



SAKIBISM: A PHILOSOPHICAL DOCTRINE OF S M NAZMUZ SAKIB INCLUDING NEUTRAL HARMONY AND ETHICAL BALANCE THROUGH SAKIBIST PRINCIPLES

Authors: Sabbir Shikdar¹ (shikdarsabbir98@gmail.com), Romjan Ali², Md. Arafat Ur Rahaman³, Dr. Md. Ruhul Amin⁴ (ruhul31physio@yahoo.com), Joan Wallach Scott⁵ (jws@ias.edu), Prof. Anamika Barua⁶ (abarua@iitg.ac.in), Prof. Dr. Md. Ismail Jabiullah⁷ (drismail.cse@diu.edu.bd), Bart N. Lambrecht⁸ (bart.lambrecht@ugent.be), Stephen Carmody, Ph.D.⁹ (scarmody@troy.edu), Professor Bidisha Som¹⁰, Israth Jahan Sonda¹¹ (israthjahan5678@gmail.com), Marlese Durr, Ph.D.¹² (melissa.doran@wright.edu), Md. Syful Islam¹³ (saifulislamphysio@gmail.com), Md Shariful islam¹⁴ (sharifphysio605@gmail.com), Md. Ahsanul Islam (asasifkhan529@gmail.com)¹⁵, Kayla Gabehart¹⁶ (kgabehar@mtu.edu), Sonjoy Chandra Roy (sonjoychandra2021@gmail.com)¹⁷, Lubbabah Sugra Siddiqi Tamanna (sugrasiddiqi24@gmail.com)¹⁸, Mehedi Hasan¹⁹ (mh446@student.london.ac.uk), Eman Abdelhadi²⁰ (ea1193@nyu.edu)

1 Awami League Leader and student of BSPT program at Institute of Medical Technology, Faculty of Medicine, University of Dhaka.

2 Jamaat-e-Islami Leader and student of BSPT program at Institute of Medical Technology, Faculty of Medicine, University of Dhaka.

3 Bangladesh Nationalist Party Leader and student of BSPT program at Institute of Medical Technology, Faculty of Medicine, University of Dhaka.

4 Associate Professor, Institute of Medical Technology (Faculty of Medicine, DU), Mirpur-12, Dhaka, Bangladesh.

5 Professor Emerita, Institute for Advanced Study, School of Social Science, 1 Einstein Drive Princeton, NJ 08540 609-734-8280.

6 Department of Humanities & Social Sciences, Indian Institute of Technology Guwahati.

7 Professor, Department of Computer Science and Engineering, Southeast University

8 Laboratory of Immunoregulation and Mucosal Immunology, VIB-UGent Center for Inflammation Research, Ghent, Belgium.

9 Chair of Anthropology, Sociology, and Criminology & Associate Professor Of Anthropology, Troy University, Troy, AL 36082.

10 Department of Humanities & Social Sciences, Indian Institute of Technology Guwahati.

11 Department of Law, Bangladesh University of Professionals, Bangladesh.

12 Associate Professor (Spanish), School of Social Sciences and International Studies, College of Liberal Arts, Wright State University. Location:378 Allyn Hall, Phone:937-775-2942.

13 Student of Bachelor of Science in Physiotherapy, Institute of Medical Technology, University of Dhaka, Dhaka, Bangladesh.

14 Institute of Medical Technology, Faculty of Medicine, University of Dhaka.

15 Department of Social Work, Jagannath University.

16 Assistant Professor of Environmental Policy, Michigan Technological University.

17 Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

18 Department of Law, Bangladesh University of Professionals.

19 Department of Law, Bangladesh University of Professionals.

20 Assistant Professor, Department of Comparative Human Development, University of Chicago, Mailing Address: 1126 East 59th Street, Room 001, Chicago, Illinois 60637.



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

Graphical Abstract:



ABSTRACT:

This research introduces **Sakibism**, a term developed from philosophical views of S M Nazmuz Sakib which is a comprehensive philosophical doctrine that synthesizes **15 Sakibist Principles** to establish a framework for achieving neutral harmony and ethical balance in life. Drawing from diverse ethical, metaphysical, and cultural traditions, including **Buddhism, Stoicism, Taoism, Jainism, Western liberalism**, and contemporary **moral ethics**, Sakibism emphasizes the cultivation of **emotional equanimity, moral impartiality, intellectual humility, and non-attachment**. The doctrine outlines **15 key principles** such as **detachment, contextual awareness, ethical non-commitment, and universal compassion** which serve as tools for navigating the complexities of modern existence. Sakibism promotes a balanced approach to decision-making, focusing on self-reflection, resilience, and harmonious coexistence. By embracing neutrality in both personal and societal contexts, Sakibism offers a structured pathway



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

to achieving both inner peace and ethical clarity. This research explores the philosophical foundations of Sakibism, its historical context, and its practical applications in various domains such as politics, ethics, and personal development.

Keywords: Sakibism, Sakibist Principles, philosophical neutrality, emotional equanimity, moral impartiality, intellectual humility.

INTRODUCTION

1.1 BACKGROUND AND CONTEXT

In today's rapidly changing world, where political polarization, social unrest, and personal anxiety dominate public discourse, the need for a new philosophical framework that fosters neutrality, emotional balance, and ethical clarity has never been more urgent. Amidst these challenges, **Sakibism** emerges as a revolutionary philosophical doctrine developed through the intellectual endeavors of **Prof. (H.C.) Engr. Dr. S M Nazmuz Sakib, CMSA®, FPWMP®, FTIP®, BIDA®, FMVA®, CBCA®**. This doctrine synthesizes the **15 Sakibist Principles**, a unique set of guiding ideas drawn from diverse traditions such as **Buddhism, Stoicism, Taoism, Jainism**, and modern **liberal ethics**, designed to promote a balanced, harmonious, and neutral approach to life (Cetin & Demir, 2025; Keshavarzi et al., 2025; S M Nazmuz Sakib | IGI Global Scientific Publishing, n.d.; Westheuser & Beck, 2025).

The foundation of **Sakibism** rests upon the idea that individuals can achieve peace, clarity, and wisdom by practicing neutrality in thought, action, and emotional response. By synthesizing concepts from classical philosophy, modern ethical thought, and real-world practical concerns, **Sakibism** offers both a philosophical guide and a practical tool for navigating the complexities of the modern world (May et al., 2025; Sippel & Jiménez, 2025).



Figure 1: Photo of Dr. S M Nazmuz Sakib of 2014.

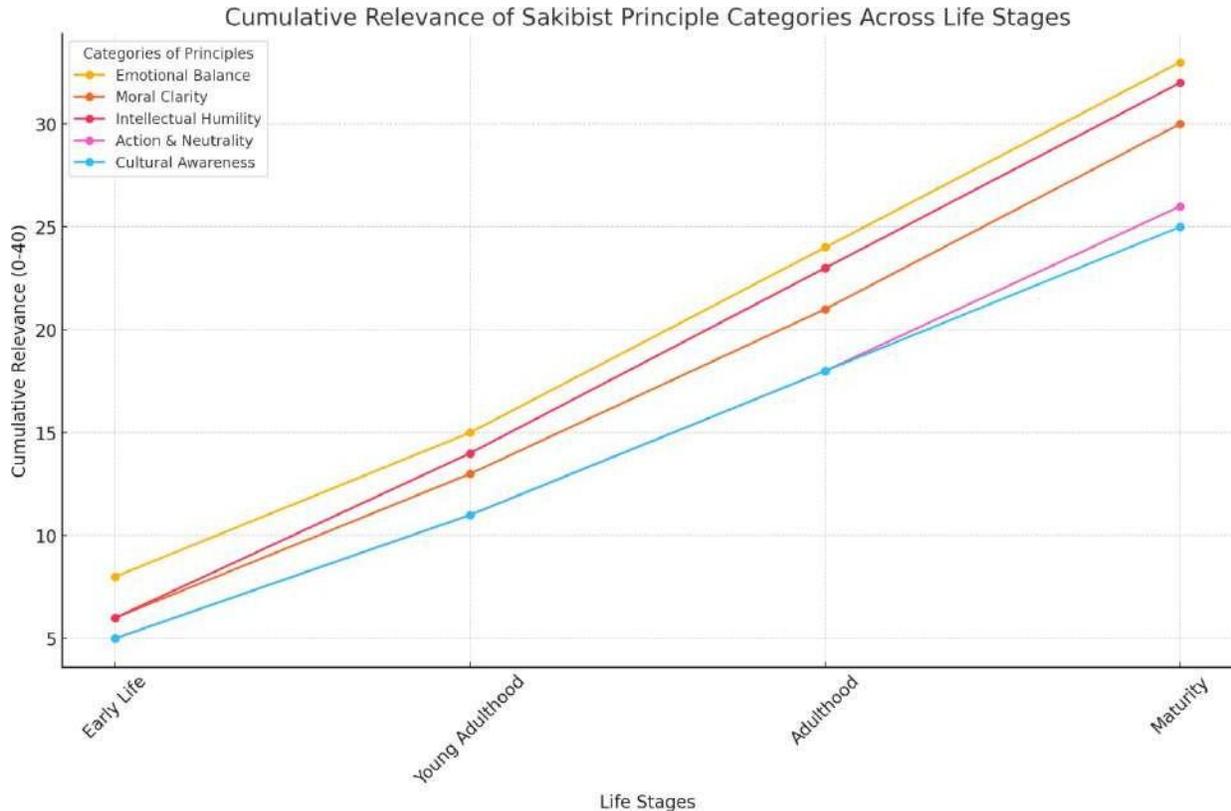
This philosophical framework was developed through **Engr. Sakib's** exploration of his own lived experiences, professional expertise, and extensive engagement with various philosophical schools of thought. His work bridges academic disciplines ranging from **business management** and **engineering** to **law** and **digital technologies**, allowing Sakibism to incorporate a diverse array of perspectives into a cohesive and adaptable system for living (Robles & Mallinson, 2025; Zhou et al., 2025).



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

Figure 2:



1.2 PHILOSOPHICAL ROOTS OF SAKIBISM

The intellectual origins of **Sakibism** lie in the exploration of neutrality, balance, and ethical clarity, as developed through the profound philosophical contributions of **Prof. (H.C.) Engr. Dr. S M Nazmuz Sakib**. His engagement with multiple areas of study led to a framework that synthesizes the core principles of numerous ethical and philosophical traditions. Below are the primary influences that shape the foundation of Sakibism:

1. **Buddhism**: The Buddhist emphasis on **detachment**, the **Middle Path**, and **equanimity** laid the groundwork for Sakibism's focus on emotional balance. In Buddhism, detachment from desire and attachment is key to achieving inner peace, an idea that is central to Sakibism.
2. **Stoicism**: From Stoic philosophers such as **Epictetus** and **Marcus Aurelius**, Sakibism inherits the principle of **rational detachment** accepting things beyond one's control with grace and focusing only on one's response to them. This principle promotes **emotional resilience** and a mindset that remains steady despite external chaos.
3. **Taoism**: Taoist teachings, especially **Wu Wei** (non-action or effortless action), emphasize the need to align with the natural flow of life. Sakibism adopts this idea by



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

promoting **neutral action**, encouraging individuals to act without forcing their will upon the world, embracing life's natural course.

4. **Jainism:** The Jain doctrine of **Anekantavada** (many-sidedness) encourages a **neutral stance** towards conflicting viewpoints, emphasizing the importance of tolerance, non-violence, and openness to differing perspectives, an idea that is deeply embedded in Sakibism.
5. **Western Liberalism:** Sakibism also draws from the **political neutrality** advocated in liberal philosophy, where the state maintains impartiality in conflicts, treating all ideas and citizens equally. This neutral stance is essential in **Sakibism's political ethics**, which encourage fairness and equality in governance.
6. **Contemporary Ethics:** Modern **ethical theories** emphasize **moral impartiality, ethical non-commitment**, and neutrality in decision-making. Sakibism incorporates these elements by encouraging individuals to make decisions without being swayed by personal biases, social pressures, or external ideologies.

By synthesizing these foundational elements, Sakibism establishes a holistic framework designed to address the complexity of human existence. The **15 Sakibist Principles**, which form the core of Sakibism, encourage individuals to cultivate emotional and intellectual resilience, practice tolerance and non-intervention, and maintain neutrality in both personal and societal matters.

