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## LETTER TO THE EDITOR

### Ethical approach about the scientific use of animals

#### *Considerações éticas acerca do uso científico de animais*

**Gabriel Rezende Vargas<sup>[a]</sup>, Vanessa Ariati<sup>[b]</sup>, Selene Elifio Esposito<sup>[c]</sup>**

<sup>[a]</sup> Academic of Bachelor in Biology, Pontifícia Universidade Católica do Paraná (PUCPR), Curitiba, PR - Brasil, e-mail: vanessaariati@gmail.com

<sup>[b]</sup> Academic of Bachelor in Biology, Pontifícia Universidade Católica do Paraná (PUCPR), Curitiba, PR - Brasil, e-mail: grvbio@yahoo.com.br

<sup>[c]</sup> Prof. Dr. Laboratory of Animal Physiology, Pontifícia Universidade Católica do Paraná (PUCPR), Curitiba, PR - Brasil, e-mail: selene.e@pucpr.br

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The domain that man imposes on other animals is a historical, cultural, social, physical, physiological and emotional discussion. Animal mean food, fun, labor force, company and object to scientific research for *manfirs*.<sup>1</sup> It is not possible to build a meaningful dialogue on the scientific use of animals by examining those facts and issues singly. After all, what is really at stake when we talk about animals in research is not only the pain suffered by them, but also the sense of possession that man has created for himself about them.

Control over other living being anyone has. It is certain that man is not merely overpowering other species which serves only to their own advantage, by contrast, has unique characteristics, whether compared with other species, such as spirituality, precise reasoning, politicization. For these qualities could human kind explore other species? Ecology answers this, because it is the science that can prove that there is no evolutionary species better or worse than each others. Archaic arguments are no longer accepted after this science explained terms such as biosphere, revealing a holistic approach to life, showing the interrelated biotic and abiotic kinds and saying that all organisms are a branch in the evolutionary universe.

Like other organisms, humans need food. However he does not kill just to survive, but hunt for pleasure, destroys for greediness and is overly pleased by eating meat and buying frivolities. Human culture creates thousands of animals and controls their lives with the sole purpose of serving themselves. For science animals are objects of various testing methods, at the industry they are administered drugs or cosmetics. This seems natural and right for people, because they have been created in a culture based on power, where the weakest succumb to the desire of people who keep the control in interspecific or intraspecific relationships.

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<sup>1</sup> Expression that shows the place where man stood, above and in the first place.

Moreover, it is necessary also look outside the lab and see a great number of lives snuffed out every day by the destruction of habitat. The values that underlie human kind to use animals in research and destroy entire environments are the same, so these discussions should be connected.

This discussion extends to the use of animals in teaching, but in this case the solution seems simple, because for most of the “needs” there are methods that replace them without loss of learning. Should seek solutions to the use of animals in research, and if that solution does not exist then the scientific use of animals should be abolished. However, say there is no solution to such problems means that the man arrived at his threshold of knowledge. It is known that, potentially, there are much knowledge unfolds. Hence, the change should happen as evidence of spirituality, as human moral and abstraction of the concept of *manfirst*.

There are laws governing the scientific use of animals and impose some restrictions to this. Although the human being is part of nature, be in accordance with human laws, does not mean be in accordance with the laws of nature. Therefore, it is expected that these laws are only the beginning of a renewal of thought because while the scientific use of animals is justified by the purpose of improving the quality of human life, there will be no thoughts and attitudes consistent with the works of nature.

There is much to discuss on these vital cultural and ethical changes and it must be done without use of pressure, violence and radicalism. Actions should be quiet and intelligent, consistent with the nature demand, so you can set priorities, collectively build sustainable concepts and mainly end the exploitation between species.