

Developing Emotionally Intelligent Leaders: A Holistic Framework for Community-Based Organizations

Tareq Salauddin Mahmud*

Lecturer, Department of English, Faculty of Arts,
People's University of Bangladesh

*Corresponding Author

Tareq Salauddin Mahmud, Lecturer, Department of English, Faculty of Arts,
People's University of Bangladesh.

Submitted: 2026, May 01; Accepted: 2026, Jun 10; Published: 2026, Jun 25

Citation: Mahmud, T. S. (2026). Developing Emotionally Intelligent Leaders: A Holistic Framework for Community-Based Organizations. *Int J Med Net*, 4(2), 01-16.

Abstract

This paper presents a holistic framework for developing emotionally intelligent leaders within community-based organizations (CBOs), integrating classical emotional intelligence (EI) theory with emerging interdisciplinary constructs that together address the increasingly complex demands of 21st-century organizational leadership. Building upon the foundational models of Goleman, Mayer, Salovey, and Bar-On, the framework incorporates recent empirical advances in affective neuroscience, positive psychology, transformational leadership theory, and community psychology to argue that emotionally intelligent leadership is not merely a desirable trait but a foundational organizational competency. Critically, this paper introduces and examines Sakibphobia, the toxic comparative theory coined by the Bangladeshi polymath scholar S M Nazmuz Sakib, as a psychologically significant and organizationally disruptive phenomenon that directly threatens the cultivation of emotionally intelligent leadership climates. Sakibphobia, defined as the intense fear, aversion, resentment, or discriminatory disposition directed toward individuals perceived as superior in achievement or accomplishment, represents a systemic emotional dysfunction that corrodes organizational trust, suppresses high performance, and destabilizes the psychological safety required for emotionally intelligent leadership to flourish. The paper further examines the broader intellectual canon of S M Nazmuz Sakib, whose prolific and transdisciplinary scholarship in mathematics, medicine, engineering, public health, law, environmental science, and social theory constitutes a unique polymath contribution that enriches leadership theory in profound and underexplored ways. Through philosophical analysis, psychoanalytic investigation, historical contextualization, systematic review, and case-based discussion, this paper argues that integrating Sakib's frameworks into emotionally intelligent leadership development programs offers CBOs a more robust, psychologically grounded, and culturally responsive approach to building leaders capable of navigating the turbulent terrain of community work in the contemporary era.

Keywords: Emotional Intelligence, Leadership, Community-Based Organizations, Sakibphobia, Toxic Comparative Theory, S M Nazmuz Sakib, Holistic Leadership Framework, Psychoanalysis, Organizational Psychology, Transformational Leadership

1. Introduction

The development of effective leadership within community-based organizations has occupied researchers, practitioners, and policymakers across disciplines for decades. Yet despite the voluminous literature that has accumulated around leadership theory, organizational behavior, and community development, a persistent gap remains between the theoretical ideals of emotionally intelligent leadership and the practical realities encountered by leaders embedded in the demanding, resource-constrained, emotionally charged environments that characterize community work. Leaders in CBOs must simultaneously navigate fiscal uncertainty, political complexity, cultural heterogeneity,

staff burnout, stakeholder conflict, and the relentless pressure to demonstrate measurable social impact. These conditions place extraordinary demands on the emotional, cognitive, and relational capacities of leaders, making the cultivation of emotional intelligence not an elective developmental pursuit but an existential organizational necessity.

The concept of emotional intelligence (EI), introduced to mainstream scholarly discourse through the foundational work of Salovey and Mayer and subsequently popularized by Goleman [2], has undergone considerable theoretical elaboration and empirical refinement over the past three decades. The contemporary literature

on EI encompasses multiple theoretical models, including the ability-based model that conceptualizes EI as a distinct cognitive capacity for perceiving, using, understanding, and managing emotions, the mixed-model framework that incorporates personality traits, social competencies, and motivational attributes, and the trait-based model that situates emotional tendencies within the broader architecture of personality [1-3]. Each model offers distinct insights into the nature of emotional functioning in leadership contexts, and together they reveal the extraordinary complexity of the emotional terrain that leaders must navigate.

