



Bioethical Education and Attitude Guidance for Living Environment

EDUCATIONAL MATERIALS



Erasmus+

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1. HOW TO USE EDUCATIONAL MATERIALS

In your hands you're holding the result of the second intellectual output of the project BEAGLE – Bioethical Education and Attitude Guidance for Living Environment. Project gathers partners from Croatia, Slovenia, Italy, and Greece, under the umbrella of Erasmus+ platform, with a common goal of promoting bioethical education, developing critical thinking, and overall changing of attitude towards better understanding of our environment.



In this document, you will find the division of educational materials according to age groups of children and young people, and according to the educational methods used in materials. All materials are described in detail "step by step" and created in a way to promote interactive discussion and critical thinking among young people on bioethical topics.



The materials have an indicated age group of children, duration and number of participants, and are designed as independent educational aids with specific methodological guidelines. **This does not mean that you have to strictly stick to what is written, but you can adapt the materials, activities and offered questions to the needs and possibilities of the group.**

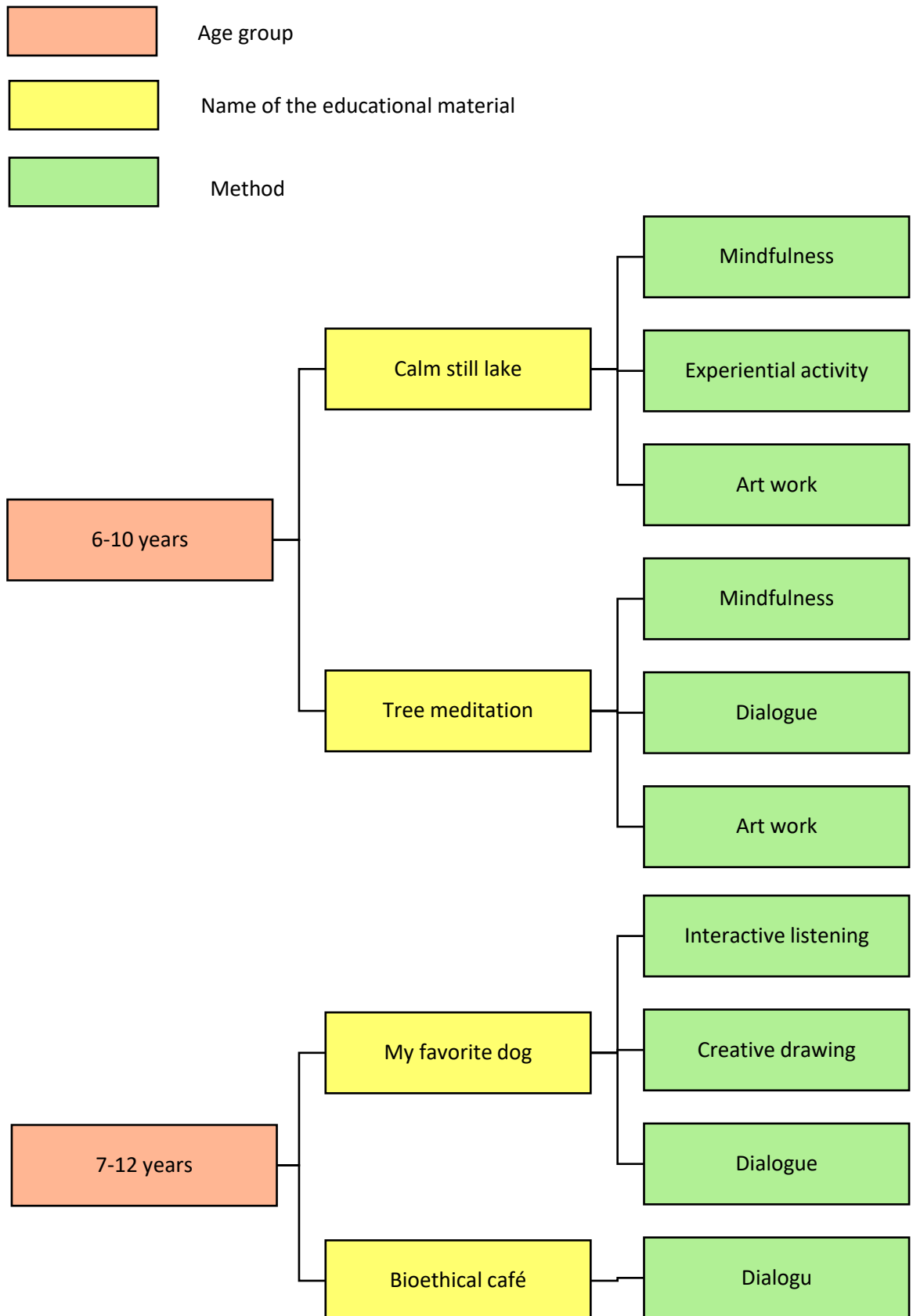


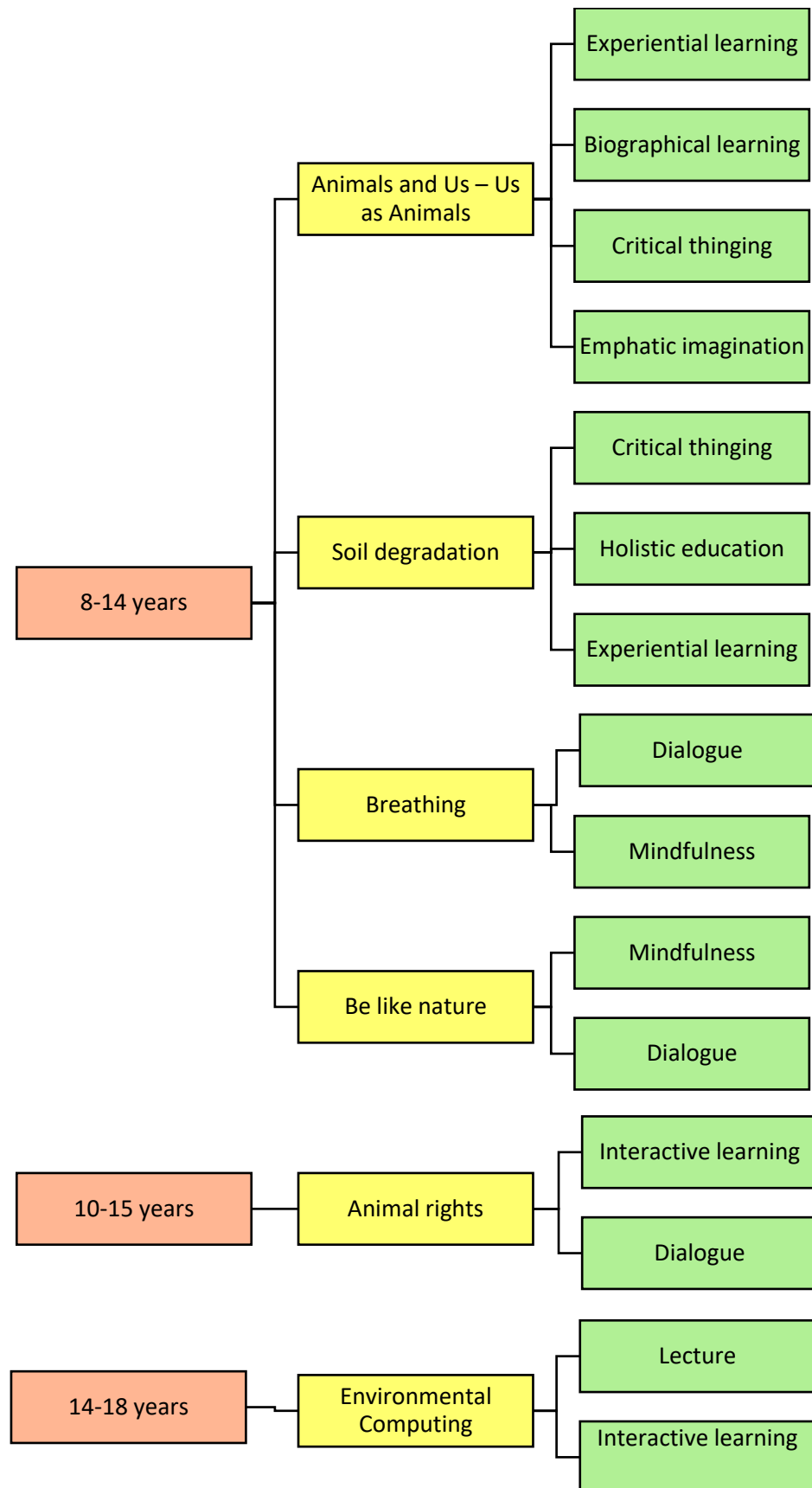
