

The Problem of Lifestyle Transformation in Russian Nature Protective, Environmental and Bioethical Education of The XIX-XXI Centuries

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ABSTRACT

The deepening ecological crisis as well as the pandemic of COVID-19 call for the change of norms of non-human animals treatment and for lifestyle transformation with provision for nature protection imperatives. The objective of the current research is to systematize the attempts of introducing bioethical values that provide for changing everyday life into Russian pedagogy. Such methods as analysis of literature sources, synthesis, induction, experiment, method of remote control have been applied. On the basis of analysis of literature sources it has been established that first, no attempts of generalizing pedagogic experience connected with rethinking bioethical norms of life treatment have been made in pedagogical science; second, projects connected with bioethical education haven't been subjected to remote evaluation. It has been revealed that on the one hand, Russian pedagogical experience connected with bioethical transformation of lifestyle had fragmentary character, was mainly based on private initiatives; on the other hand, as our research made with the help of remote control method showed, even single activities of bioethical character held by schools together with voluntary organizations are able to motivate teachers to introduce bioethical themes into the educational process further and to make students rethink people's obligations to living nature. For further development of transformative bioethical education we find it necessary to carry out interdisciplinary researches at the junction of pedagogy, exact, natural and social sciences and to introduce competencies connected with bioethical values into Federal educational standard for pedagogic students.

Keywords: Bioethics, environmental education, bioethical education, bioethical values, lifestyle transformation, character development

INTRODUCTION

According to the opinion of scientists of different profiles, today transformation of lifestyle and giving up practices which are taken as granted are required for overcoming social and environmental crisis. For instance, the research published in the journal “Science” stresses that even with full and immediate rejection of fossil fuels and transition to renewable sources of energy, solely emissions from current systems of food production won't enable people to limit the warming to 1.5 degrees by 2051-2063 in comparison with pre-industrial level; moreover, even the increase to 2.0 degrees envisaged by the Paris agreement is hardly achievable in this case [1]. According to the journal “Nature”, by 2050 the reduction of animal food consumption in favor of plant food will lead to clearing several millions square kilometers of land, and annual reduction of carbon dioxide emissions may reach 8 billion tons [2]. Nowadays in connection with the pandemic of COVID-19 the issue of the necessity of banning fur farming is on the agenda as fur farms turned to be a source of spreading the virus [3,4].

Undoubtedly, the transformation of common lifestyle requires intentional cooperation of scientists of different profiles, mobilization of modern scientific and technical achievements. Still a special role in this process belongs to education as a key factor stipulating

the formation of values and setting a vector of career guidance.

The analysis of scientific and pedagogical literature made by us shows that today researches devoted to the essence of transformative pedagogy envisaging the development of moral attitude to people through forming ethical attitude to animals have appeared [5, 6, 7]. The interconnectedness of environmental and bioethical education is substantiated by T.V. Koval' and L.N. Harchenko [8],

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A.L. Krajnov [9], J. Oakley and co-authors [10], N.B. Stants [11]. The issues of reflecting bioethical values and lifestyle transformation in the process of studying a native and a foreign language are analyzed in the works by J.M. Jakobs [12], E.E. Petrova [13], A. Stibbe [14]. The accumulated pedagogical experience of integration of bioethical themes into the curriculum enables researchers to make conclusions about psychological problems arising in the process of studying issues that are connected with rejecting standard lifestyle and conventional anthropocentric principles [15]. Problems in the social sphere including upbringing of tough children are being researched through the lens of human interaction with the environment and living beings [16, 17]. Psychological aspects connected with the division of living beings on the basis of species and the way in which taking their needs into account influences human character development are analyzed in researches of B. Bastian and co-authors [18], L. Caviola and co-authors [19]. The efficiency evaluation of bioethical programs stipulating the transformation of lifestyle is carried out in researches by J. Andrzejewski [20] and W. Samuels [21]. The author of the current research revealed prerequisites contributing to bioethical values development in Russian education and determined the ratio of traditional ecological enlightenment and bioethical education favoring the transformation of lifestyle in it [22].

World science comprises a great number of researches devoted to bioethics in the medical context, for example, researches by K.T. Mintz and D.C. Magnus [23], I.A. Voronina and E.V. Osinokhina [24], but the problem of relationship between human and living nature is left out in them. Still R. Irvine and co-authors [25] note that at present there is a tendency aimed at including non-human animals into the sphere of research of bioethics.