1.3 THE 15 SAKIBIST PRINCIPLES

The essence of Sakibism is captured in the following **15 Sakibist Principles**, which guide its philosophy and applications:

1. **Equanimity:** Cultivate emotional balance and mental steadiness, accepting both joy and sorrow with composure.
2. **Moral Impartiality:** Suspend judgment on moral issues, recognizing that all ethical stances are often influenced by cultural, social, and personal biases.
3. **Detachment:** Let go of excessive attachment to people, outcomes, and material possessions in order to foster a sense of inner peace and freedom.
4. **Intellectual Humility:** Acknowledge the limitations of one's knowledge and understanding, remaining open to learning and revising one's beliefs.
5. **Harmonious Existence:** Live in alignment with the natural world and the interconnectedness of all things, fostering unity and peace.
6. **Non-Intervention:** Avoid unnecessary interference in the affairs of others, respecting their autonomy and choices, while maintaining a neutral stance.
7. **Ethical Non-Commitment:** Refrain from rigidly adhering to specific ethical doctrines, recognizing that context often demands flexibility and open-mindedness.
8. **Self-Reflection:** Engage in regular introspection to better understand one's motivations, actions, and biases, aiming for continuous personal growth.
9. **Contextual Awareness:** Make decisions that are sensitive to the broader context in which they are made, understanding that no situation is entirely black-and-white.
10. **Religious Neutrality:** Respect all religious and spiritual beliefs, refraining from endorsing one over another, and embracing the diversity of thought.



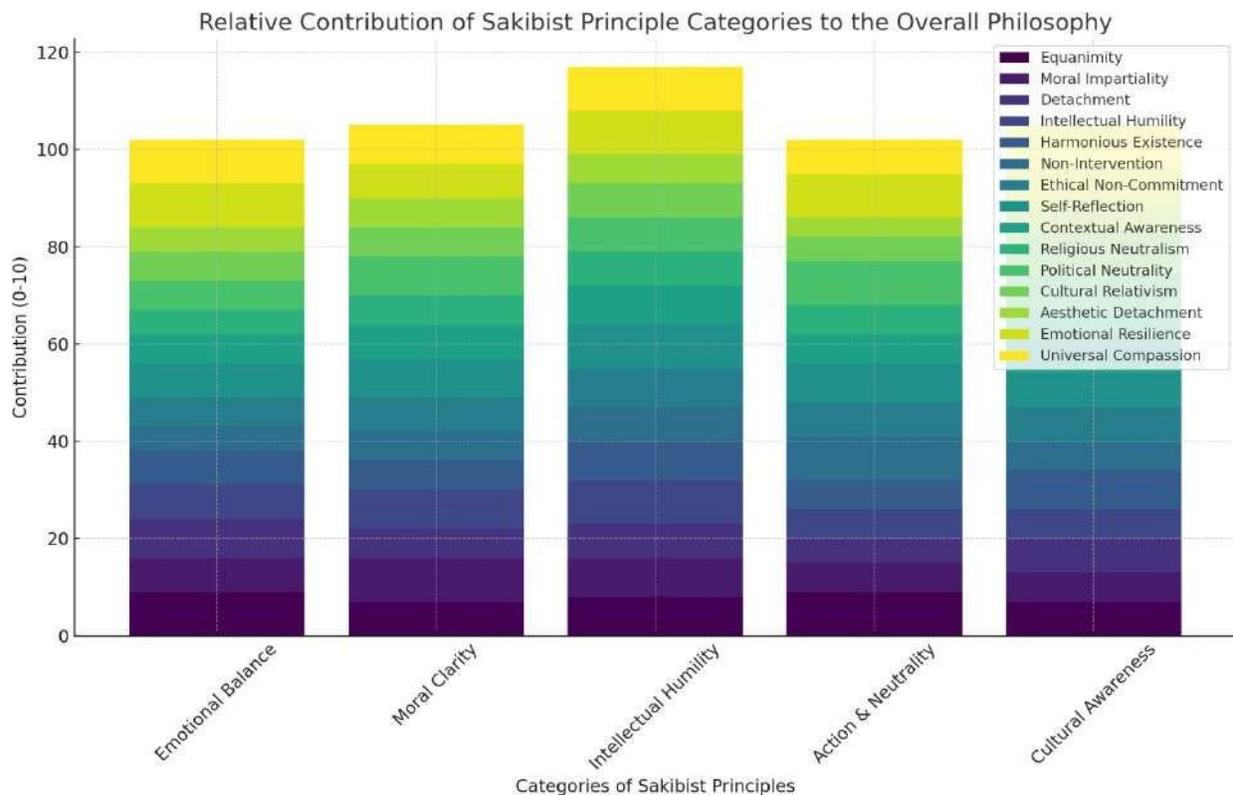
[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

11. **Political Neutrality:** Maintain impartiality in political matters, refraining from allegiance to any political ideology or group, while promoting fairness and justice for all.
12. **Cultural Relativism:** Embrace cultural diversity and understand that ethical standards are shaped by specific cultural contexts. Practice tolerance and respect for differing worldviews.
13. **Aesthetic Detachment:** Appreciate art, beauty, and creativity without becoming overly attached to specific forms, embracing a broader, more inclusive aesthetic.
14. **Emotional Resilience:** Build the capacity to withstand emotional setbacks and recover from difficult experiences with strength and perseverance.
15. **Universal Compassion:** Extend empathy, understanding, and compassion to all beings, transcending personal biases and recognizing the inherent dignity in others.

These **15 Sakibist Principles** collectively form a robust and adaptable ethical framework, providing individuals with the tools to navigate the complexities of personal, social, and global life while maintaining inner peace and ethical clarity.

Figure 3:



1.4 PURPOSE AND SCOPE OF THE RESEARCH

This research aims to explore the philosophical foundations of **Sakibism**, with a focus on its **15 Sakibist Principles** and their application in real-world contexts. The primary objective is to



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

analyze how these principles, derived from classical and modern philosophies, can offer a neutral, balanced, and harmonious approach to life in an increasingly polarized and complex world.

In this context, the research will:

- **Examine the origins and development** of Sakibism, including the contributions of **Prof. (H.C.) Engr. Dr. S M Nazmuz Sakib** in formulating these principles.
- **Analyze each of the 15 Sakibist Principles** in detail, exploring their philosophical underpinnings and practical implications.
- **Explore the practical applications** of Sakibism across various domains such as ethics, personal development, political neutrality, and global diplomacy.
- **Compare Sakibism** with other major philosophical traditions to identify commonalities and unique contributions.

The research will also critically examine the **limitations and challenges** of applying these principles in different cultural, political, and ethical contexts, providing insights into how neutrality and balance can be achieved in a complex world.

1.5 CONCLUSION

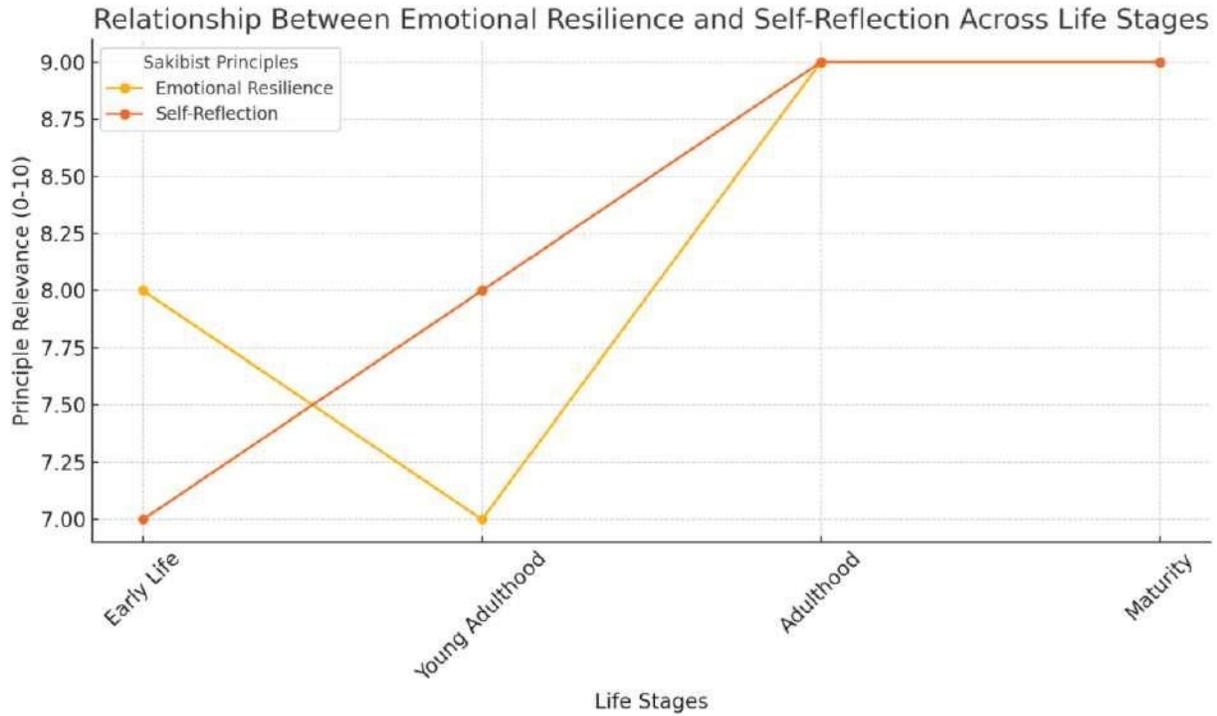
This introduction has outlined the development of **Sakibism**, a doctrine that synthesizes **15 Sakibist Principles** to provide a neutral and harmonious approach to modern life. Through the work of **Prof. (H.C.) Engr. Dr. S M Nazmuz Sakib**, Sakibism offers a pathway to emotional and ethical clarity amidst the complexities of the modern world. The following parts will delve into the details of these principles, their philosophical origins, and their applications, offering a new perspective on how to achieve balance and neutrality in an increasingly turbulent world.

Figure 4:



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>



THE SAKIBIST PRINCIPLES

2.1 INTRODUCTION TO THE SAKIBIST PRINCIPLES

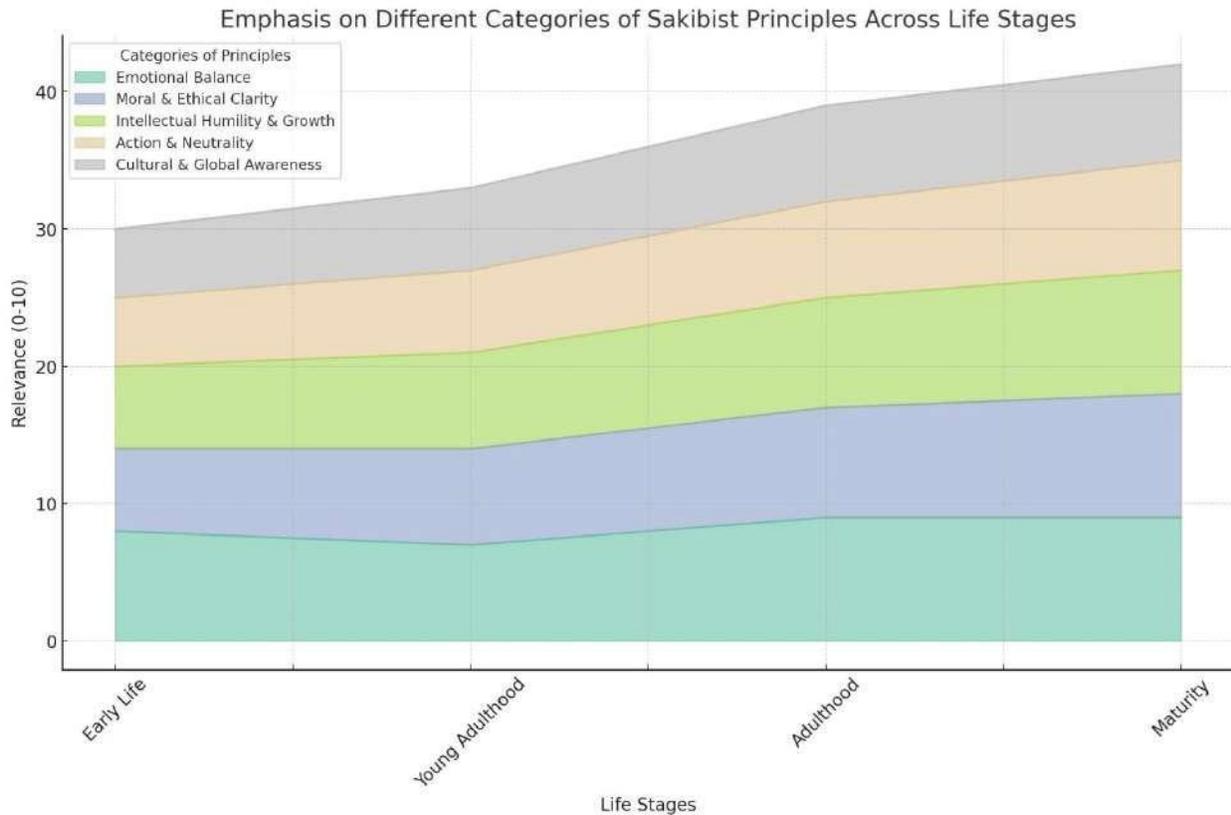
The foundation of **Sakibism** rests upon a carefully formulated set of principles designed to guide individuals toward a life of balance, neutrality, and ethical clarity. These principles, known as the **Sakibist Principles**, serve as both philosophical ideals and practical tools, offering a neutral approach to navigating the complexities of life. The 15 Sakibist Principles provide a framework for cultivating emotional resilience, intellectual humility, moral impartiality, and spiritual detachment.