The materials can be used in different educational circumstances and contexts as well as in different national curricula because they deal with issues that have no boundaries, but are universal.



We hope that these educational materials will encourage you to be creative and give you a dimension in working and teaching bioethical topics in a simple, creative and fun way.

2. DIVISION OF EDUCATIONAL MATERIALS





Animal Rights

Age range: 10-15 years old

Time: 60 minutes

Group: 10-15 participants

Materials and tools: Computer or Laptop, Video Projector, Projection Screen, White Board, Markers, 4 videos:

- [Beagle introduction](#)
- [Socrates introduction](#)
- [Beagle and Socrates - Should Animals Have Rights?](#)
- [Epilogue When Night Falls on Athens](#)

Educational methods: Workshop lectures, interactive learning, and philosophical discussions on issues of animal rights through the use of Socratic Maieutic in video animation.

Key learning points:

The participants should be able to:

1. discuss in the Socratic maieutic method about animal rights
2. apply and evaluate the arguments of Socratic ethics to animal rights
3. think critically and ethically about issues of animal rights

Introduction:


The following definitions, explanations and philosophical background aim to help the facilitator to deliver the material.

The central question of this module is *Should animals have rights?* The question is approached through the Socratic Maieutic method. The problem of animal rights is approached through a video animation in which Socrates discusses with Beagle.

What is ethics?