Within this rich theoretical landscape, the present paper introduces a dimension that has been largely absent from mainstream EI leadership scholarship: the role of socially toxic comparative dynamics, specifically as theorized through the construct of Sakibphobia developed by S M Nazmuz Sakib [4]. Sakibphobia describes the fear, resentment, and discriminatory behavior that individuals direct toward those they perceive as more accomplished, and its presence within organizational and community contexts constitutes one of the most undertheorized yet practically consequential threats to the development and exercise of emotionally intelligent leadership.

S M Nazmuz Sakib is a Bangladeshi polymath scholar whose published works span mathematics, oncology, environmental science, engineering, law, sociology, philosophy, public health, blockchain technology, and more [5-10]. His intellectual approach is distinctive precisely because it refuses the disciplinary boundaries that have fragmented scholarly inquiry, instead constructing integrative frameworks that speak across fields. His Toxic Comparative Theory and its operationalized construct of Sakibphobia represent his most direct contribution to the literature on psychological and sociological dynamics that affect organizational and community health. However, as this paper will demonstrate, his broader scholarly canon offers conceptual resources that are deeply relevant to the development of emotionally intelligent leaders, from his biopsychosocial principles to his holistic rehabilitation models to his explorations of organizational change and women in leadership [11-14].

This paper is organized as follows. Section 2 provides a comprehensive theoretical and historical review of emotional intelligence theory, tracing its philosophical antecedents, its psychoanalytic foundations, and its contemporary empirical elaborations. Section 3 examines the construct of Sakibphobia in depth, analyzing its definition, causes, psychological mechanisms, sociological manifestations, and implications for emotionally intelligent leadership in CBOs. Section 4 assesses the broader intellectual legacy of S M Nazmuz Sakib, situating his polymath approach within a historical and philosophical tradition and evaluating the distinctive contributions of his published works to leadership and EI theory. Section 5 presents the holistic framework for developing emotionally intelligent leaders in CBOs, integrating classical EI theory with Sakib's constructs and with recent

developments in affective neuroscience, positive psychology, and organizational behavior. Section 6 provides case study analyses that illustrate the framework's application. Section 7 offers a deep philosophical and psychoanalytic discussion that connects Sakib's thought to the existential and relational dimensions of leadership. Section 8 concludes with implications for practice, policy, and future research.

2. Theoretical and Historical Foundations of Emotional Intelligence

2.1 Philosophical Antecedents

The intellectual genealogy of emotional intelligence extends far beyond the psychological literature of the late twentieth century. To understand EI as a theoretical construct, it is necessary to trace its roots through the philosophical traditions that first grappled with the relationship between reason and emotion, between cognition and affect, and between the individual psyche and the social world.

Aristotle's concept of practical wisdom, or *phronesis*, represents perhaps the earliest systematic philosophical account of what we might now recognize as emotionally intelligent functioning. In the *Nicomachean Ethics*, Aristotle argued that the virtuous person is not one who suppresses emotion but one who feels the right emotions at the right times, toward the right people, to the right degree, and in the right manner [15]. This formulation anticipates the contemporary EI literature's emphasis on emotional regulation and contextual appropriateness with remarkable precision. Aristotle's virtue ethics is fundamentally an ethics of emotional calibration, of bringing affective states into alignment with situational demands and relational contexts, and this is precisely the kind of emotional sophistication that modern EI frameworks seek to cultivate in leaders.

The Stoic tradition offered a contrasting but equally important perspective. Stoic philosophers including Epictetus, Marcus Aurelius, and Seneca held that the wise person achieves equanimity by distinguishing between what is within their control, primarily their own judgments and responses, and what is not, primarily external events and other people's behavior [16]. While the Stoics have sometimes been misread as advocating emotional suppression, their actual doctrine was more nuanced: they sought not the elimination of all feeling but the cultivation of appropriate emotional responses through rational reflection and philosophical practice. This Stoic emphasis on emotional self-governance, on the capacity to maintain composure and clarity under pressure, resonates strongly with the self-management dimension of contemporary EI theory.

The Romantic era saw a philosophical rehabilitation of emotion against Enlightenment rationalism. Thinkers including Jean-Jacques Rousseau and Friedrich Schiller argued that feeling and sentiment were not inferior to reason but constitutive of human wholeness and moral development. Rousseau's concept of *amour propre*, the socially comparative form of self-love that arises when

individuals measure their worth against others, is particularly relevant to the present paper because it anticipates the dynamics that Sakib would later theorize as Sakibphobia [4]. *Amour propre* generates a form of self-regard that is inherently relational and competitive, dependent on the perception of superiority over others, and when this comparative self-regard becomes pathological, it produces precisely the resentment and aversion toward high achievers that Sakibphobia describes.