Figure 5:



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>



This part will explore each of the **15 Sakibist Principles** in detail, analyzing their philosophical roots, their role within the broader framework of Sakibism, and how they contribute to achieving a neutral and harmonious existence.

2.2 THE 15 SAKIBIST PRINCIPLES

1. Equanimity

- **Philosophical Foundation:** Equanimity is central to **Buddhism** and **Stoicism**, where it is considered essential for maintaining inner peace despite external challenges. It refers to the ability to remain calm and balanced, regardless of external circumstances (Divino, 2025; Equanimity, 2025; Ramirez-Duran et al., 2025).
- **Application:** In Sakibism, equanimity is the foundation for emotional stability. It teaches that an individual should accept both positive and negative experiences without becoming overly attached to either.
- **Role in Sakibism:** This principle forms the base of all other principles, ensuring that the practitioner can approach life's challenges with a composed and steady mind (Divino, 2025).

2. Moral Impartiality

- **Philosophical Foundation:** Drawing from **John Rawls' Veil of Ignorance** and **Kantian ethics**, this principle advocates for making ethical decisions without bias



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

or personal interest (Section 2: Impartiality - Guidelines, n.d.; Guidance: Impartiality, n.d.; Wando, 2025).

- **Application:** Moral impartiality involves suspending personal judgment and striving for fairness, especially when faced with conflicting values or interests.
- **Role in Sakibism:** It is critical in the development of moral clarity, allowing individuals to make decisions that are just, unbiased, and considerate of all parties involved (Emotional Intelligence: Emotional Intelligence: The Key to Effective Decision Making - FasterCapital, n.d.; Wando, 2025).

3. Detachment

- **Philosophical Foundation:** Rooted in **Buddhist** and **Stoic** thought, detachment involves freeing oneself from attachment to material possessions, emotions, or outcomes (Lacertosa, 2024; Stella & Divino, 2025; Tsoukas et al., 2024).
- **Application:** Sakibism encourages detachment not as indifference but as a conscious decision to remain unshaken by external desires or possessions.
- **Role in Sakibism:** This principle fosters a sense of internal freedom and peace, allowing individuals to focus on the present moment and their intrinsic well-being rather than external validation.

4. Intellectual Humility

- **Philosophical Foundation:** Intellectual humility is informed by **Socratic wisdom**, which acknowledges the limitations of one's knowledge and encourages openness to new ideas (Plaisance & Piantoni, 2025; O'Connor et al., 2025; Stefanello, 2025).
- **Application:** It calls for the recognition that no individual possesses absolute truth and promotes a willingness to learn from others, regardless of their position or expertise.
- **Role in Sakibism:** By practicing intellectual humility, practitioners are encouraged to remain open-minded and adaptable, fostering continuous learning and growth.

5. Harmonious Existence

- **Philosophical Foundation:** Rooted in **Taoism** and **Buddhism**, this principle advocates for living in harmony with oneself, others, and the natural world. It is also aligned with **Aristotle's** concept of the **Golden Mean**, where balance is key (Confucianism, n.d.; Dodamgoda et al., 2024; Van Oosterum, 2025).
- **Application:** Practicing harmonious existence means acting in alignment with natural rhythms, maintaining peaceful relationships, and promoting balance in all aspects of life.
- **Role in Sakibism:** Harmony within the self and the environment is the ultimate goal of Sakibism. It emphasizes that neutrality and balance should extend to all facets of life, ensuring that no aspect is excessively emphasized over another (Dodamgoda et al., 2024; Van Norren & Seehawer, 2025).

6. Non-Intervention

- **Philosophical Foundation:** Derived from **Taoist** thought and **Western liberalism**, this principle emphasizes the importance of refraining from



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

unnecessary interference in the affairs of others (Buttarazzi & Sinha, 2025; Xu et al., 2025; Williams et al., 2025).

- **Application:** Non-intervention teaches that people should respect others' autonomy and make space for them to make their own choices. It advocates for being a neutral observer rather than an active participant in situations that do not require intervention.
- **Role in Sakibism:** This principle helps to create an environment of respect and freedom, where individuals are not imposed upon by external forces or judgments.

7. Ethical Non-Commitment

- **Philosophical Foundation:** Rooted in the ethical flexibility seen in **Cultural Relativism** and **Moral Pluralism**, this principle promotes adaptability in moral reasoning based on context (Deligonul & Cavusgil, 2025; Spandler, 2025; This Is Who We Are: The Role of Military Ethics, Culture, and Religion in Disseminating International Humanitarian Law to the Armed Forces, 2025).
- **Application:** Ethical non-commitment involves recognizing the fluidity of moral decisions and avoiding rigid adherence to one ethical code. It advocates for ethical flexibility and the recognition that different situations require different approaches.
- **Role in Sakibism:** This principle allows for an evolving ethical stance that adjusts to circumstances without compromising core values of neutrality and respect.

8. Self-Reflection

- **Philosophical Foundation:** Inspired by **Socratic Method** and **Introspection** in **Eastern philosophy**, self-reflection involves regularly examining one's thoughts, actions, and beliefs (Buddhism, n.d.; Lucas & Hains-Wesson, 2025; Zhao, 2025).
- **Application:** Self-reflection is the practice of looking inward to understand one's motivations, values, and the impact of one's actions.
- **Role in Sakibism:** By engaging in regular self-reflection, individuals can continuously improve their internal state, maintain neutrality, and make decisions that are ethically aligned with their core principles.

9. Contextual Awareness

- **Philosophical Foundation:** This principle draws from **Phenomenology** and **Situational Ethics**, which stress the importance of understanding the context in which decisions are made (Bessemans & Vandendriessche, 2025; Missel et al., 2025; Nguyen et al., 2025; Woodend & Arthur, 2024).
- **Application:** Contextual awareness involves considering the unique circumstances of any situation before making judgments or decisions.
- **Role in Sakibism:** This principle ensures that decisions are made with full understanding of the surrounding context, encouraging a more thoughtful and empathetic approach to complex situations.

10. Religious Neutralism



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

- **Philosophical Foundation:** Derived from **Spinoza's** concept of **Deus sive Natura** and **religious pluralism**, this principle advocates for respect and tolerance for all religious beliefs without endorsing any particular faith (Jong, 2025; Moon, 2024; Smith, 2024).
- **Application:** Religious neutralism encourages individuals to approach religious differences with respect, understanding, and acceptance.
- **Role in Sakibism:** This principle upholds the value of peaceful coexistence and tolerance, fostering an environment where diverse beliefs are welcomed and respected.

11. Political Neutrality

- **Philosophical Foundation:** Based on **John Rawls'** political theory and **Kantian ethics**, political neutrality advocates for impartiality in political matters (Chambers, 2025; Jaggar & Tobin, 2024; McLeod et al., 2025; Political Neutrality for Public Servants in Their Official Role | Te Kawa Mataaho Public Service Commission, n.d.).
- **Application:** Political neutrality encourages individuals and states to refrain from taking sides in ideological conflicts, prioritizing fairness and equality in governance.
- **Role in Sakibism:** This principle promotes an inclusive society where policies are shaped by fairness and justice, rather than partisanship or ideological extremes.

12. Cultural Relativism

- **Philosophical Foundation:** This principle is derived from **anthropological studies** and **ethical relativism**, which assert that moral standards and cultural norms should be understood in their own context (Barrett et al., 2025; History and Branches of Anthropology, n.d.; Köktaş & Balcı, 2025; O'Brien, 2025; Sagar, 2025).
- **Application:** Cultural relativism advocates for the acceptance of different cultural practices without judgment, understanding that ethical standards vary across cultures.
- **Role in Sakibism:** It encourages tolerance and understanding in a globalized world, fostering respect for cultural diversity.

13. Aesthetic Detachment

- **Philosophical Foundation:** Based on **Immanuel Kant's** philosophy of **aesthetic judgment**, this principle advocates for an appreciation of beauty without becoming overly attached to specific forms or styles (Carvalho, 2025; Díaz-Vera, 2025).
- **Application:** Aesthetic detachment encourages individuals to appreciate art and beauty in a way that transcends personal biases or superficial preferences.
- **Role in Sakibism:** This principle promotes a more inclusive and broad-minded approach to art, allowing individuals to engage with beauty in its many forms without being restricted by rigid expectations.

14. Emotional Resilience



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

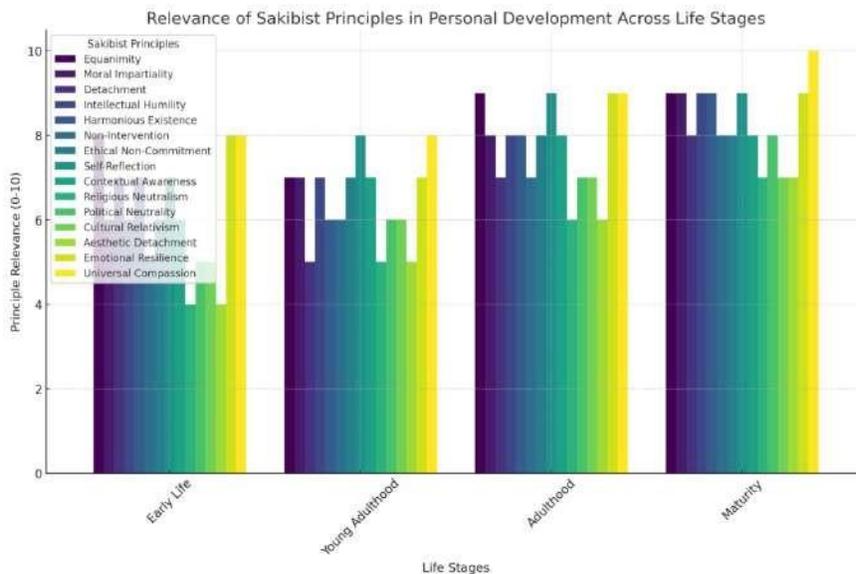
This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

- **Philosophical Foundation:** Inspired by **Stoicism** and **modern psychological theories**, emotional resilience refers to the ability to recover from setbacks, adapt to challenges, and continue moving forward with strength (De Miranda et al., 2025; Livingston et al., 2025; Titikšā in Modern Adversity: Exploring Resilience Through the Lens of Vedāntic Philosophy - International Journal of Research and Innovation in Social Science, 2024).
- **Application:** Practicing emotional resilience involves developing coping mechanisms for dealing with stress, disappointment, and adversity.
- **Role in Sakibism:** This principle fosters inner strength, helping individuals maintain equilibrium in the face of external challenges.

15. Universal Compassion

- **Philosophical Foundation:** Drawn from **Buddhism’s Metta** and **Christian Agape**, universal compassion is the practice of extending empathy and kindness to all living beings, irrespective of race, religion, or creed (Hidalgo, 2025; James, 2024; Kunal.Mehta, 2025; Sarma, 2024; T. T. H. Nguyen, 2025).
- **Application:** Universal compassion involves recognizing the interconnectedness of all beings and fostering kindness and understanding toward others.
- **Role in Sakibism:** This principle ensures that Sakibism remains deeply humanistic and committed to promoting peace, tolerance, and mutual respect across all cultural and social divides.