MATERIALS AND METHODS

Through the analysis of pedagogical sources the level of elaboration of this theme has been revealed. The Russian experience of transformative pedagogy on the bioethical basis is researched through synthesis and induction. An experimental method was applied in contests on bioethical themes. When their results of their efficiency were being estimated after a long period of time the method of remote control enabling us to define the efficiency of the activity on bioethical attitudes of participants was applied. The estimation was carried out through the comparative analysis of the survey in experimental and control groups. For revealing factors explaining the difference of the results in experimental and control groups the method of conversation applied in the work with teachers was also used.

RESULTS

The research of literature sources made showed that in Russian science the problem of harmonic co-existence

of people and other living beings was dealt with as early as at the turn of XIX-XX centuries. For instance, the great Russian writer, philosopher and educator L.N. Tolstoy pointed out [26] that the main task of a teacher was developing ethical attitude to living beings; at the same time in his philosophic work "The First Step" he proves that unacceptance of life deprivation and transformation of life habits are necessary conditions for moral development [27]. Already at the beginning of the XX century progressive educators [28, 29] express the idea that habituation of children to cruelty both traditionally approved and unapproved influences their moral development negatively because any cruelty to living beings has similar essence and it is based on following the principle of the strongest. They point out that actual habituation of children to the admissibility of slaughter runs counter to humanism, that indifference to sufferings appears in this way, for these reasons it is necessary to strive to its minimizing, and that includes revision of traditional practices usually taken for granted.

At the same time famous scientists and educators A.N. Beketov [30], P.V. Bezobrazov [31], A.A. Bronzov [32], A.I. Voeikov [33] in their scholarly researches prove from the positions of natural and social sciences the possibilities of lifestyle transformation enabling people to minimize the sufferings of living beings. A.N. Beketov and A.I. Voeikov reason the perspectives of transition to agriculture based on plant growing instead of animal breeding in the conditions of population growth. P.V. Bezobrazov researches different spheres of animal usage and analyzes perspectives of their transformation both from the ethical and from the practical point of view. A.A. Bronzov analyses theological aspects of animal usage by human and proves that minimizing harm induced to them, including their traditional usage, enables people to live in accordance with Christian commandments to a greater degree. Thus, the problem of lifestyle transformation in compliance with ethical attitude to any life and proving its possibility entered the scientific and pedagogical discourse long before the ecological crisis, soon after the appearance of the term "ecology", and it was being discussed from the position of different branches of knowledge. Thus, the idea of interconnectedness between cruelty to animals and to people that had existed since old times obtained concretization, consistency and substantiation from the position of different sciences at the beginning of the twentieth century.

As historic sources show, certain experience of children upbringing based on the ideas of avoiding harm to all living beings and developing universal humanism had been accumulated in Tolstoy communes up to late 1920-ies. Thus, the principle of taking into consideration the needs of the weakest became the basement for developing pacifistic ideas, for denying artificial barriers between representatives of different

nationalities, religions, for other humanistic values. Of equal importance is the fact that in 1920-ies Tolstoy societies carried out an important humanitarian pedagogical mission: they organized orphanages for homeless children and brought them up in compliance with the life principles of the great writer [34, 35].

Still, as it can be seen from historic sources, in late 1920-ies – early 1930-ies largely due to political changes Tolstoy's ideas about non-violence and slaughter-free nutrition were recognized mistaken [35, p. 369-371]. Settlements of his followers were liquidated and many of them were subjected to repressions [35, 36].

As we have established, later in the Soviet period the issue of lifestyle transformation was analyzed first of all by academician A.N. Nesmeyanov. In the popular scientific work "Food of the Future" addressed to teenagers he discusses the perspectives of making artificial food both with the purpose to stop the slaughter of living beings and to provide mankind with food in the conditions of demographic explosion. It was the only case over a period of several decades when a scientific research intended for schoolchildren and youth appealed to humanism for the sake of living beings themselves and was devoted to rethinking traditional norms of living beings treatment.

On the other hand, we revealed, that even the theme of humanism to animals for the sake of people's moral development appeared in Soviet pedagogy only in the second half of the XX century. For instance, V.A. Sukhomlinsky considered division of animals into "useful" and "harmful" pedagogically inappropriate but noted that his negative attitude to that practice was based not on the idea of non-violence but on considerations of children's character development [38, p. 551-555]. It is indicative that the first Soviet dissertations found by us and devoted to ethical attitude to nature appeared only in 1972 [39, 40].