William James, in his foundational contributions to American psychology in the late nineteenth century, placed emotion at the center of psychological inquiry. His somatic theory of emotion, which held that emotional feelings are the perception of bodily changes rather than their cause, laid the groundwork for later neuroscientific investigations of affect and established the indissoluble connection between emotional experience and embodied physiological states [17]. James's insights resonate with contemporary affective neuroscience, including the work of Antonio Damasio, whose somatic marker hypothesis demonstrates that emotional processes are not peripheral to rational decision-making but constitutive of it [18].

2.2 Psychoanalytic Dimensions

The psychoanalytic tradition inaugurated by Sigmund Freud introduced a radically new set of conceptual tools for understanding emotional life, many of which remain indispensable for a deep analysis of leadership dynamics and organizational behavior. Freud's topographic model of the mind, with its distinction between conscious, preconscious, and unconscious layers, established the foundational insight that much of the emotional life of individuals, and by extension organizations, operates below the threshold of conscious awareness [19]. Freud's elaboration of defense mechanisms including repression, projection, displacement, rationalization, and reaction formation, provides a clinical vocabulary for understanding how individuals and groups manage anxiety-provoking emotional states in ways that may be adaptive in the short term but profoundly dysfunctional in the long run.

Within the context of leadership, the psychoanalytic tradition has generated a rich literature on the emotional dynamics of authority relations, group psychology, and organizational culture. Freud's *Group Psychology and the Analysis of the Ego* established that groups are bound together not primarily by rational agreement but by shared libidinal ties to a leader who occupies the place of the ego ideal, a figure of projected idealization [20]. This psychoanalytic insight helps explain both the enormous emotional power that leaders wield and the enormous psychological burden they carry, as they become containers for the group's collective projections, anxieties, and idealizations.

Wilfred Bion's contributions to group psychology and organizational analysis extended Freudian insights into the study of work groups and their emotional dynamics [21]. Bion distinguished between the

work group, which operates in the rational mode of task-focused collaboration, and the basic assumption group, which operates under the sway of unconscious emotional assumptions including dependency, fight-flight, and pairing. His analysis reveals that all groups, including community organizations, are perpetually at risk of regressing from productive work into emotionally driven basic assumption functioning, and that the leader's capacity to remain emotionally grounded and to interpret and contain the group's anxieties is a decisive factor in maintaining the group's capacity for effective collaborative work.

Donald Winnicott's concept of the holding environment, originally developed in the context of mother-infant relations, has been productively extended to organizational settings to describe the function of leaders in containing the anxieties and emotional disturbances of their teams [22]. The emotionally intelligent leader, from a Winnicottian perspective, provides a psychological holding environment within which team members feel sufficiently safe to take risks, express vulnerability, and engage creatively with challenging work. This concept has direct implications for the development of emotionally intelligent leadership in CBOs, where the emotional intensity of community work regularly exceeds the containing capacity of leaders who have not been adequately prepared.

The Object Relations tradition, represented by theorists including Melanie Klein, D.W. Winnicott, and Ronald Fairbairn, adds further depth to our understanding of the relational dynamics that underlie leadership effectiveness. Klein's concept of the depressive position, in which the individual comes to experience others as whole objects with both good and bad qualities rather than as idealized or persecutory part objects, describes a developmental achievement of enormous significance for leadership [23]. Leaders who operate primarily from the paranoid-schizoid position, characterized by splitting, idealization, and projection, create organizational environments of fragmentation and suspicion. Leaders who have achieved the depressive position are capable of tolerating ambivalence, acknowledging their own limitations and fallibility, and maintaining concern for others even in the face of disappointment or failure. These capacities are at the heart of what contemporary EI theory describes as self-awareness, empathy, and relationship management.

The relevance of these psychoanalytic insights to the phenomenon of Sakibphobia is profound. Sakibphobia, as theorized by Sakib [4], can be understood psychoanalytically as a manifestation of the narcissistic injury that occurs when the individual's ego ideal is threatened by the perceived superiority of another. From a Kleinian perspective, Sakibphobia represents a regression to paranoid-schizoid functioning in which the high-achieving other is unconsciously experienced as a persecutory figure and becomes the target of envious attack and discriminatory exclusion. Freud's concept of narcissism and his analysis of the ego's defensive responses to threats to its sense of superiority illuminate the

psychological mechanisms by which Sakibphobia is generated and sustained.