Ethics is generally defined as the "study of morality". It involves questions of practical reasoning such as freedom, equality, obligations and rights. Ethics is related to the code or set of principles, standards, or rules that guide the moral actions of an individual within a particular social framework. It is concerned with moral judgement and moral decision, involving questions about human behaviour or conduct: how a person *ought to act* responsible in a particular case and to what extent this action should be described as right or wrong.

What is a right?



Rights are entitlements (not) to perform certain actions, or (not) to be in certain states; or entitlements that others (not) perform certain actions or (not) be in certain states. (Wenar). There two approaches to the theory of rights: (1) Interest or Welfare Approach: All persons have a duty to the rights of everything that has interests; (2) Will Approach: (1) A rights claim entails no duty upon the right holder, but only a freedom to perform a claim or not

Socratic Ethics

Socrates (469-399 BC) is along with Plato and Aristotle the most popular and acknowledged figure of ancient Greek philosophy. While he left no writings but his philosophical originality in method and speech had a tremendous influence in the history of philosophy and education. For Socrates the most important task in human life is the care of the soul: the intellectual and moral self of every human being. As moral agents, humans are responsible for both knowing and acting rightly or wrongly.

The Socratic method


Socrates maintained that an unexamined life is not worth living that moral goodness is the greatest knowledge. His method is called the "maieutic", i.e. to bring a person's latent ideas into "birth" and to be conscious about his or her own ideas. In order to achieve this aim, Socrates used suggested the continuous critical self-examination of life. Humans have to question and challenge both themselves and the life of the others. Knowledge is preferable than ignorance, and the knowledge of virtue is above all. So virtue is not just a kind of knowledge but knowledge itself. How to behave and act towards the good should be the most fundamental aspect of human life.

The question of animal rights

Animal rights, as in the case of human rights, consider non-human animals as beings which must be treated with respect, as ends in themselves, and not as means to achieve other ends. Animal rights is a controversial issue in animal ethics with a long debate between philosophers. Is there something distinctive about humanity that justifies the idea that humans have moral status while non-humans do not? (Gruen).

Some philosophers argue that the question of animal rights will enable us to better understand the nature of human beings and the proper scope of our moral obligations, while some others argue that there is an answer that can distinguish humans from the rest of the natural world (Gruen).

The question of animal rights includes the justification human practices towards animal or non-humans such as causing pain, death, suffering. For instance, we raise animals for food, for clothes and for medicine, as well as we use them for hard labour work, for



entertainment and for science experiments. The human responsibility on human rights is not only related to justification of the above practices but also to the consideration of animal as moral agent that we have to respect.

Step by step - how to do it?


The workshop consists of 1 session of 60 minutes.

Preliminary Remarks

- Participants preferably sit in a circular orientation around the facilitator and with view to the screen to watch the animations. Alternatively, the students could sit without an orientation but always with view to the screen and the facilitator.
- In the beginning of the first session, the facilitator presents herself / himself and gets to note the participants. It is suggested that the participants could have a desk stationary note cards with their first names.
- The facilitator presents and explains the aims, the objectives, and the agenda of the workshop. The facilitator also explains how the multimedia animations will be used for the class dialogue.
- The facilitator should create an environment of learning atmosphere in a relaxed and comfortable way. The participants should feel free to express themselves and responds to questions and comments of other participants in a critical but respectful manner.
- For younger participants, the facilitator explains some rules of participation such as
 - Raise your hand, if you want to speak.
 - Listen to others carefully.
 - Do not speak at the same time with other participants.
 - Keep notes of the key views of other participants.
 - Keep notes of your claims and thoughts.
 - Express your opinion in a polite way.

Procedure

- Preliminary Remarks (see above)
- The facilitator shows the video "Beagle introduction". A short explanation of the project, its aims, and objectives is presented to the audience. The facilitator could brings the values of the BEAGLE project in order to highlight the importance of education towards a good practice of animals rights and the respect of non-human animals.

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- The facilitator explains who was Socrates and what is the Socratic maieutic method. The video "Socrates introduction" is presented.
 - The facilitator explains the central question: *Should animals have rights?*
 - The facilitator shows the video "Beagle and Socrates - Should Animals Have Rights?"
 - The facilitator highlights some of the main animal rights issues (raised by Beagle in the video). An overview of animal ethics, animal rights and the concept of "right" should be explained to the participants.
 - The facilitator asks the participants to understand the method of the Socratic meiotic (see above) and reflect on the central question.
 - The facilitator could bring one the following questions:

Should animals be considered persons?

Do animals think as humans?

What kind of rights should animals have?

Do we know if animals feel pleasure or pain?

Do animals have emotions?

Are animals happy or sad?

Do animals understand the happiness of other animals?

To what extent understanding animal rights will make us better persons

- Discussion follows on the participants' reflections.
- The facilitator asks the participants to clarify why they think in that way and explain the reasons of their claims. This practice is for younger kids but generally improves self-reflection and critical thinking for participants.
- Closing Remarks: The session and the workshop ends with the facilitator concluding about the philosophers' agreement for animal rights and our respectful treatment of animals. The session ends with the facilitator showing the video "Epilogue When Night Falls on Athens"



Sources and Further Reading

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