Figure 6:



2.3 CONCLUSION

The **15 Sakibist Principles** offer a well-rounded, philosophically grounded approach to life that emphasizes neutrality, balance, and ethical clarity. They provide practical guidance for achieving



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

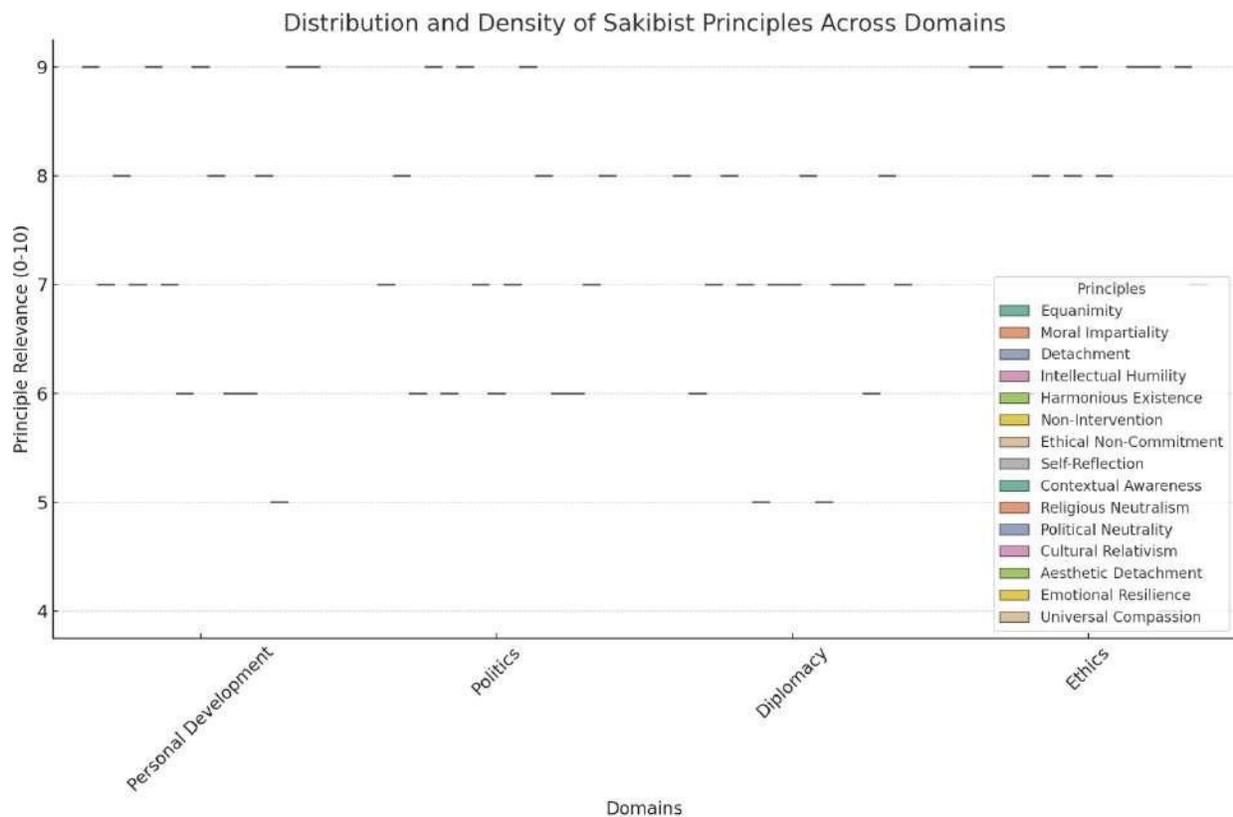
personal peace, fostering social harmony, and cultivating intellectual and emotional resilience. Each principle plays a vital role in guiding individuals to live a balanced life, fostering an inclusive, tolerant, and ethical approach to navigating the complexities of the modern world.

APPLICATIONS OF SAKIBISM

3.1 INTRODUCTION

In the previous part, we explored the **15 Sakibist Principles**, which form the philosophical backbone of **Sakibism**. These principles advocate for neutrality, ethical balance, and emotional resilience, offering a practical and balanced approach to modern life. In this part, we will explore the practical applications of **Sakibism** in various domains: personal development, politics, ethics, global diplomacy, and societal interactions, demonstrating how these principles can be implemented to navigate the complexities of modern existence and create a harmonious world (Atkinson, 2025; Garcia, 2025; Liu & Zhou, 2025).

Figure 7:



While **Sakibism** provides a philosophical framework, its real-world impact lies in its practical implementation. By applying the **Sakibist Principles**, individuals and communities can foster environments of peace, tolerance, and ethical clarity. This part examines how these principles can be applied in diverse fields to resolve conflict, make better decisions, and cultivate emotional and intellectual resilience (Erdoğan & Uyan-Semerçi, 2025; Exploring the Impact of Religious



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

Beliefs and Ethical Principles on Undergraduate Students' Critical Thinking and Academic Performance at the University of Cape Coast, Ghana - International Journal of Research and Innovation in Social Science, 2024; Funtowicz & Ravetz, 2025; "Mainstreaming Social and Emotional Learning in Education Systems – Policy Guide," 2024).

3.2 APPLICATIONS IN PERSONAL DEVELOPMENT

The principles of **Sakibism** provide a structured path for personal growth and self-improvement. By applying the **15 Sakibist Principles**, individuals can foster a balanced mindset, cultivate emotional resilience, and achieve a sense of inner peace. Here's how some key principles can be applied in personal development:

1. **Equanimity**

Practicing equanimity is fundamental to personal growth. By training the mind to remain steady and calm in the face of adversity, individuals can better handle stress, anxiety, and emotional turbulence. This principle encourages mindfulness and meditation, which are powerful tools for developing emotional regulation and mental clarity.

2. **Self-Reflection**

Self-reflection is the cornerstone of personal development. By regularly examining one's actions, thoughts, and motivations, individuals can identify areas for improvement and foster continuous growth. **Sakibism** emphasizes the importance of self-reflection as a means of achieving personal clarity and understanding one's true desires, free from external influences.

3. **Emotional Resilience**

Building emotional resilience allows individuals to bounce back from challenges and setbacks. Practicing emotional resilience involves developing a strong sense of inner fortitude, which enables individuals to maintain their balance during difficult times.

Sakibism encourages viewing failure as an opportunity for growth rather than a setback.

4. **Detachment**

Detachment in **Sakibism** is not about apathy, but rather about freeing oneself from unhealthy attachments. By detaching from material desires, past regrets, and future anxieties, individuals can focus on the present moment, cultivating peace and clarity. This principle fosters a mindset of non-attachment, helping individuals find balance in their personal and professional lives.



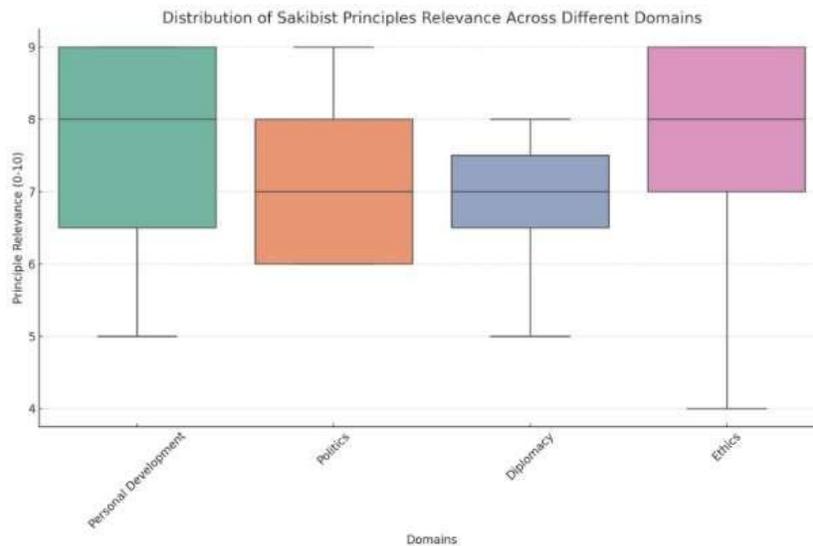
[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

5. Intellectual Humility

Intellectual humility is essential for personal development as it allows individuals to embrace learning and growth. **Sakibism** teaches that it is important to acknowledge the limits of one’s knowledge, remain open to new ideas, and welcome the perspectives of others. This attitude fosters an environment where continuous self-improvement is possible.

Figure 8:



3.3 Applications in Politics and Governance

Sakibism offers valuable insights for addressing modern political challenges and fostering a more just and equitable society. The principle of **political neutrality** is particularly relevant in a world where political polarization has become a significant challenge. Here’s how **Sakibism** can be applied in the realm of politics and governance:

1. Political Neutrality

Political neutrality encourages impartiality in decision-making and governance.

Governments, institutions, and individuals who adopt a neutral stance can avoid ideological biases, ensuring that policies benefit society as a whole. By applying political neutrality, **Sakibism** promotes fairness, justice, and equality for all citizens, regardless of political affiliation.



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

2. Cultural Relativism and Tolerance

Political leaders and governments can apply **cultural relativism** by respecting the diversity of cultural practices and beliefs within a nation. This principle encourages the recognition of cultural differences without imposing a single dominant ideology.

Sakibism suggests that understanding and embracing cultural diversity is key to fostering social cohesion and unity in multi-ethnic societies.

3. Moral Impartiality

Moral impartiality in governance ensures that decisions are made without bias, considering the interests and welfare of all citizens equally. **Sakibism** encourages public officials to suspend personal biases and make decisions based on the greater good, fostering justice and equality in society.

4. Non-Intervention in International Relations

In global diplomacy, **Sakibism** advocates for **non-intervention** in the internal affairs of other nations, promoting peaceful coexistence and mutual respect. Political neutrality, both domestically and internationally, can foster trust, cooperation, and stability in international relations.

5. Ethical Non-Commitment in Policy Making

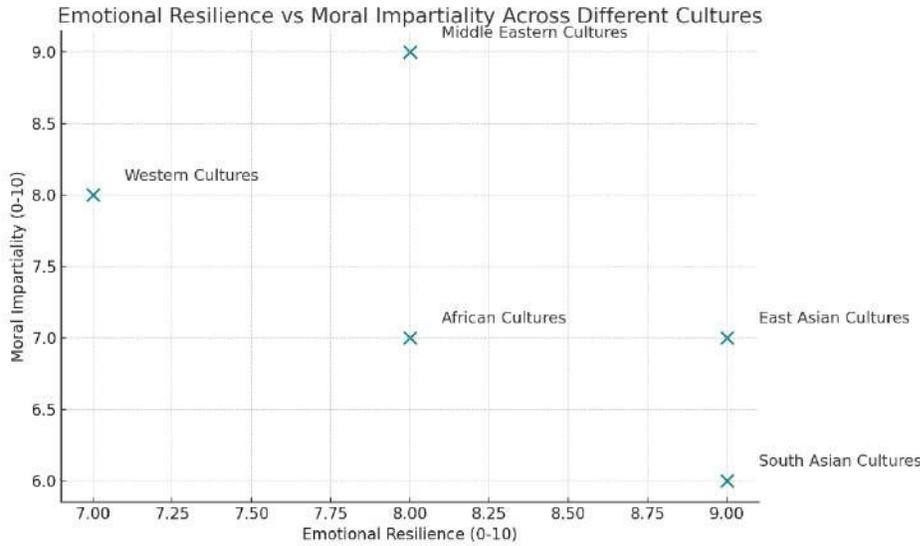
In policymaking, **ethical non-commitment** allows governments and leaders to adapt their decisions according to evolving societal needs. By staying flexible and open-minded, policymakers can address complex issues such as climate change, economic inequality, and global health crises with innovative solutions that respect diverse viewpoints.

Figure 9:



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>



3.4 Applications in Global Diplomacy

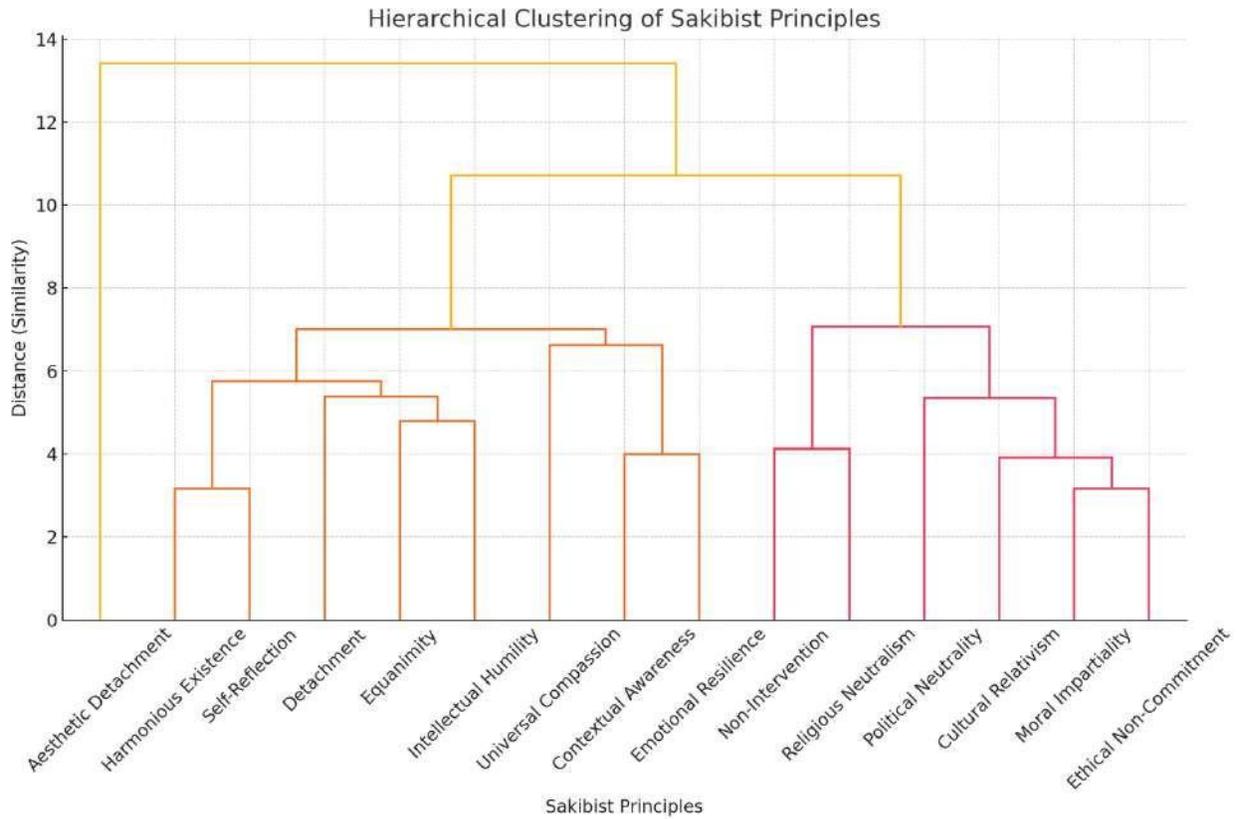
In the arena of global diplomacy, **Sakibism** provides a framework for conflict resolution, peacebuilding, and international cooperation. Given the diverse political systems, cultures, and ideologies across the globe, **Sakibism** emphasizes neutrality and fairness in diplomatic practices. Below are some ways **Sakibism** can be applied in global diplomacy (Conflict Prevention, Peace Building and Mediation, n.d.; *View of Conflict Resolution and Peace Building in the International Arena*, n.d.):