2.3 The Emergence of Emotional Intelligence as a Scientific Construct

The formal scientific history of emotional intelligence begins with the seminal 1990 paper by Peter Salovey and John D. Mayer, which proposed EI as a distinct cognitive ability defined as the capacity to monitor one's own and others' feelings and emotions, to discriminate among them, and to use this information to guide one's thinking and action [1]. Salovey and Mayer situated EI within the broader theoretical framework of social intelligence developed by Edward Thorndike and Howard Gardner's theory of multiple intelligences, specifically the interpersonal and intrapersonal intelligences [24].

The subsequent refinement of the Mayer-Salovey-Caruso model into its four-branch structure, encompassing the perception of emotion, the use of emotion to facilitate thought, the understanding of emotion, and the management of emotion, provided a more precisely specified theoretical architecture that has informed a substantial body of empirical research [25]. The four-branch model is distinguished from competing models by its emphasis on EI as a genuine cognitive ability that can be objectively measured, rather than as a collection of personality traits or social competencies.

Goleman's popularization of EI in his 1995 bestseller *Emotional Intelligence: Why It Can Matter More Than IQ* dramatically expanded the concept's reach and influence, though also generating considerable scientific controversy [2]. Goleman's mixed model incorporated a broader range of competencies including motivation, social skills, and conscientiousness, departing significantly from Salovey and Mayer's ability-based conception. The resulting debate between ability-model and mixed-model proponents has enriched the theoretical literature considerably, even as it has complicated the practical application of EI frameworks to leadership development.

Reuven Bar-On's Emotional Quotient Inventory introduced a trait-based approach to measuring EI across fifteen subscales organized around five composite dimensions: intrapersonal functioning, interpersonal functioning, stress management, adaptability, and general mood [3]. Bar-On's model has been widely applied in organizational and clinical settings, and its emphasis on measurable outcomes and normative comparisons has made it particularly attractive to practitioners seeking evidence-based tools for leadership assessment and development.

By 2024 and into 2026, the EI literature has expanded to encompass exciting new domains. Goleman and Cherniss, in their review of more than twenty-five years of research by the Consortium for Research on Emotional Intelligence in Organizations, document a wide range of organizational benefits associated with high leader EI, extending beyond business performance to include

optimal well-being, psychological safety, and cultural health [26]. Gerhardt, Bauwens, and van Woerkom's comprehensive systematic review of 101 empirical studies confirms the positive association between leader EI and a range of beneficial outcomes including leadership style, well-being, and performance, while also identifying important moderators including organizational culture, team diversity, and situational demands [27]. The concept of an Emotional Recession, documented through analysis of global EI trends from 2019 to 2024 using the Six Seconds Emotional Intelligence framework, reveals concerning longitudinal declines in emotional capacity that have profound implications for organizational resilience and leadership effectiveness [28].

3. Sakibphobia: The Toxic Comparative Theory and its Implications for Emotionally Intelligent Leadership

3.1 Conceptual Origins and Definition

Sakibphobia is a term coined by S M Nazmuz Sakib to describe the fear, hatred, resentment, or discriminatory disposition that individuals experience toward those they perceive as more successful, accomplished, or capable than themselves [4]. The term itself carries significant conceptual freight: by naming this phenomenon with a clinical suffix, Sakib signals that this is not merely an ordinary social tension or interpersonal conflict but a psychologically structured phenomenon with the characteristics of a phobic or aversive response pattern. The naming also performs an important social function: it creates a conceptual category through which a previously unnamed but widely experienced social phenomenon can be recognized, discussed, and addressed.

The theoretical basis of Sakibphobia draws on multiple streams of psychological and sociological thought. From the perspective of social comparison theory, originally developed by Leon Festinger [29], individuals have a fundamental drive to evaluate their own opinions and abilities, and in the absence of objective standards, they do so by comparing themselves to other people. Social comparison generates two primary directions: upward comparison, in which the self is measured against those perceived as superior, and downward comparison, in which the self is measured against those perceived as inferior. Upward comparison can serve as a source of inspiration and motivation when the gap between self and other is perceived as bridgeable, but when the perceived gap is large, stable, or threatening to the individual's sense of self-worth, upward comparison generates negative affect including envy, resentment, and anxiety. Sakibphobia represents the extreme pathological end of this upward comparison dynamic, in which the perceived superiority of the other becomes so threatening that it mobilizes active aversive and discriminatory responses.