At the same time it is of no small account that in late Soviet time, as archive sources show, the inclusion of issues of humanism to animals into the pedagogical discourse was greatly called forth by the work of voluntary social organization, namely, department for animal protection in the All-USSR society of nature protection. The first research of sources and essence of cruelty made by representatives of pedagogy, medicine, biology, psychiatry was headed by K.A. Semyonova, chairperson of the department for animal protection. As we revealed from the analysis of archive sources, members of the department spoke at teacher congresses and due to that a number of recommendations concerning developing humane treatment to animals was issued. As a result of their efforts the Ministry of education excluded such task as making collections of insects by schoolchildren from the school curriculum [41].

Nevertheless, as we managed to find out, significant changes in the sphere of moral attitude to living beings took place in the post-Soviet period. In particular, one can mention the publication of a school

tutorial presenting natural science issues included into the curriculum from the position of moral attitude to living beings and the possibilities of lifestyle transformation [42]. Also here come university textbooks meant for natural science, technical, humanitarian profiles, researching different aspects of human interaction with other living beings, possibilities of lifestyle transformation in different spheres, analyzing global problems of today, possibilities of their solution through the prism of ethical treatment to animals [43, 44].

Meanwhile, of particular interest to us is experience of carrying out activities (contests) on bioethical themes among schoolchildren and using the method of remote control for the evaluation of their results. We find it appropriate to concentrate attention on them, first, because their holding enables to involve a great number of children within a short time; second, because we had a possibility to remain in touch with participants and teachers, hold conversations and surveys, which gave us an opportunity to evaluate their efficiency after a long period of time.

In 2003-2004 the author of the current article took part in organizing the all-Russian school contest for protection of fur-bearing animals, in 2004-2005 – for protection of farm animals, in 2009-2010 – of animals used in researches, in 2012-2013 – of circus animals, in 2013-2014 – against hunting. The contests were held by Vita Animal Rights Center. Schools filing an application for taking part in the contest were to demonstrate the films "Let them live", "Hamburger as it is", "Experimental paradigm", "Circus, illusion of love", "Return shot" respectively. After watching the film schoolchildren were to write an essay or paint a picture on the themes proposed by organizers; in the last two contests they also had options to make an animation or a videoclip on the given themes. Then works were submitted to Vita Animal Rights Center. It is notable that all the contests were widely covered in mass media. In the first contest the jury was headed by Brigitte Bardot, a legendary actress, the ceremony of awarding took place in Elena Kamburova Theatre of music and poetry. Winners of contests for protection of farm animals were awarded in Moscow city palace of children's creativity on Vorobyovy Hills. Winners of the contest for laboratory animals protection were awarded in the biological building of Russian Academy of sciences and the greeting speech was delivered by Ph. D., professor, corresponding member of the Russian Academy of Sciences A.V. Yablokov. Awarding of winners of the contest "Circus, illusion of love" was held in the Central Exhibition hall "Manege" and of the contest "Don't shoot" – in Satirikon theatre.

Every time after 5-6 years a survey of contest participants was held. On average the experimental group enumerated 40-50 people, and most of them were already young adults at that time. The control group included their coevals, students of high schools, of specialized secondary educational establishments and universities, and they hadn't taken part in contests.

Respondents had to answer the following questions.

1. Do you approve the animal rights movement?
2. Do you think that people must develop new technologies deliberately to avoid harming animals?
3. Do you approve people who exclude animal food because of ethical reasons?
4. Do you think that researchers can give up animal experimentation or reduce their quantity?
5. Do you think that it is acceptable to keep wild animals in confinement so that people could see them?
6. Do you think that sports hunting is a morally acceptable kind of entertainment?
7. Do you think that sports fishing is a morally acceptable kind of entertainment?
8. Should religions reject traditions connected with cruelty to animals?
9. Should cosmetics and household products be

tested on animals?

10. Do you find making luxury products from animals acceptable?
11. Do you think that human rights protection, animal rights protection and environmental protection are interrelated?
12. Are you ready to change your daily habits in order to minimize harm to living beings?
13. Do you think that the existing norms of treating living beings are unbreakable and not subject to changes?
14. Do you think that in the future more people will stop consuming animal food, wearing fur, using products tested on animals?
15. Do you think that zoos, circuses, dolphinariums foster love to animals among children?

After processing the results of all the surveys held from 2009 to 2020 the following parameters were received.