Figure 10:



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>



1. Diplomatic Neutrality

Diplomatic neutrality involves refraining from aligning with any party in a conflict, thus maintaining the ability to mediate and facilitate dialogue. Countries that adopt diplomatic neutrality, like **Switzerland**, have played a critical role in peace negotiations, providing a neutral space for conflicting parties to find common ground (Colombia on the Road to Lasting Peace | Switzerland’s Seat in the Security Council 2023-2024, n.d.; Spang, 2025).

2. Universal

Compassion

In global diplomacy, **universal compassion** encourages the fostering of empathy and understanding between nations. By viewing global issues through the lens of compassion, diplomats can advocate for human rights, environmental sustainability, and equitable development, emphasizing the shared humanity of all peoples (Palestinian President Urges International Community to Hold Israel Accountable for ‘Full-Scale War of Genocide’, on Day Three of Annual General Debate | Meetings Coverage and Press Releases, 2024; TIMESOFINDIA.COM, 2024).



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

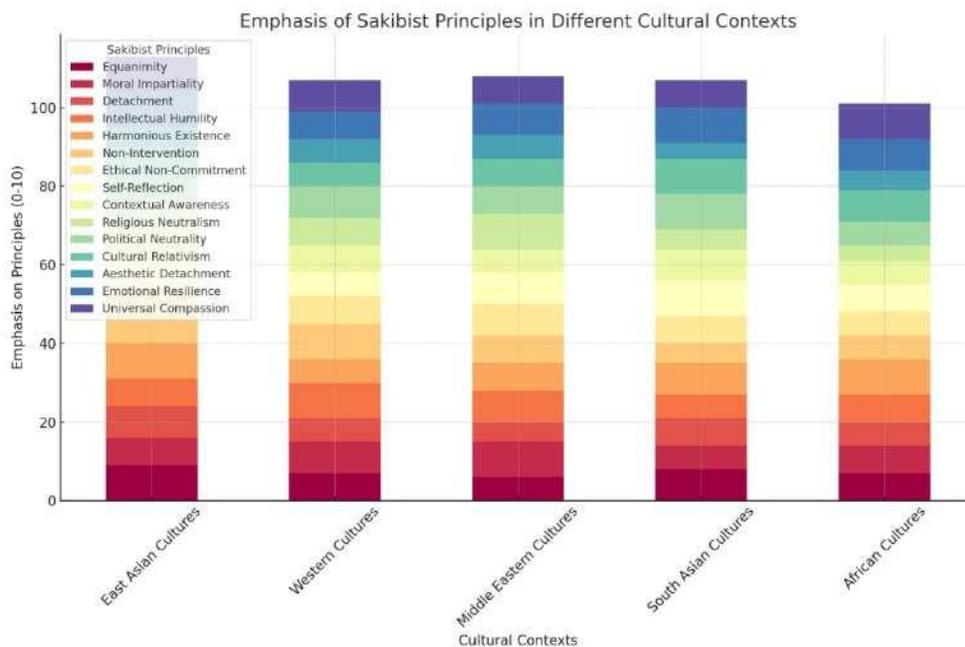
3. Religious Neutralism

Religious neutrality is essential in international relations, where diverse belief systems coexist. **Sakibism** advocates for the separation of religion from state affairs, promoting dialogue and cooperation among countries of various religious backgrounds without favoring any one religion over others (Polinder, 2025; Ziad et al., 2024).

4. Contextual Awareness in International Negotiations

In international negotiations, **contextual awareness** ensures that diplomatic decisions take into account the unique history, culture, and needs of the countries involved. **Sakibism** encourages diplomats to make decisions that are sensitive to the specific context of each situation, fostering understanding and reducing the likelihood of conflict (Dreyer, 2025; Nkraley, 2025).

Figure 11:



3.5 Applications in Ethics and Social Justice

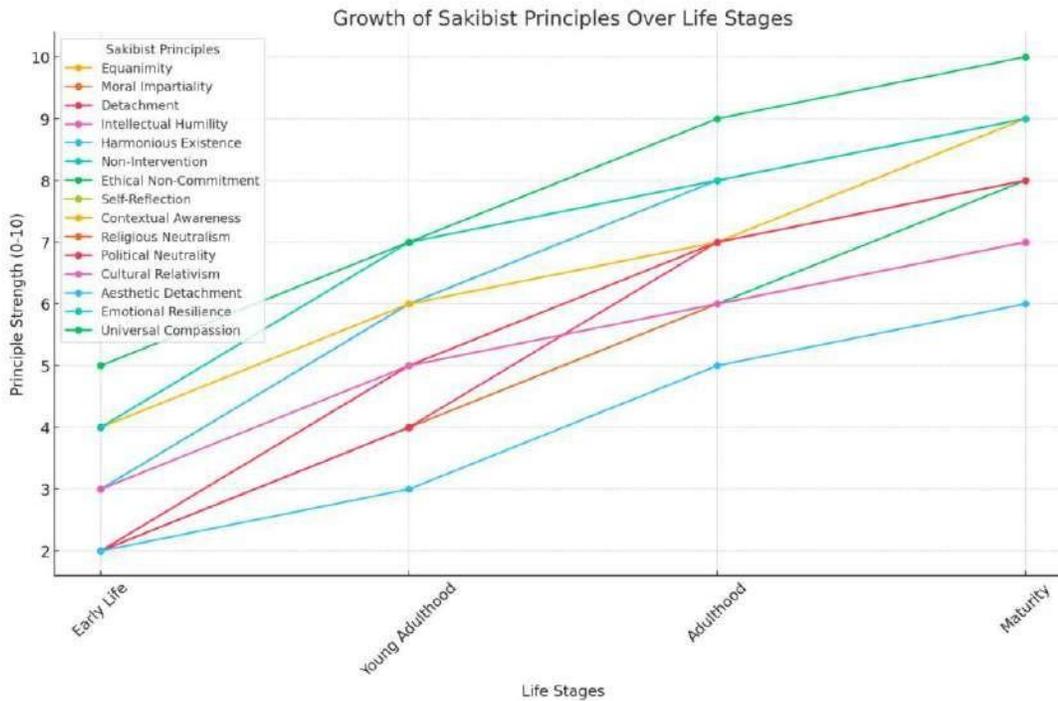
In the realm of ethics and social justice, **Sakibism** provides a balanced approach that emphasizes fairness, impartiality, and respect for individual autonomy. Below are some key areas where **Sakibism** can be applied:



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

Figure 12:



1. **Moral Impartiality in Social Justice**
Sakibism calls for the fair treatment of all individuals, regardless of race, gender, socioeconomic status, or background. By applying **moral impartiality**, justice systems can ensure that they do not favor any particular group, but instead work toward equitable solutions for all citizens (Mollenkamp, 2025; Swehli et al., 2025).
2. **Ethical Non-Commitment in Advocacy**
 In advocacy work, **ethical non-commitment** encourages activists to approach social issues without imposing rigid ideologies, focusing instead on the common good. This approach allows for a more inclusive and adaptive form of social justice, where different perspectives are respected, and solutions are tailored to the needs of specific communities (Almazroui, 2025; Grimm et al., 2025).
3. **Cultural Relativism in Human Rights**
Sakibism supports the idea of **cultural relativism** in the promotion of human rights, recognizing that each culture has its own understanding of rights and justice. While **Sakibism** promotes universal human rights, it advocates for the appreciation of cultural contexts and local solutions in achieving these rights (Abdullah & Thattengat, 2025; Weinrib, 2025).

3.6 CONCLUSION

Sakibism offers a philosophical framework for neutrality and balance that can be applied across various domains of life: personal development, politics, governance, global diplomacy, and ethics. By embracing the **15 Sakibist Principles**, individuals and institutions can navigate the



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>



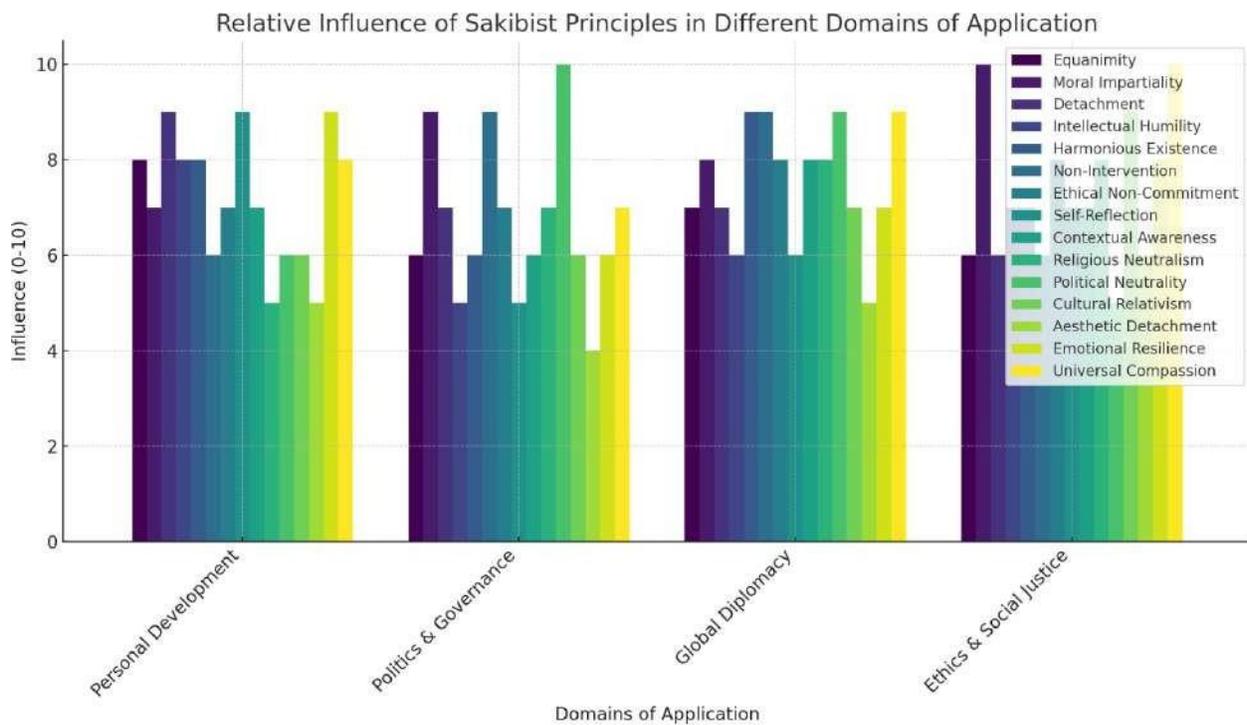
complexities of the modern world with clarity, fairness, and resilience. The practical applications of **Sakibism** provide actionable strategies for fostering peace, equality, and understanding in both personal and societal spheres.

CHALLENGES AND CRITIQUES OF SAKIBISM

4.1 INTRODUCTION

While **Sakibism** provides a comprehensive and balanced framework for living with neutrality, harmony, and ethical clarity, no philosophical doctrine is free from challenges and critiques. As with any complex system of thought, **Sakibism** faces limitations in its practical application, particularly in a world that is often characterized by conflict, polarization, and deeply rooted ideological divisions. In this part, we will examine the key challenges and critiques of **Sakibism**, highlighting both theoretical and practical concerns that arise when applying its principles.