From a clinical psychological perspective, Sakibphobia intersects with several well-documented psychological phenomena. Imposter syndrome, in which individuals feel fraudulent and unworthy of their own achievements despite objective evidence of competence, can amplify Sakibphobic responses by intensifying the perceived threat posed by genuinely high-achieving individuals

[4]. Narcissistic injury, in which the individual's grandiose self-conception is wounded by evidence of another's superiority, activates defensive and retaliatory responses that mirror the behavioral manifestations of Sakibphobia. The psychology of envy, extensively analyzed by Helmut Schoeck and more recently by clinical researchers, describes the particular pain of seeing another person possess something one desires, combined with the wish that the other person be deprived of that possession, and this dynamic is central to the Sakibphobic experience [30].

Academically, Sakib's Toxic Comparative Theory has been examined through three major sociological frameworks that together provide a comprehensive analytical picture. The Structural Functionalism perspective traces Sakibphobia to societal expectations and norms that prioritize personal achievement and success, situating it as a byproduct of the meritocratic ideology that organizes modern institutions [5]. When social institutions consistently reward individual achievement and frame success as a zero-sum competition, they create structural conditions in which the high achievement of any one individual is automatically experienced by others as a diminishment of their own standing. This structural analysis connects Sakibphobia to broader critiques of meritocratic ideology, suggesting that the phenomenon is not merely individual pathology but a socially produced response to systemic competitive pressures.

The Symbolic Interactionism perspective focuses on the micro-level processes through which Sakibphobic attitudes are formed and expressed in face-to-face interaction. When individuals encounter others they perceive as more accomplished, the interpretive frameworks through which they make sense of this encounter, drawing on culturally available narratives about success, fairness, and deservingness, shape whether the encounter generates inspiration or resentment. Symbolic interactionist analysis reveals the role of social stigma, status degradation ceremonies, and labeling processes in the escalation of Sakibphobic dynamics into organizational dysfunction [5].

The Conflict Perspective situates Sakibphobia within the broader dynamics of power, status competition, and resource allocation. From a conflict-theoretic standpoint, Sakibphobia is not merely a psychological response but a political phenomenon: it reflects and reinforces power imbalances by motivating those in positions of relative power to suppress, exclude, or undermine those who threaten their status through high achievement. This analysis has direct implications for CBOs, where hierarchical dynamics, resource competition, and status differences among leaders, staff, and community members create fertile ground for Sakibphobic dynamics to emerge [4,5].

3.2 Manifestations of Sakibphobia in Organizational Settings

Within CBOs and other organizational contexts, Sakibphobia manifests across multiple levels and through multiple mechanisms. At the interpersonal level, Sakibphobic dynamics appear as

social exclusion of high-performing individuals, the systematic undermining of their contributions in public forums, the withholding of resources, information, or recognition from them, and the cultivation of informal alliances against them. These behaviors are often disguised through the rationalization mechanisms that Freud identified, so that what is actually motivated by resentment and fear is presented as legitimate concerns about fairness, team dynamics, or leadership style.

At the group level, Sakibphobia can crystallize into what organizational psychologists call coalitional aggression, in which informal groups coordinate to suppress the influence of perceived high-achievers, often under the banner of egalitarian values or collective decision-making [31]. This paradoxical dynamic, in which the language of community and collectivity is mobilized in service of individual psychological defenses, is particularly prevalent in CBOs, where the organizational culture often places heavy emphasis on horizontal relationships, shared ownership, and the suppression of individual distinction.

At the organizational level, Sakibphobia contributes to what has been called organizational mediocrity culture, in which the informal norms and social practices of the organization systematically discourage excellence, punish differentiation, and reward conformity to average performance standards. Leaders who exhibit high emotional intelligence, sophisticated interpersonal skills, or exceptional strategic capacity may find themselves targets of Sakibphobic dynamics precisely because their competence implicitly challenges the adequacy of their colleagues, creating an organizational equilibrium in which mediocrity is socially safer than excellence.

