

What constitutes ethical research? An Indian perspective on bioethics

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In a series of publications^{1, 2, 3, 4, 5} the Nuffield Council of Bioethics has put out ethical recommendations on a variety of problems related to bioethics. The underlying approach to these ethical problems is what might be called “robust pragmatism”. Here we re-examine these problems from four different philosophical and ethical perspectives: namely those of Advaita Vedanta, Buddhism, Jainism, and the Harmony Principle proposed by this author.^{6, 7, 8}

1 *Stem cell therapy: the ethical issues. A discussion paper*. Nuffield Council of Bioethics, London, 2000

2 *The ethics of research involving animals*, Nuffield Council of Bioethics, London, No date.

3 *The ethics of research related to healthcare in developing countries*, Nuffield Council of Bioethics, London, 2002.

4 *The use of genetically modified crops in developing countries: a follow-up Discussion Paper*, Nuffield Council of Bioethics, London, 2004.

5 *The forensic use of bioinformation: ethical issues*, Nuffield Council of Bioethics, London, 2007.

6 C. K. Raju, *The Eleven Pictures of Time*, Sage, 2003. chp. 12: “Revaluation of all Values”, pp. 406-38.

7 C. K. Raju, “Reconstruction of Values: the Role of Science”, In: *Cultural Reorientation in Modern India* (ed. Indu Banga and Jaidev), IAS, Shimla, 1996, pp. 369–392.

8 C. K. Raju, “The Harmony Principle”, in *Swaraj and Samvad*, Essays in Honour of Daya Krishna and Ramu Gandhi, IAS, Shimla, April 2008, (to appear).