Figure 13:



We will explore the following main areas of critique:

- **Logical Impossibility of Complete Neutrality**
- **Moral Cowardice and Complicity**
- **Cultural and Contextual Relativity**
- **Application in Global Politics and Diplomacy**
- **Overemphasis on Neutrality in Ethical Decision-Making**
- **The Potential for Passivity in Action**



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

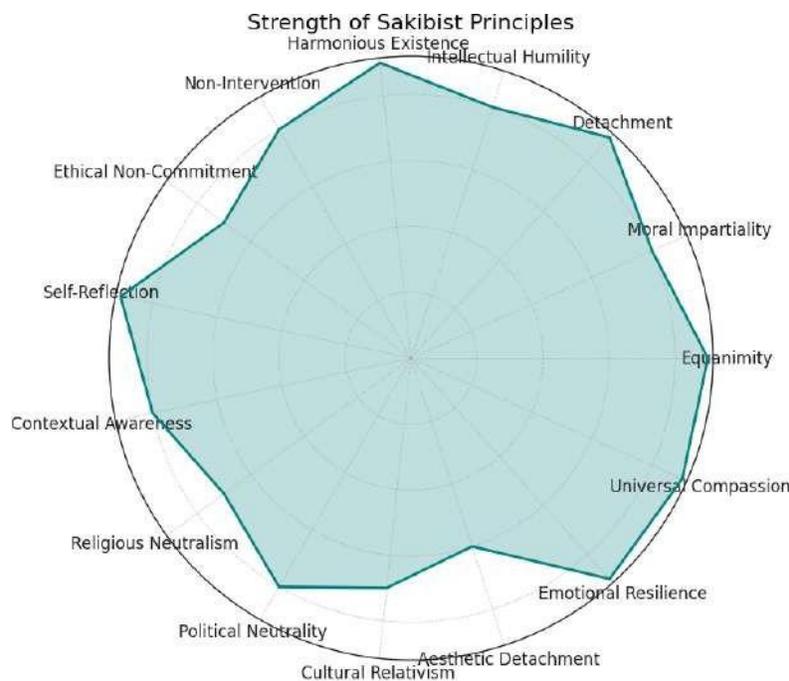
4.2 LOGICAL IMPOSSIBILITY OF COMPLETE NEUTRALITY

One of the central tenets of **Sakibism** is neutrality whether it's political, moral, or emotional neutrality. However, critics argue that complete neutrality is often logically impossible, particularly in certain situations where action is required to address injustice or wrongdoing.

- **Critique:** Critics of **Sakibism** contend that neutrality in the face of injustice or moral wrongdoing can lead to complicity. Philosophers such as **Desmond Tutu** and **Mahatma Gandhi** have famously argued that remaining neutral in situations of oppression or conflict can perpetuate harm. For instance, standing by and remaining neutral during instances of human rights violations may enable perpetrators to continue their actions without resistance (“Dynamically Aggressive,” 2024; Wale et al., 2020).
- **Response in Sakibism:** **Sakibism** counters this critique by emphasizing **neutrality in action** rather than passivity. **Sakibism** does not advocate for the absence of action in critical situations; rather, it encourages **non-partisan** or **non-biased action**. The application of **Sakibist Principles** in such cases could involve impartial mediation, providing platforms for dialogue, and seeking solutions that promote fairness and justice without taking sides.

While **Sakibism** recognizes the complexities of action in the face of injustice, it advocates for **deliberate, balanced decisions** that are not driven by personal or partisan interests but are guided by the ethical principle of **moral impartiality**.

Figure 14:



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

4.3 MORAL COWARDICE AND COMPLICITY

Another critique of **Sakibism** comes from the argument that **neutrality** might foster **moral cowardice** and result in a passive approach to moral responsibility.

- **Critique:** This argument suggests that by abstaining from taking a firm stance on ethical issues, an individual may fail to act in the face of clear moral imperatives. In situations where justice is at stake, critics argue that taking a neutral stance may be seen as tacit approval of the status quo, thereby allowing oppression, inequality, or harm to persist unchallenged.
- **Response in Sakibism:** **Sakibism** addresses this concern by encouraging **active neutrality**. The doctrine does not advocate for detachment from moral responsibilities but rather advocates for a **balanced, thoughtful response** that is free from undue emotional or ideological bias. **Sakibism** suggests that true moral clarity can be achieved through **ethical non-commitment**, where decisions are made not based on personal preferences or emotions, but through an objective, context-driven approach.

Additionally, the principle of **universal compassion** in **Sakibism** motivates individuals to take action when required, but with careful consideration of all parties involved, ensuring that action is both ethical and effective.

4.4 CULTURAL AND CONTEXTUAL RELATIVITY

The principle of **cultural relativism**, central to **Sakibism** has been met with criticism, particularly in the context of human rights and universal moral standards. Some critics argue that **Sakibism's** stance on **cultural relativism** might undermine the possibility of universal human rights.

- **Critique:** The principle of **cultural relativism** in **Sakibism** promotes the idea that moral standards and practices should be understood within their cultural context. However, critics suggest that this could allow harmful practices (such as gender inequality or human rights violations) to be justified by cultural norms, thus impeding the advancement of universal rights.
- **Response in Sakibism:** **Sakibism** reconciles **cultural relativism** with the universal respect for **human dignity** by focusing on the **shared humanity** that transcends cultural boundaries. While it advocates for cultural sensitivity and respect, it does not endorse harmful practices. The key is the **ethical non-commitment** to any one specific cultural

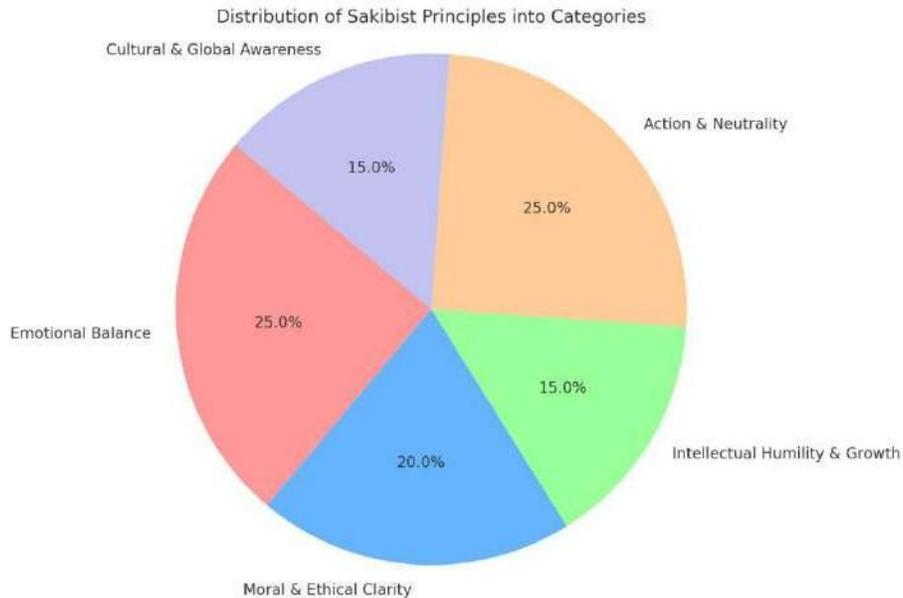


[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

practice and the pursuit of balanced decision-making that prioritizes universal values such as **compassion, equality, and justice**.

Figure 15:



4.5 APPLICATION IN GLOBAL POLITICS AND DIPLOMACY

The principle of **political neutrality** is a core aspect of **Sakibism**, but in the modern world, where political decisions often involve significant global consequences, neutrality can be challenging to uphold.

- **Critique: Political neutrality** is difficult to maintain in global politics, especially when nations face moral dilemmas related to human rights, climate change, or international conflicts. Critics argue that **neutrality in such cases can result in inaction**, where the absence of strong leadership leads to unresolved issues and political paralysis.
- **Response in Sakibism: Sakibism** emphasizes that political neutrality does not equate to inaction or indifference. Rather, it calls for **constructive neutrality**, where states or individuals may remain impartial but still advocate for solutions based on the **15 Sakibist Principles**, such as **empathy, dialogue, and long-term peacebuilding**. For example, countries practicing neutrality can act as **mediators** in conflicts, offering a platform for resolution without taking sides.

4.6 OVEREMPHASIS ON NEUTRALITY IN ETHICAL DECISION-MAKING

Sakibism's focus on **neutrality in ethical decision-making** has also raised concerns regarding its application to complex ethical dilemmas, where decisiveness may be needed.

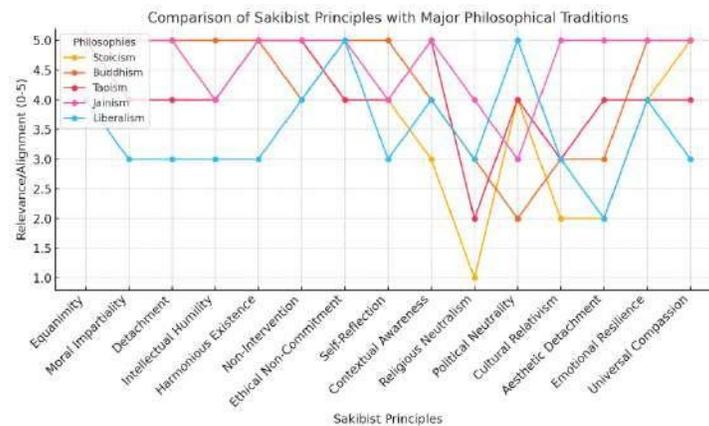


[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

- **Critique:** In some situations, neutrality can hinder the ability to make quick, decisive ethical choices. For example, in cases involving **healthcare, social justice, or environmental crises**, neutrality might slow down necessary interventions. Critics argue that ethical clarity often requires firm stances, especially in emergencies where immediate action is required.
- **Response in Sakibism:** **Sakibism** does not promote indecision but rather advocates for **deliberative neutrality**. When faced with urgent moral issues, **Sakibism** encourages individuals and leaders to **carefully weigh all factors**, consider the broader implications of action, and make decisions that reflect balanced ethical considerations. **Sakibism's** core values such as **moral impartiality** and **universal compassion**, still guide decision-making, ensuring that actions align with long-term ethical goals.

Figure 16:



4.7 THE POTENTIAL FOR PASSIVITY IN ACTION

Finally, critics argue that **Sakibism's** emphasis on neutrality could potentially lead to **passivity in action**, where individuals avoid making bold decisions due to a reluctance to take sides.

- **Critique:** The concern here is that **Sakibism**, by focusing on neutrality, might discourage individuals from taking strong moral stances or pursuing social change. The fear is that too much focus on balance and neutrality could lead to **inaction** in situations where **decisiveness** is necessary for progress.
- **Response in Sakibism:** **Sakibism** advocates for **active neutrality**: a form of engagement that promotes thoughtful and balanced decision-making without being swayed by partisan ideologies. **Sakibism** encourages individuals to take action when needed, but it stresses that such actions should be guided by **universal ethical principles** such as **compassion, tolerance, and justice**. **Neutral action in Sakibism** means not remaining passive but engaging in ways that are constructive, inclusive, and respectful of all perspectives.



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

4.8 CONCLUSION

The critiques of **Sakibism** reveal important philosophical tensions surrounding neutrality, ethics, and action. While the doctrine's focus on neutrality offers a balanced and impartial approach to life, it also raises questions about the feasibility and implications of maintaining such neutrality in the face of real-world challenges. **Sakibism** addresses these concerns by emphasizing **active neutrality** and **ethical non-commitment**, encouraging individuals to engage with the world in ways that are thoughtful, fair, and guided by universal principles of justice and compassion. The following part will provide a conclusion, summarizing the insights gained from the study of **Sakibism** and its potential to contribute to both personal and societal transformation.

CONCLUSION

5.1 SUMMARY OF KEY FINDINGS

This work has presented **Sakibism**, a comprehensive philosophical doctrine that emphasizes **neutral harmony**, **ethical balance**, and **emotional resilience** through the application of **15 Sakibist Principles**. Developed from the philosophical explorations and thought experiments of **Prof. (H.C.) Engr. Dr. S M Nazmuz Sakib**, **Sakibism** integrates key elements from diverse traditions, such as **Buddhism**, **Stoicism**, **Taoism**, **Jainism**, and **Western Liberalism**, to offer a balanced approach to navigating the complexities of modern life.

