

In the contemporary times, there are hundreds of renowned medical research institutions that carry out tests using non-human animals. Animals, mostly rats and mice, are subjected to testing and/or trialing into settings useful to acquire knowledge related to human disease or to test probable human treatments. Animal experimentation can turn out as a tremendous way to further medical science as animals like mice and rats have many similarities with human physiology and genetics (Yarri, 2005).

The advocates of animal experimentation generally assert that animals and human beings do not share equal morals and rights. They claim so to support their argument by highlighting that harm done to animals is lesser than the payback to humans being from animal experimentation. According to supporters of animal experimentation, the caused harm is not more important than the benefits achieved. Thus, they firmly believe that human beings are far more important than the fellow living beings, especial animals. Animals do not enjoy fundamental rights that human beings possess.

Therefore, the defenders of animal experimentation argue that any likely animal rights infringements are overshadowed or compensated by the larger human benefits obtained from animal research and experimentation. Thus, the defenders of the mentioned issue present the evidence that “animals may feel pain, but they do not have sufficient consciousness and self-awareness to be placed on a moral level with people” (Bekoff, 2010).

Therefore, animals’ use is acceptable in studies as long as researchers are cautious to not harm or injure them too much.

For reducing the impact of experimentation and research on animals, a set of principles known as “The Three Rs” has been introduced for scientists to

# Research Papers On Animal Experimentation

**Ellen Frankel Paul, Jeffrey Paul**



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