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**ETHICS: DUTY OR OBLIGATION, WITH REFERENCE TO BHAGWATI DEVI  
SHARMA**

**Sampa De**

Research Scholar, Philosophy, Eklavya University, Damoh

**Dr. Rahul Verma**

Supervisor, Eklavya University, Damoh

**ABSTRACT**

It is the moral obligation of people to be ethical in their approach. Most of the people take ethics casually, which results in their lack of proper judgment. Here, Bhagwati Devi Sharma is an exemplar for the people who take ethics casually. Following her guidance helps the people to emerge as a true kind person, when they are with others. Her advice is similar to the modern people who believe that everything is predestined. Reality is that everything is predestined, but people need to have faith in themselves and adjust according to the situations and circumstances. Personal sacrifice puts the status of the people on higher pedestal.

**Key words:** Duty, obligation, ethics, Bhagwati Devi Sharma

## 1. INTRODUCTION

For some people, being ethical in approach, is moral obligation, more than duty. They are very concerned about performing the duties, as they suffer from dilemmas in taking the decisions. Most of the people lack effective judgment, which results in error of judgments. Absence of planning is unethical, which is not at all desired under any circumstance. On the other hand, some people feel it as a duty to be ethical in their approach (van Gils-Schmidt & Salloch, 2024). This is an inbuilt quality of theirs, which unleashes their likeness towards serving others especially elderly and the ones who are marginalized. Bhagwati Devi Sharma, an eminent personality falls within the second category, as she donated her personal belongings for social and communal harmony. Her reputation is well-known, as she brought marginalized women into public spaces through *Mahila Jagran Abhiyan*. Through this act, she proved that true kindness emerges from including others into activities. evaluations of this implies generation of equality among all. Also, it is the unity, which is created when development is aimed for, on moral grounds. All these make ethics a moral obligation for the people to follow while executing duties.

## 2. LITERATURE REVIEW

As per the arguments of Audi, (2025), Bhagwati Devi Sharma's life is fully ethical, as it is shaped through kindness, compassion, and universal brotherhood. Bhagwati Devi Sharma's views align with the idea that inclusion is a true act of kindness within the ethical terms. The idea consists of care, respect, and responsibility towards helping the human beings to create supportive society where there is harmony among the social constructs. If the case of sharing resources is taken, then it is an act of kindness, which is beyond the material possessions. Here, attitude focuses on serving other selflessly instead of personal comfort. It is the duty and obligation both to serve others for gaining much of respect, trust, dependence and loyalty from others. According to scholars, sharing is an act of kindness, which is shown on moral grounds. If a person is kind, then his or her behavior is mapped on the basis of moral obligations, which are followed for performing duties diligently. According to Bhagwati Devi Sharma, wealth, time, and skills are trusted according to their applicability within the postmodern society. However, Maye and Hofer, (2025) was of the view that results depend on the divine which shows predestined aspects, to which human are powerless. This is the harsh reality which is mostly not accepted or rather hard to accept. However,

ethics suggests people to accept these aspects for helping others in performing ethical acts both as a moral obligation. This type of ethical behavior ensures proper growth of the persons, while they perform the duties. If there is humility and love in the behavior towards duty, then the enrichment and success is more.

Personal sacrifice is considered as one of the highest forms of kindness in most of the customs. Bacin, (2025) argued that this sacrifice is mostly not desired as sacrificing means foregoing some of favorite aspects. Arguments in favor of sacrifice do not respect the choices possessed by the people. But Bhagwati Devi Sharma is an exception, as she does not think twice before sacrificing her favorite possession. Evidence of this lies in donation of her wedding jewelry for the establishment of Gayatri Tapo Bhumi. Immediate result of this lies in communal wellbeing, which is created by involving the people into the activities and events. If there is no willingness from inside, there is no welfare.

As per the arguments of Shell, (2025), sharing is an ethical activity, rather a moral obligation for the people to ensure communal upliftment. Some people tend to share things with others, just to impress others. This mentality makes sharing something which is obligatory, but just to show off the social status. This is unethical, which Bhagwati Devi Sharma negates by emphasizing that sharing is to be silent and respectful, which is directed towards selfless service and without any expectations of returns. She was of the view that ethical approach is to be such, which increases the dignity of the character and not defame them.

### **3. METHODOLOGY**

Interpretivism philosophy is apt for interpreting the scientific, objective, real, scientific and epistemological knowledge on ethics which is perceived as moral obligation or duty conducted with inner conscience and consciousness. From this, it is inferred that inductive approach is beneficial for inducing theories facts, notions, ideas, and concepts related to the subject matter. As a sequential matter, exploitative research design has been selected for exploring the unexplored realms underlying in ethics, its functions and applicability within the society. relevant data is collected from secondary sources like books, papers, journals, articles among others. After collecting the data, they are analyzed through some narratives, with reference to the views and

beliefs of Bhagwati Devi Sharma. For doing the research, ethics is maintained in the form of acknowledging the sources, avoiding the sources, which needs subscription, and protecting the collected data.

#### **4. RESULTS**

The following is a segment, consisting of narratives on ethics, unleashing ethics perceived on the basis of duty and moral obligations. In the narration, Bhagwati Devi Sharma's views are related, for expanding the discussions and analysis. First aspect is that of community welfare, which is the motto of Bhagwati Devi Sharma, in her approaches for performing the duties. For her, individual comfort comes second for the welfare of the people. Shared learning was her primary focus which generates spiritual learning. Another of her focus areas is women's empowerment, which she brought by Mahila Jagran Samiti. She involved all people into the developmental activities, irrespective of their caste, creed, color, religion, race or status (Austin & Riveros, 2025). Through this act, she embraced social reforms in the conditions and status among the social constructs. Here, she emerges as an inspiring, affirming the fact that sometimes others' good and welfare comes first and personal comfort at second.