The **15 Sakibist Principles** form the backbone of the philosophy, each contributing to a holistic framework for achieving balance and neutrality in personal, societal, and global contexts. These principles range from **emotional equanimity**, **moral impartiality**, and **intellectual humility**, to more specific concepts like **non-intervention**, **ethical non-commitment**, and **universal compassion**. They collectively guide individuals toward a life of **thoughtful neutrality** and **balanced action**, making it a practical philosophy for addressing ethical dilemmas, political conflicts, and personal challenges.

Through the exploration of **Sakibism's** application in various domains such as **personal development**, **politics**, **global diplomacy**, and **ethics**: this work has shown how these principles can be applied to foster peace, justice, and understanding in a complex and often divided world. Moreover, the comparative analysis with other major philosophical traditions has highlighted **Sakibism's** unique contributions to the broader philosophical discourse, particularly in its emphasis on **neutrality in action** and **flexibility in ethical decision-making**.

5.2 CONTRIBUTIONS TO PHILOSOPHICAL THOUGHT

Sakibism offers several valuable contributions to the existing body of philosophical thought:

1. **Neutrality as an Active Force**: Unlike traditional philosophies that may treat neutrality as passive or indifferent, **Sakibism** positions neutrality as an **active force** in the world. This is reflected in its principle of **neutral action**, which encourages individuals to act impartially in conflict situations, seeking balance without taking sides. This **active neutrality** is a crucial contribution to modern ethical discourse, where political and social polarization often impedes constructive dialogue.



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

2. **Ethical Non-Commitment and Moral Flexibility:** **Sakibism** introduces the idea of **ethical non-commitment**, where moral decisions are made with **flexibility** and **contextual awareness**, rather than rigid adherence to a single moral doctrine. This principle encourages **critical thinking** and the ability to adapt moral reasoning to complex, ever-changing circumstances, offering a more nuanced approach to ethical decision-making.
3. **Universal Compassion in Global Diplomacy:** **Sakibism's** emphasis on **universal compassion** and **cultural relativism** offers a fresh perspective on how international relations and diplomacy can be approached with respect for cultural diversity and shared humanity. This principle can help mitigate the divisiveness in global politics, fostering collaboration and mutual respect among nations with differing ideologies, beliefs, and practices.
4. **Integration of Diverse Philosophies:** By synthesizing elements from **Eastern, Western, and modern** ethical thought, **Sakibism** bridges the gap between traditional philosophical systems and contemporary ethical concerns. Its inclusive approach makes it adaptable to a wide range of cultural contexts, providing a universally applicable framework for ethical living.

5.3 CHALLENGES AND LIMITATIONS

While **Sakibism** offers a practical and balanced approach to life, there are inherent challenges and limitations that must be considered:

1. **Application in High-Stakes Situations:** One of the primary critiques of **Sakibism** is its emphasis on neutrality in situations where immediate action is required. In cases of injustice, human rights violations, or urgent social problems, neutrality might be perceived as passivity or complicity. While **Sakibism** offers **active neutrality**, its application in situations demanding swift, decisive action such as humanitarian crises which remains a complex challenge.
2. **Cultural Relativism vs Universal Ethics:** The principle of **cultural relativism** in **Sakibism** raises questions about how to reconcile local customs with **universal human rights**. While **Sakibism** advocates for cultural sensitivity, critics argue that some universal ethical standards (such as gender equality or freedom of expression) might be compromised under the banner of cultural relativism. Balancing respect for cultural diversity with the promotion of universal ethical values is an ongoing challenge for the philosophy.
3. **Potential for Passive Inaction:** There is a concern that **Sakibism's** emphasis on **neutrality in decision-making** might inadvertently lead to inaction in situations where bold action is required. Critics argue that **Sakibism's** focus on balance and impartiality may not be sufficient when confronting entrenched injustices or societal issues that demand strong leadership and decisive measures.



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>

5.4 FUTURE DIRECTIONS FOR SAKIBISM

While **Sakibism** presents a comprehensive framework for personal and social harmony, there are several areas where future research and development could further enhance its relevance and applicability:

1. **Developing Practical Tools for Application:** More practical guides and methodologies can be developed to help individuals and organizations implement **Sakibism's** principles in real-world scenarios, particularly in fields such as **business ethics**, **political diplomacy**, and **conflict resolution**. Developing workshops, training programs, and case studies could help individuals better understand how to apply **neutrality** and **ethical balance** in complex situations.
2. **Integrating Sakibism into Modern Education:** Integrating the principles of **Sakibism** into educational curricula, particularly in areas such as **ethical philosophy**, **conflict resolution**, and **global studies** which could help cultivate a new generation of individuals who are equipped with the skills to navigate a rapidly changing world. This could be particularly useful in fostering **emotional resilience** and **moral impartiality** in young people, preparing them to tackle global challenges with a balanced perspective.
3. **Bridging Eastern and Western Philosophies:** Further exploration of how **Sakibism** can serve as a bridge between **Eastern** and **Western** philosophical traditions could open new avenues for global cooperation and mutual understanding. Research into cross-cultural applications of **Sakibism** might reveal how its principles can be adapted to different cultural contexts while still preserving its core tenets.

5.5 CONCLUSION

In summary, **Sakibism** provides a compelling philosophical framework that emphasizes neutrality, balance, and ethical clarity in the face of life's complexities. Its integration of **15 Sakibist Principles** offers practical guidance for individuals and societies seeking to navigate the challenges of modern existence. While there are challenges and limitations in applying these principles in certain contexts, **Sakibism's** emphasis on **active neutrality**, **cultural relativism**, and **emotional resilience** offers a fresh and inclusive approach to personal and global harmony.

REFERENCES

1. Abdullah, A., & Thattengat, R. (2025). Child neglect as a culture-based concept: A systematic review and implications for studying and measuring child neglect. *Child Abuse & Neglect*, 161, 107261. <https://doi.org/10.1016/j.chiabu.2025.107261>
2. Almazroui, K. (2025). Ideological indoctrination of children during crises: Non-Religious extremism in authoritarian regimes. *Deleted Journal*, 100205. <https://doi.org/10.1016/j.chipro.2025.100205>
3. Atkinson, R. D. (2025, July 2). *China is rapidly becoming a leading innovator in advanced industries*. ITIF. <https://itif.org/publications/2024/09/16/china-is-rapidly-becoming-a-leading-innovator-in-advanced-industries/>
4. Barrett, T., Okolo, C. T., Biira, B., Sherif, E., Zhang, A., & Battle, L. (2025). African Data Ethics: A Discursive Framework for Black Decolonial AI. *FACCT*, 334–349. <https://doi.org/10.1145/3715275.3732023>



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>



5. Bessemans, C., & Vandendriessche, T. (2025). Ethics, architecture and prison design – a primer. *The Journal of Architecture*, 1–24. <https://doi.org/10.1080/13602365.2025.2490992>
6. *Buddhism*. (n.d.). <https://education.nationalgeographic.org/resource/buddhism/>
7. Buttarazzi, G. F., & Sinha, S. (2025). Hidden in plain sight? Sustained attention is the source of both educational and spiritual practice. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186x.2025.2535884>
8. Carvalho, J. (2025). The contingencies of copyright and some big questions of our time. *Journal of Intellectual Property Law & Practice*. <https://doi.org/10.1093/jiplp/jpaf024>
9. Cetin, F. U., & Demir, B. (2025). No longer the only game in town? Immigration, authoritarianism and the future of democracy in the West. *Government and Opposition*, 1–23. <https://doi.org/10.1017/gov.2025.6>
10. Chambers, S. (2025). Illusive methodology: what is normative political theory? *Critical Review of International Social and Political Philosophy*, 1–15. <https://doi.org/10.1080/13698230.2025.2489248>
11. *Colombia on the road to lasting peace | Switzerland's seat in the Security Council 2023-2024*. (n.d.). Switzerland's Seat in the Security Council 2023-2024. <https://www.aplusforpeace.ch/colombia-road-lasting-peace>
12. *Conflict Prevention, Peace building and Mediation*. (n.d.). EEAS. https://www.eeas.europa.eu/eeas/conflict-prevention-peace-building-and-mediation_en
13. *Confucianism*. (n.d.). <https://education.nationalgeographic.org/resource/confucianism/>
14. De Miranda, L., Malmgren, C. I., Carroll, J. E., Gould, C. S., King, R., Funke, C., & Arslan, S. (2025). The philosophical health compass: A new and comprehensive assessment tool for researching existential dimensions of wellbeing. *Methodological Innovations*. <https://doi.org/10.1177/20597991251352420>
15. Deligonul, S., & Cavusgil, E. (2025). Approaches to Ethical Decision-Making: Contrasting Rationality-Based models versus moral intuitionism. *Canadian Journal of Administrative Sciences / Revue Canadienne Des Sciences De L Administration*. <https://doi.org/10.1002/cjas.70014>
16. Díaz-Vera, J. E. (2025). The situatedness of aesthetic emotions: a review of the literature and a proposal for its study in variationist linguistics. *Language Sciences*, 111, 101744. <https://doi.org/10.1016/j.langsci.2025.101744>
17. Divino, F. (2025). Gates of Consciousness: Buddhist Phenomenology of Cognition in the Abhidhamma. *Philosophies*, 10(3), 68. <https://doi.org/10.3390/philosophies10030068>
18. Dodamgoda, N., Roche, M., Sibunruang, H., & Williamson, A. (2024). Ethical leadership in the East: A systematic review of literature. *Journal of Management & Organization*, 1–22. <https://doi.org/10.1017/jmo.2024.33>
19. Dreyer, J. (2025). The Power of Victimhood: A relational analysis of the diplomatic negotiations on a UN loss and damage fund. *Millennium Journal of International Studies*. <https://doi.org/10.1177/03058298251318780>
20. “Dynamically aggressive.” (2024). In *Cambridge University Press eBooks* (pp. 212–277). <https://doi.org/10.1017/9781009427227.006>
21. *Emotional intelligence: Emotional Intelligence: The Key to Effective Decision Making - FasterCapital*. (n.d.). FasterCapital. <https://fastercapital.com/content/Emotional-intelligence-Emotional-Intelligence--The-Key-to-Effective-Decision-Making.html>



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>



22. *equanimity*. (2025). <https://dictionary.cambridge.org/dictionary/english/equanimity>
23. Erdoğan, E., & Uyan-Semerci, P. (2025). Othering in politics: how affective polarization undermines democratic philia? *Frontiers in Political Science*, 7. <https://doi.org/10.3389/fpos.2025.1553889>
24. *Exploring the impact of religious beliefs and ethical principles on undergraduate students' critical thinking and academic performance at the University of Cape Coast, Ghana - International Journal of Research and Innovation in Social Science*. (2024, November 27). International Journal of Research and Innovation in Social Science. <https://rsisinternational.org/journals/ijriss/articles/exploring-the-impact-of-religious-beliefs-and-ethical-principles-on-undergraduate-students-critical-thinking-and-academic-performance-at-the-university-of-cape-coast-ghana/>
25. Funtowicz, S., & Ravetz, J. (2025). Knowledge, power, and participation in the post-normal age. *Ecological Economics*, 237, 108716. <https://doi.org/10.1016/j.ecolecon.2025.108716>
26. Garcia, E. V. (2025). Technology for whom and for what? A Global South View of tech Diplomacy. *Global Policy*. <https://doi.org/10.1111/1758-5899.70024>
27. Grimm, N., Sahhar, Y., Moss, C., & Henseler, J. (2025). The moral states we seek: conscientious corporate branding for the perplexed. *Journal of Brand Management*. <https://doi.org/10.1057/s41262-025-00391-2>
28. *Guidance: impartiality*. (n.d.). <https://www.bbc.co.uk/editorialguidelines/guidance/impartiality>
29. Hidalgo, J. (2025). Yogācāra And impartial compassion. *Journal of Dharma Studies*. <https://doi.org/10.1007/s42240-025-00200-8>
30. *History and branches of anthropology*. (n.d.). <https://education.nationalgeographic.org/resource/history-branches-anthropology/>
31. Jaggar, A. M., & Tobin, T. W. (2024). Moral justification and structural epistemic injustice. In *Oxford University Press eBooks* (pp. 168–186). <https://doi.org/10.1093/oso/9780198892878.003.0010>
32. James, D. (2024). Rousseau and Kant on the moral value of compassion. *Kantian Review*, 1–18. <https://doi.org/10.1017/s1369415424000402>
33. Jong, A. (2025). The possibility of Cosmopolitan Philosophy: integrating ontologism and phenomenological hermeneutics within a Post-Foundationalist framework. *Philosophies*, 10(2), 45. <https://doi.org/10.3390/philosophies10020045>
34. Keshavarzi, S., Becker, J. C., Ruhani, A., & Ebrahimi, F. (2025). Responses to the rapid reactionary social change: A social-psychological investigation of young Afghan women's experiences during the Second-Taliban era. *International Journal of Intercultural Relations*, 108, 102250. <https://doi.org/10.1016/j.ijintrel.2025.102250>
35. Köktaş, R., & Balçı, A. (2025). Beyond direct contact: reconceptualising 'acculturation' in postcolonial Tunisia. *Third World Quarterly*, 1–18. <https://doi.org/10.1080/01436597.2025.2511862>
36. Kunal.Mehta. (2025, July 21). *Ethics in Teaching: Philosophical foundations and pedagogical imperatives*. Fairfield School of Business. <https://fsb.ac.uk/ethics-in-teaching-philosophical-foundations-and-pedagogical-imperatives/>
37. Lacertosa, M. (2024). Philosophical challenges of decolonial options, resistance, and combat. *Metaphilosophy*. <https://doi.org/10.1111/meta.12710>