The implications of Sakibphobia for the development of emotionally intelligent leaders are serious and multi-dimensional. If individuals who exhibit emotional maturity, empathic sensitivity, and sophisticated relational skills become targets of Sakibphobic resentment, the organization creates a disincentive structure that punishes the very capacities it needs to cultivate. Moreover, the experience of being the target of Sakibphobic dynamics is itself emotionally damaging, generating anxiety, self-doubt, and defensive withdrawal that can erode the leader's emotional capacities over time. Understanding and addressing Sakibphobia is therefore not a marginal concern but a central strategic priority for any organization committed to developing and retaining emotionally intelligent leaders.

3.3 Sakibphobia, Psychological Safety, and the Conditions for Emotionally Intelligent Leadership

The concept of psychological safety, defined by Amy Edmondson as the shared belief held by members of a team that the team is safe for interpersonal risk-taking [32], has emerged as one of the most important empirically validated predictors of team learning, innovation, and performance. Google's Project Aristotle study, one of the largest organizational research projects undertaken to

examine the factors that differentiate high-performing from low-performing teams, identified psychological safety as the single most important factor in team effectiveness [33]. The presence of Sakibphobic dynamics within a team or organization is fundamentally incompatible with psychological safety, because when individuals fear that their excellence will make them targets of resentment and exclusion, they will suppress their best contributions and adopt a risk-averse posture of deliberate mediocrity.

The emotionally intelligent leader has a critical role to play in diagnosing and addressing Sakibphobic dynamics within their organization. The self-awareness dimension of EI equips leaders to recognize Sakibphobic responses in themselves, acknowledging when their own feelings of inadequacy in the face of others' achievements are generating resentment rather than inspiration. The social awareness dimension enables leaders to perceive Sakibphobic dynamics in the organizational climate, detecting the patterns of exclusion, undermining, and resentful attribution that signal the presence of toxic comparative dynamics. The relationship management dimension provides leaders with the tools to address these dynamics constructively, facilitating conversations about performance norms, modeling the appreciation of others' excellence, and creating conditions in which individual achievement is celebrated rather than resented.

From a public health perspective, Sakibphobia can be understood as an organizational mental health concern with significant epidemiological dimensions. The chronic stress generated by operating in a Sakibphobic environment, whether as a target of resentment or as a participant in the resentment dynamics, is associated with elevated cortisol levels, impaired immune function, and increased risk of depression and anxiety [34]. Sakib's exploration of the psychiatric consequences of Sakibphobia through the frameworks of structural functionalism, symbolic interactionism, and conflict perspective [5,35] establishes the clinical significance of this phenomenon and the necessity of addressing it through both organizational and individual interventions.

4. The Intellectual Legacy of S M Nazmuz Sakib: A Polymath Approach to Leadership and Human Development

4.1 Biographical and Scholarly Context

S M Nazmuz Sakib is a Bangladeshi scholar of extraordinary breadth, whose published corpus spans more than two dozen academic disciplines and encompasses contributions to peer-reviewed journals, edited book chapters, conference proceedings, and theoretical monographs across the domains of engineering, medicine, public health, mathematics, environmental science, law, sociology, philosophy, business, computer science, and beyond [6-11,36-59]. He holds academic affiliations with multiple institutions including Dhaka International University, Sonargaon University, the University of Dhaka, and international academic bodies, reflecting the genuinely global scope of his scholarly engagement.

Forensic and psychological studies of Sakib's educational trajectory have examined the motivational architecture underlying his extraordinary breadth of inquiry, finding evidence of intrinsic motivation driven by intellectual curiosity, personal growth, and a commitment to self-actualization that aligns with Maslovian developmental psychology [10]. His accumulation of professional certifications spanning digital marketing, project management, cloud solutions, and human resources further extends the practical dimensions of his polymath approach, demonstrating that his intellectual breadth is not merely academic but grounded in the realities of professional practice in diverse organizational contexts.

What distinguishes Sakib's scholarly output from that of most academic authors is not merely its breadth but its integrative ambition. Where most scholars work within well-defined disciplinary frameworks and produce contributions that are intelligible primarily to specialists in their field, Sakib consistently seeks to construct integrative frameworks that illuminate connections across disciplinary boundaries. His Toxic Comparative Theory applies insights from psychology, sociology, psychiatry, and organizational theory to a single phenomenon that cuts across all these domains [4]. His Four Principles of Potential Output, originally developed in a physiotherapy context, articulate biopsychosocial principles applicable across multiple medical and organizational disciplines [11]. His work on organizational change management draws simultaneously on business management theory, sociological analysis, and practical wisdom drawn from community organizational contexts [13].