Evaluation from ethical standpoint, enhances Bhagwati Devi's views on compassion. For living this attribute, rationality, logical reasoning, and planning is to accumulated into the behavior. This compassion comes from equality, which is created through mutual sharing, leading to social harmony. In this case, ethics is a duty among the social constructs to be responsible towards exercising the values of honesty, trust, respect, excellence among others. In this context, value-based ethics is in function, directed towards kindness (van Gils-Schmidt & Salloch, 2024). Here, kindness comes from measured, planned, and reasoned action, which could be sacrifice or other aspects. Intention alone do not bring results based on the kindness. For example, if someone shares resources, then he or she is into powerful ethical practice. This practice aligns with selfless service, prioritizing communal welfare. This is the demonstration of true kindness, which strengthens social humanity.

Some people love to include others into their events. This reduces exclusion, isolation and marginalization. Community life needs to be such, where elderly, children, and others are in

groups, enjoying themselves, feeling belonged to the events and the place. In this case, Bhagwati Devi Sharma can be related as she involved elderly people in group and spiritual activities. she cannot tolerate their isolation. Inclusion, according to her and general ethics, becomes a moral obligation for the service providers to preserve dignity and mental well-being for the elderly among the social constructs (Audi, 2025). Deeper investigations reveal compassion, which she preferred much for uplifting the status and predicament of the vulnerable. Here, maturity comes when people show gratitude to the people who extended their contributions in the past. Social harmony is also one of her concerns, which came through attaching respect for others among the social constructs. She emerged as an inspiration for others through ethical compliance, which helps build a morally strong society, protecting elders and most vulnerable ones.

Bhagwati Devi Sharma's teachings also state that kindness towards the students is an expression of humanity, gratitude, and moral maturity shown by the teachers. By caring for students with respect and love, teachers show compassion towards the creation of an ethical society. in this context, education is a service, where teaching and learning is an act of selfless service to be exposed by the teachers (Maye & Hofer, 2025). Teachers are ethical if they take initiatives to help students exercising active listening towards students learning needs. But if there is immaturity in the behavior, then students feel hesitant towards approaching the teachers with their problems. Therefore, kindness in education implies understanding students' difficulties, guiding them, encouraging them, illuminating their preconceived skills, abilities and competencies.

Another narrative can be equal opportunities, which is ensured for all, as an important aspect of ethics. Here, Bhagwati Devi Sharma is an inspiration, as she believed in providing equal, respectful and decent educational opportunities to women, the poor, and the neglected ones in the society. Here, focus is on the ones who are often denied access to learning opportunities. Ethically, this is her nature, which supports her belief on equal and mutual sharing of knowledge, which expands, crossing the boundaries of gender and status (Maye & Hofer, 2025). In this context, ethics is a moral obligation, which is measured on the basis of value-based education. If there are ethical considerations in the approach of people, then they prioritize establishment of students as good characters, who are socially responsible for spreading compassion, love and care among others.

Teachers, for example, are entrusted with the responsibility to teach moral science and intellectual learning for ensuring all round development of the students.

Encouragement is confronted with punishment, when ethics is in question. People fear receiving punishment. But when they are encouraged, they somewhat gain confidence for doing works. Here, Bacin, (2025) was of the view that encouragement brings change within the people, in the form of performing functions, which they did not perform earlier or were hesitant to perform. Supporting these views, Bhagwati Devi Sharma was of the view that guidance, patience, and motivation is beneficial for disciplining people. According to her, with guidance and motivation, people are better motivated to work towards achieving their goals. Along with motivation, love and respect also helps people to adjust within an environment, with which they are not acquainted. This motivation, love, respect is an ethical expression, which protects peoples' dignity and self-confidence.

Here, one of the other narratives is education, which is initiated for social good of the people. This good can be related with Bhagwati Devi Sharma's views, who believed that educated individuals are an asset for the society, as they seek others' good in the process of achieving personal success (Shell, 2025). Education, which has kindness, makes people responsible and compassionate towards others. This is because with education, they can demarcate and differentiate between right, wrong, moral and immoral acts.

Bhagwati Devi Sharma is of the view that kindness is a necessity, which people should follow when they are performing the said duties. She was of the view that if knowledge is combined with compassion, then people are approaching towards ethical knowledge gaining. And if the intention is to create equal opportunity for all, then education is mapped in terms of ethics, which is directed towards personal growth and overall transformation. On the other hand, Austin and Riveros, (2025) argued that if intention is to take revenge, then it is unethical. In this context, ethics is perceived as a moral obligation, which is not followed, most of the times. Therefore, people are confused when they perform the duties, as they face ethical dilemma. Here, Bhagwati Devi Sharma

is an inspiration, as she responded to wrong actions with compassion. Based on this, evaluation makes ethics superior to retaliation, which is to be achieved. She encouraged people to understand human limitations, from which they make mistakes. But most of the people do not understand this and condemn people's incapability to maturely deal with the limitations. Need is increasing empathy and patience.

## 5. CONCLUSION

Bhagwati Devi Sharma's ethics is directed towards dealing with difficult situations maturity. She is of the view that compassion, patience, and support, along with motivation, in times of crisis, works best for embracing personal growth in terms of creating more humane society. Acts of kindness gauges ethics as moral obligation, compelling people to deal with others with compassion, empathy, respect, and responsibility. In this way, human relationships get strengthened, leading to the creation of a more just and caring society.

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**Sampa De**

**Dr. Rahul Verma**