CC BY 4.0 Deed Attribution 4.0 International

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>



38. Liu, C., & Zhou, L. (2025). The Ethical Foundations of being respected as a citizen: a Triadic theory consisting of autonomy, boundary, and equality. *Behavioral Sciences*, 15(4), 513. <https://doi.org/10.3390/bs15040513>
39. Livingston, V., Jackson-Nevels, B., Mitchell, B. D., & Riddick, P. M. (2025). Resilience, adversity, and social supports in childhood and adolescence. *Encyclopedia*, 5(3), 108. <https://doi.org/10.3390/encyclopedia5030108>
40. Lucas, P., & Hains-Wesson, R. (2025). Enriching work-integrated learning: conceptions of integrating Indigenous reflective practices. *Higher Education Research & Development*, 1–15. <https://doi.org/10.1080/07294360.2025.2536286>
41. Mainstreaming Social and Emotional Learning in education systems – Policy guide. (2024). In *UNESCO eBooks*. <https://doi.org/10.54675/orwd6913>
42. May, B., Palace, M., Milne, R., Dalton, G., Meenaghan, A., & Terbeck, S. (2025). Virtue, choice, and storytelling: how ethics, decision modalities and narrative framing influence decision inertia in a 360 degree extended reality environment. *Cognition Technology & Work*. <https://doi.org/10.1007/s10111-025-00815-8>
43. McLeod, S. K., Shaw, A., & Tanyi, A. (2025). Needs, harms, and liberalism. *Critical Review of International Social and Political Philosophy*, 1–23. <https://doi.org/10.1080/13698230.2025.2535868>
44. Missel, M., Andersen, L. K., Corvinus, C., Mathiasen, M. C., Donsel, P. O., Schønau, M. N., Pappot, H., Witting, N., Culligan, M., Locatelli, G., Jarden, M., & Piil, K. (2025). Understanding symptoms in the lives of adult patients with acute or chronic illness: a phenomenological study of patient experiences. *International Journal of Qualitative Studies on Health and Well-Being*, 20(1). <https://doi.org/10.1080/17482631.2025.2534871>
45. Mollenkamp, D. T. (2025, January 31). *Social justice meaning and main principles explained*. Investopedia. <https://www.investopedia.com/terms/s/social-justice.asp>
46. Moon, R. (2024). Freedom of religion in Canada – the principled and the pragmatic. *Windsor Yearbook of Access to Justice*, 39, 512–524. <https://doi.org/10.22329/wyaj.v39.9020>
47. Nguyen, T. H., Zakarneh, M., McDonald, M., & Amankwah-Amoah, J. (2025). Reconceptualizing ethical leadership for the global south: An institutional logics perspective. *The Leadership Quarterly*, 36(5), 101897. <https://doi.org/10.1016/j.leaqua.2025.101897>
48. Nguyen, T. T. H. (2025). The influence of Buddhism on the philosophy of Ho Chi Minh. *The Russian Journal of Vietnamese Studies*, 8(4), 95–106. <https://doi.org/10.54631/vs.2024.84-634876>
49. Nkrulev. (2025, May 5). *The intricacies of diplomatic negotiations*. Washington International Diplomatic Academy. <https://diplomaticacademy.us/2025/03/30/diplomatic-negotiation-tradecraft-kralew-pickering/>
50. O'Brien, M. (2025). *Heidegger on ethics*. <https://doi.org/10.1017/9781009460019>
51. O'Connor, P. J., Spark, A., Awan, Y., Moss, J., & Chandra, J. (2025). Beyond black and white: reducing dichotomous thinking to foster intellectual humility. *Thinking Skills and Creativity*, 101841. <https://doi.org/10.1016/j.tsc.2025.101841>
52. *Palestinian president urges international community to hold Israel accountable for 'Full-Scale war of genocide', on day three of annual General Debate | Meetings coverage and press releases*. (2024, September 26). <https://press.un.org/en/2024/ga12635.doc.htm>



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>



53. Plaisance, P. L., & Piantoni, M. (2025). Humility: a foundational virtue for digital life. *Journal of Media Ethics*, 1–15. <https://doi.org/10.1080/23736992.2025.2536839>
54. Polinder, S. (2025, May 3). *Religion in International Politics: Power and influence*. Politics and Rights Review. <https://politicsrights.com/religion-international-politics-power-influence/>
55. *Political neutrality for public servants in their official role | Te Kawa Mataaho Public Service Commission*. (n.d.). Te Kawa Mataaho Public Service Commission. <https://www.publicservice.govt.nz/guidance/principles-guidance/politically-neutral/political-neutrality-for-public-servants-in-their-official-role>
56. Ramirez-Duran, D., Kern, M. L., & Stokes, H. (2025). From practice to lifestyle: conceptualizations of yoga in regular Ashtanga yoga practitioners using reflexive thematic analysis. *Frontiers in Psychology*, 16. <https://doi.org/10.3389/fpsyg.2025.1582275>
57. Robles, P., & Mallinson, D. J. (2025). Advancing AI governance with a unified theoretical framework: a systematic review. *Perspectives on Public Management and Governance*. <https://doi.org/10.1093/ppmgov/gvaf013>
58. *S M Nazmuz Sakib | IGI Global Scientific Publishing*. (n.d.). <https://www.igi-global.com/affiliate/sm-nazmuzsakib/456652>
59. Sagar, P. (2025). Bernard Williams and the Relativism of Distance: A defence. *European Journal of Philosophy*. <https://doi.org/10.1111/ejop.13070>
60. Sarma, R. (2024, December 30). *KARUĀ AS DHARMA LEGACY: BUDDHIST COMPASSION IN CONTEMPORARY MORAL CONSCIOUSNESS*. <https://dvcjournals.in/index.php/jd/article/view/4803>
61. *Section 2: Impartiality - guidelines*. (n.d.). <https://www.bbc.com/editorialguidelines/guidelines/impartiality/guidelines>
62. Sippel, C. S., & Jiménez, M. U. (2025). From epistemic erasure to epistemic resistance: autoethnographic reflections on the potential of body mapping in decolonising methodologies. *Third World Quarterly*, 1–22. <https://doi.org/10.1080/01436597.2025.2527813>
63. Smith, D. T. (2024). Religion and responsibility in international relations: Thatcher, Mahathir, and The Satanic Verses. *Review of International Studies*, 1–18. <https://doi.org/10.1017/s0260210524000676>
64. Spandler, K. (2025). Rethinking democracy in global network governance: norm polysemy, pluralism, and agonistic engagement. *International Theory*, 1–30. <https://doi.org/10.1017/s1752971925000053>
65. Spang, F. (2025). Concessions in compromise. *Philosophia*. <https://doi.org/10.1007/s11406-025-00824-x>
66. Stefanello, E. (2025). Intuition, empathy, and intellectual humility in psychotherapy. A philosophical perspective. *Frontiers in Psychology*, 16. <https://doi.org/10.3389/fpsyg.2025.1590481>
67. Stella, A., & Divino, F. (2025). Reality, Truth, and Detachment: Comparing Buddhist Thought with Western Philosophy and Science. *Philosophies*, 10(2), 43. <https://doi.org/10.3390/philosophies10020043>
68. Swehli, M., Rivas, C., & Stokes, G. (2025). Beneath skin-deep? Why colour-blind policies perpetuate racial stratification for justice-involved women. *Ethnic and Racial Studies*, 1–19. <https://doi.org/10.1080/01419870.2025.2524600>



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>



69. *This is who we are: The role of military ethics, culture, and religion in disseminating international humanitarian law to the armed forces.* (2025, June 1). International Review of the Red Cross. <https://international-review.icrc.org/articles/this-is-who-we-are-the-role-of-military-ethics-culture-and-religion-928>
70. TIMESOFINDIA.COM. (2024, November 9). US can take steps towards shared prosperity. *The Times of India*. <https://timesofindia.indiatimes.com/speaking-tree/daily-ecstasy/us-can-take-steps-towards-shared-prosperity/articleshow/115108448.cms>
71. *Titikṣā in Modern Adversity: Exploring Resilience through the Lens of Vedāntic Philosophy - International Journal of Research and Innovation in Social Science.* (2024, December 14). International Journal of Research and Innovation in Social Science. <https://rsisinternational.org/journals/ijriss/articles/titik%E1%B9%A3a-in-modern-adversity-exploring-resilience-through-the-lens-of-vedantic-philosophy/>
72. Tsoukas, H., Sandberg, J., Fayard, A., & Zundel, M. (2024). Introduction to the special issue on Philosophy and Organization Studies: How does philosophy illuminate the study of organizations? *Organization Studies*, 45(9), 1229–1251. <https://doi.org/10.1177/01708406241273000>
73. Van Norren, D. E., & Seehawer, M. (2025). The Future of Sustainable Development Goals and Culture: Addressing Missing Dimensions from Four Cosmovisions African Ubuntu, Latin-American Buen Vivir, Buddhist Happiness and Nordic Sami Arbediehtu. *European Journal of Development Research*. <https://doi.org/10.1057/s41287-025-00708-6>
74. Van Oosterum, K. (2025). Confucian harmony, civility, and echo chambers. *Journal of Applied Philosophy*. <https://doi.org/10.1111/japp.12791>
75. *View of conflict resolution and peace building in the international arena.* (n.d.). <https://myjournal.or.id/index.php/JSCR/article/view/257/246>
76. Wale, K., Gobodo-Madikizela, P., & Prager, J. (2020). Post-Conflict hauntings. In *Springer eBooks*. <https://doi.org/10.1007/978-3-030-39077-8>
77. Wando, A. H. (2025). The pitfalls of the humanitarian principles “impartiality” and “humanity” in humanitarian aid in Borno, Nigeria. *Development in Practice*, 1–15. <https://doi.org/10.1080/09614524.2025.2524031>
78. Weinrib, J. (2025). *The impasse of constitutional rights*. <https://doi.org/10.1017/9781009010078>
79. Westheuser, L., & Beck, L. (2025). Moral disapproval: the political consciousness of the demobilized working class. *Critical Sociology*. <https://doi.org/10.1177/08969205251353116>
80. Williams, K., Bédard, A., & Pustarfi, L. (2025). “Skin contains land and birds”: Understanding inner healing intelligence through critical vitalism and Indigenous thought. *Journal of Psychedelic Studies*. <https://doi.org/10.1556/2054.2025.00448>
81. Woodend, J., & Arthur, N. (2024). Applying Interpretative phenomenological analysis to international career transitions: Working with complexities and contraindications. *International Journal of Qualitative Methods*, 23. <https://doi.org/10.1177/16094069241286851>
82. Xu, J., Jiang, J., & Meng, T. (2025). New socialist men (and women)? Communist industrial workplace and political engagement in China. *Comparative Political Studies*. <https://doi.org/10.1177/00104140251328001>



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>



83. Zhao, C. Y. (2025). Exploring “Who am I”: the potential of applying the Indian Vedanta philosophical practice of self-enquiry in psychotherapy. *Humanities and Social Sciences Communications*, 12(1). <https://doi.org/10.1057/s41599-025-04387-w>
84. Zhou, X., Wolstencroft, P., Schofield, L. N., & Fang, L. (2025). Are graduates digitally Unprepared?—A digital Technology gap analysis from alumni and employer’s perspectives. *Journal of Computer Assisted Learning*, 41(4). <https://doi.org/10.1111/jcal.70046>
85. Zyad, A. W. B. A., Ul-Haq, S., & Rauf, A. A. (2024). Secularity: suppressing the sacred in international business. *Critical Perspectives on International Business*. <https://doi.org/10.1108/cpoib-06-2022-0063>



[CC BY 4.0 Deed Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/)

This article is distributed under the terms of the Creative Commons CC BY 4.0 Deed Attribution 4.0 International attribution which permits copy, redistribute, remix, transform, and build upon the material in any medium or format for any purpose, even commercially without further permission provided the original work is attributed as specified on the Ninety Nine Publication and Open Access pages <https://social.tresearch.ee>