that the living human person would have been lost as a result of organ farming. The experimental process of organ farming involves trial and error. The error may not show up for months or even years. It would be heartless, as well as criminal, to dispose of an imperfect clone that had survived the rigors of birth" [13]. Organ farming could solve the social problem when viewed from the utilitarian standpoint [14]. However, it is unethical to apply organ farming for selfish gains.

IS PLAYING GOD ORGAN FARMING?

On a religious ground, organ farming would amount to "playing God." The idea is that only God can and should create a human life. This means that the coming to be of a new person is a creation, not a making or production. Organ farming breaks the boundaries among biological species, which naturally is unnecessary. Crossing species boundaries is about human beings playing God and in so doing challenging the very existence of God as infallible, all-powerful, and all-knowing [15]. The creation of human parts could be a mysterious thing and something that we should regard with fright. When we take on the role of producing human parts, as in organ farming, we become makers or manipulators of a product that we control and over which we take power. More so, organ farming goes against nature. Organ farming, however, is asexual reproduction. Therefore, farming human parts is "contrary to nature". While asexual reproduction does occur in nature, it is unnatural for the species *Homo sapiens*, which practices sexual reproduction. The artificial organ is good, but it is inappropriate because of the unnatural interference in the developmental stages of natural organs, which could create a health crisis [16].

Organ farming infringes on human dignity in that human.

That is the exploitation of the individual. Using Nigeria as a case study where human rituals and sacrifices are carried out, if human organ farming is feasible, then a ritualist would buy farmed organs for ritual and sacrifice without being held responsible because the human parts are sold as a commodity. Organ farming seems to be saying that there's an ideal mode of human existence, a blueprint that lays out what it is to be human, predicated on.

Organ farming will hoard human parts, putting them on hold and calling it forth into animation when it so desires. This dehumanizes man and makes him, not a product of authentic love by which we are all human but of scientific and technological wizardry and workaholism.

THE RELEVANCE OF UTILITARIANISM IN ORGAN FARMING

Jeremy Bentham first formulated the concept of Utilitarianism which was developed by John Stuart Mill [17]. Utilitarianism holds that the "morally best action is that which brings about the greatest amount of pleasure or happiness to the greatest amount of people" [18]. This view says that the most important feature of an action is the consequences, rather than the intention or motivation behind it. Utilitarianism is a moral theory of rightness, what is good, is the well-being of all or utility. Moral action is that which results in the highest overall "well-being" for all stakeholders. Organ farming is permitted, if beneficial to humankind who acted upon the interest of large numbers of persons [19]. Organ farming would robustly improve the health condition of patients suffering from organ failure. Some argue that organ farming is to maximize utility. For this reason, utilitarianism cannot be overruled in solving the health crisis ravaging the world. Organ farming would be a common good if geared for the greatest good of the greatest number of people. Human cloning is a plausible clinical practice, geared for the good of the greatest number of a person

Organ farming For Therapeutic and Reproductive Benefits

The moral issue encountered, by the rising increase in the need for organ and tissue transplants and the burden it places on the donor and searches for donors seems to end with the possibility of farming organs. Organ farming would solve the problem of finding transplant donors, who is an acceptable organ or tissue match and would eliminate, or drastically reduce, the risk of transplant rejection by the host

PRESERVING SOCIETY'S RARE GEMS

The likelihood, of organ farming, comes along with the idea of perpetuating those essential genetic characteristics of individuals, which are responsible for the individual's achievements and possible survival. Organ farming allows families or society to reproduce

individuals of great genius, talent, or beauty where these traits are presumed to be based on the individual's desirable or superior genetic make-up [20]

ORGAN FARMING HELPS TO SOLVE INFERTILITY

The moral implication of infertility seems to be the central aim of why organ farming is a biotechnology phenomenon. Organ farming would help infertile couples to have children. In this case, if a man, for example, could not produce sperm, he could still produce offspring by cloning. In addition, if a woman could not produce eggs, she could produce offspring by cloning as well. This implies that organ farming would allow women who have no ova or men who have no sperm to produce offspring [21].

CONCLUSIONS

A manera de conclusión, los comités de ética en investigación A reflection upon the ethical implications of organ farming, one would say that personal disposition, beliefs, and libertarianism influence arguments for or against organ farming. We maintain that organ farming could close the gaps between the demand and supply of human organs, if not explored for selfish reasons.

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