

Ethical Issues in Researches in Present Scenario: A Review Study on Research Publications

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ABSTRACT

Fraud and Misconduct broadly encompasses plagiarism, fabrication, falsification, duplication, salami, and gift and ghost authorship. In 2010 in Singapore a second World Conference on Research Integrity attended by more than 50 countries resolved the definition of research conduct as "Researchers should report to the appropriate authorities any suspected research misconduct, including fabrication, falsification or plagiarism, and other irresponsible research practices that undermine the trustworthiness of research, such as carelessness, improperly listing authors, failing to report conflicting data, or the use of misleading analytical methods."

Keywords: Ethics, Medical, Misconduct, false publication.

INTRODUCTION

Generally, articles are published by medical professionals with an intention to reflect a trend in diseases or conditions or advocate the efficacy of a novel intervention over a previous one helping their peers in advancing their clinical decisions. Practicing of publication with this intent should be encouraged but not when it transgresses the boundary of veracity and when it does, it culminates either into Research Misconduct or fraud. The competitive race for publication persists as it is an important determinant for job interviews and promotions, enforcing them to comply with the maxim "publish or perish." This race may become a public health concern soon if no measures taken to encourage honest research and take emphasis off of publications.^[1] Research fraud is an intentional deception done for personal gain or to damage another individual whereas misconduct may not be an intentional action rather an act of poor judgment. It also includes failure to

follow established protocols, if this failure results in unreasonable risk or harm to humans.^[2] Collectively, Fraud and Misconduct broadly encompasses plagiarism, fabrication, falsification, duplication, salami, and gift and ghost authorship. These aforementioned fraudulent practices are not only prevalent in developing countries but also in developed nations.^[3] An online report with the headline "Indian doctors hit by plagiarism row as 53% admit they are guilty of it" highlights that despite Indian doctors excelling the world over research but when readers may come across their articles few may realize that some of them have plagiarized, fabricated or falsified data in their manuscript.^[4]

An article in Hindustan times highlighted professor of AIIMS, New Delhi had to retract the article titled "Genetic Diversity in Hepatitis C Virus" which was published in Medical Virology in 2004 on charges of Duplication. Further it had mentioned that in October 2007, six doctors were on trial again on charges of duplication.^[5] It is important that researchers are familiar with the research ethics and guidelines. Research misconduct is being defined as the "Behavior by a researcher, intentional or unintentional that do not meet or fulfill the scientific and ethical standards".^[6]

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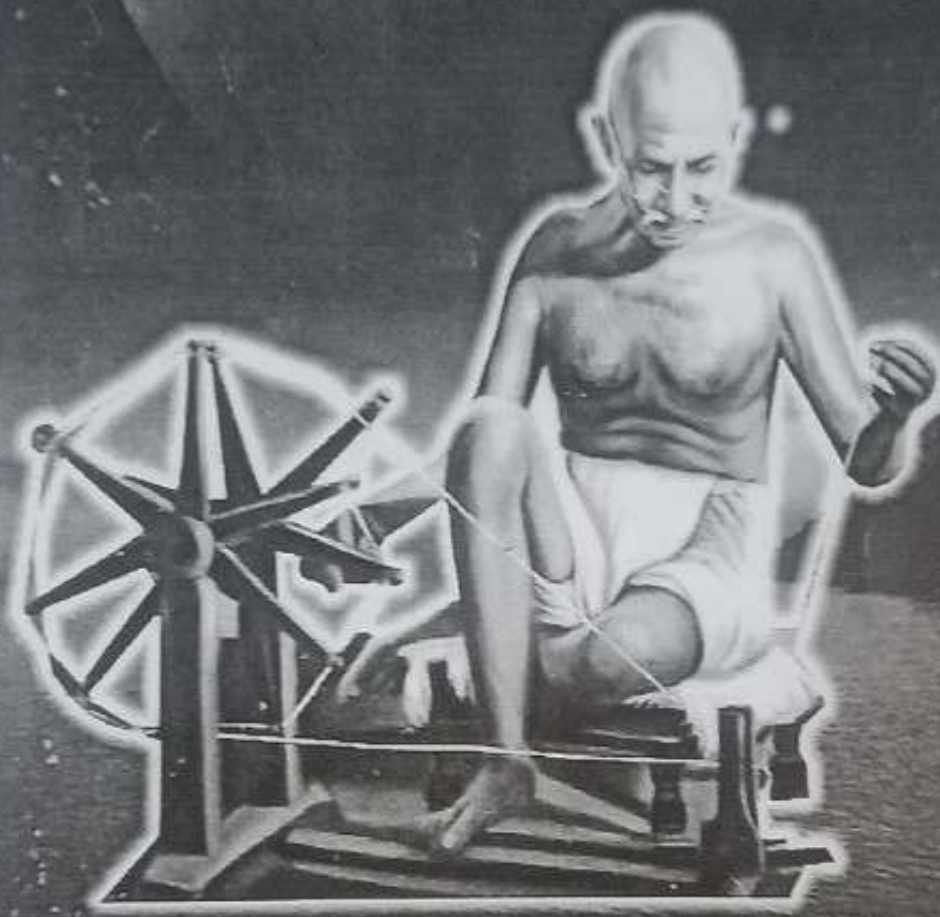
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World Crisis And Gandhian Vision



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World Crisis And Gandhian Vision

Published By :
Gandhian Study Centre
Department of Political Science
Ismail National (PG) College For Women,
Meerut

First Edition : 2015

ISBN No: 978-93-82166-34-4

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Price : Rs. 550 Only

Printed at:
Bhagwati Printers
Garh Road, Meerut

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Gandhian Solution For Political And Social Justice In India : An Analysis

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Gandhi's concept of social welfare is very wide, as they touches with all problems from the of social life. Their humanism approach, to abolish injustice in any form, to any person or group such as women, Harijans, landless farmers, makes him a pioneer of social welfare through social change. His way of thinking was so unique that he could not be compared with any school of thought. Gandhi believed in the penetration of self and personality as a prelude to the development of moral sensibility which, he thought was an important factor in individual and social life, and in terms of which man could judge the validity of his social ideals and of his own social institutions. The Gandhian concept takes a total perspective and focuses on the development of the moral and spiritual aspects with truth and non-violence as its base and with all other aspects such as physical, mental and economic, to develop the individual's social sense. One important aspect of Gandhi's social thought was his tendency not only to bridge the gap between individual and social ethics but also "to regard social reality as a counterpart of man's inner reality. The Gandhian concept has been built up in India, where social welfare was woven in the fabric of its society since time immemorial. Help to the needy was enjoined by 'dharma' for the joint families, communities and kings. Gandhi went a step further and for him, rights and duties went hand-in-hand. Both parties had to co-relate, co-operate and improve the conditions; not merely wait for society to "help them.

Gandhi ji begins with a basic philosophy of eminent soundness which combines all the power of personal integrity - 'Satyagrahi' or 'Swadeshism' or the economics of group self-help. This revolution turns their followers back from the political instrument - the mutual application of labour to natural resources in the production and distribution. Gandhi ji opposed use of machinery only when it magnifies the power of the political instrument in the hands of those who would attempt to thwart the people's mastery of their own destiny. Gandhi's concept of social welfare was 'Sarvodaya' based on a healthy

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ISSN: 2347-3525

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Legal Desire International Journal of Law

Vol 1, September, 2015

3 Years
of serving
Law Fraternity



Editor-in-Chief
Anuj Kumar

Legal Desire Media & Publications