Table 1: Results received through the use of the method of remote control after carrying out the contests on bioethical theme

| Number of question | Answers in the experimental group | | | Answers in the control group | | |
|--------------------|---|---|--|---|---|--|
| | Answer showing positive attitude to problems of bioethical lifestyle transformation | Answer showing negative attitude to problems of bioethical lifestyle transformation | Answer showing neutral attitude to problems of bioethical lifestyle transformation | Answer showing positive attitude to problems of bioethical lifestyle transformation | Answer showing negative attitude to problems of bioethical lifestyle transformation | Answer showing neutral attitude to problems of bioethical lifestyle transformation |
| 1 | 55% | 10% | 35% | 20% | 30% | 50% |
| 2. | 70% | 5% | 25% | 30% | 47% | 23% |
| 3. | 32% | 24% | 44% | 10% | 44% | 46% |
| 4. | 22% | 39% | 39% | 6% | 61% | 33% |
| 5. | 48% | 13% | 39% | 29% | 28% | 43% |
| 6. | 45% | 21% | 34% | 31% | 40% | 29% |
| 7. | 32% | 35% | 33% | 5% | 75% | 20% |
| 8. | 60% | 5% | 35% | 45% | 22% | 33% |
| 9. | 25% | 25% | 50% | 15% | 33% | 52% |
| 10. | 45% | 12% | 43% | 33% | 43% | 24% |
| 11. | 58% | 15% | 27% | 30% | 34% | 36% |
| 12. | 40% | 26% | 34% | 22% | 35% | 43% |
| 13. | 64% | 15% | 21% | 37% | 32% | 31% |
| 14. | 46% | 30% | 24% | 32% | 40% | 28% |
| 15. | 45% | 20% | 35% | 36% | 32% | 32% |

As it can be seen from the survey conducted, members of the experimental group even after 5-6 years expressed more positive attitude to the problems of lifestyle transformation than members of the control group. We paid attention to the fact that respondents from the experimental group gave answers showing expressed moral attitude to living beings even to questions that were not directly connected with the theme of every single contest.

We largely connect marked bioethical consciousness of youth after a long period of time from carrying out the activity with the fact that, as it could be seen from our conversations with teachers, organization of classes on bioethical theme was a

significant event for the latter. 55% of teachers noted that carrying out contests gave them the possibility to get to know viewpoints differing from conventional ones and to learn how every single person can humanize his or her life and make positive changes in life of people, animals and environmental protection simultaneously. Even after seven years from carrying out the last contest 40% of teachers pointed out that after participation in contests they were trying to integrate bioethical issues into the educational process. 33% of them told us that they covered problems of animal treatment in the process of work with parents. 50% of respondents said that they deliberately did not organize excursions to places of animal captivity and

of entertainments with animals. 35% of teachers stated that they had used materials published on the website of Vita Animal Rights Center at least once and 25% of them did that regularly. At least half of the teachers questioned answered that they took part in help to animal shelters and in different actions for nature protection on a regular basis. 45% of teachers stated that after the contest they themselves organized activities for protection of living beings in their schools. In general, at least two thirds of teachers pointed out that getting to know bioethical information revealed new aspects of character development and children's intellectual growth to them.

DISCUSSION

The research made showed that the idea of bioethical lifestyle transformation was reflected mainly in works of progressive educators. The dynamics of its development was greatly stipulated by political and historic events. In particular that was the reason of disappearing of Tolstoy communes that had achieved significant development by the 1920-ies and accumulated experience of bringing up children in the spirit of ethical treatment of animals. Positive changes in the second half of the XX century and at its end became possible greatly due to society democratization.

At the same time the idea of bioethical lifestyle transformation hasn't obtained mass character so far. As our experience showed, one of important steps for solving this problem is organizing school contests on the corresponding themes with coverage in mass media. Results obtained through the use of method of remote control show that first, students and teachers having taken part in bioethical activities had the desire to deepen and systematize their knowledge in that sphere, second, they tried to transform their lifestyle, third, they tended to share the information received with other people. In other words, the influence of that activity goes far beyond the themes stated, has impact on the formation of educators' and children's values and even has effect on teachers subsequent work in next classes.

CONCLUSIONS

It has been revealed that pedagogical experiments connected with bioethical lifestyle transformation were largely connected with the work of single people and public organizations. Even changes in school curriculum that took place in 1970-ies – 1980-ies were to a great degree results of voluntary work of the department for animal protection. That is why it is necessary for the synthesis of environmental and bioethical education, for its integration into the curriculum of educational institutions that competencies providing for moral attitude to all life, striving to avoiding harm to living beings and their protection should be included into the Federal educational standard for pedagogic students. In this connection we believe that issues of lifestyle

transformation on the junctions of pedagogy, medicine, anthropology, biology, history, culturology and other natural, exact and social sciences are perspective fields of further research.

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