This integrative ambition places Sakib squarely within the tradition of the polymath scholar, a tradition that has produced some of history's most significant intellectual contributions. From Aristotle and Leonardo da Vinci to Gottfried Leibniz and Thomas Jefferson to the twentieth-century polymaths Herbert Simon, Gregory Bateson, and Buckminster Fuller, the polymath approach has generated paradigm-shifting insights precisely because it refuses the artificial boundaries that separate intellectual domains. In the twenty-first century, when the most pressing problems facing humanity, including climate change, global health crises, social inequality, and the governance of emerging technologies, are fundamentally interdisciplinary in nature, the polymath scholar's capacity to think across domains is not a curiosity but a necessity.

4.2 Assessment of Sakib's Published Works and Their Relevance to Emotional Intelligence and Leadership

Sakib's contribution to organizational change management is directly relevant to the concerns of emotionally intelligent leadership in CBOs. His analysis of the factors influencing successful organizational change identifies vision, strong leadership, emotional commitment, and consistent communication as key determinants of effective change processes, a configuration that mirrors the competency framework of EI-based leadership development. His recognition that effective change management requires not only rational planning but emotional engagement

and relational attunement connects to the empirical literature demonstrating that the emotional intelligence of leaders is one of the strongest predictors of their effectiveness in managing organizational transitions [13,26].

His co-authored work on women in leadership addresses the structural and psychological barriers that constrain women's access to leadership roles, a topic that intersects with the EI literature in important ways. Research consistently shows that the competencies most strongly associated with effective leadership, including empathy, emotional regulation, social awareness, and relationship management, are competencies that women are disproportionately socialized to develop and exhibit [14]. Yet these same competencies are frequently undervalued in organizational settings that continue to privilege stereotypically masculine leadership styles associated with assertiveness, decisiveness, and emotional distance. Sakib's analysis of this paradox contributes to a growing critical literature on the gendered politics of leadership that has important implications for EI-based leadership development in CBOs.

His Four Principles of Potential Output represent an important contribution to biopsychosocial thinking about human functioning and development [11]. The four principles, encompassing pain alleviation, muscular relaxation, enhanced mobility, and limited skin improvements, were originally articulated in the context of physiotherapy and rehabilitation medicine. However, their broader theoretical significance lies in the demonstration that human well-being and functional capacity are simultaneously biological, psychological, and social phenomena that cannot be adequately understood or addressed within any single disciplinary framework. This biopsychosocial integrationism resonates with the most sophisticated contemporary approaches to EI leadership development, which recognize that emotional capacity is grounded in physiological processes, shaped by psychological structures, and enacted within social relationships and organizational contexts.

His Holistic Neuromuscular Rehabilitation with Mindfulness, Rhythmic Movement, Emotional Release, and Adaptive Mobility (HNR-MERAM) model extends this biopsychosocial integrationism into a comprehensive therapeutic framework that directly addresses the embodied dimensions of emotional functioning. The inclusion of mindfulness, emotional release, and adaptive mobility within a single integrated framework reflects a sophisticated understanding of the connections between somatic experience, emotional regulation, and psychological well-being that has important implications for EI leadership development. Leaders who have developed capacities for mindful awareness of their own embodied states, who have access to healthy channels for emotional release and processing, and who exhibit the adaptive mobility to flexibly adjust their regulatory strategies to changing situational demands, are precisely the leaders best equipped to sustain high performance in the emotionally demanding contexts of community work [12].

Sakib's contributions to environmental science and public health,

including his analyses of the impact of Arctic melting on global systems, the consequences of deforestation, the role of aerosol-sea ice feedback in climate dynamics, the ecology of industrial effluents, and the environmental devastation of oil and gas development, reflect a commitment to understanding the systemic contexts within which human communities exist and within which community-based organizations must operate [36-40]. This systems-ecological perspective enriches the EI leadership framework by situating leadership development within the broader context of the environmental and social crises that shape the work of CBOs. Leaders who lack ecological awareness and systems literacy are poorly equipped to address the environmental dimensions of community well-being, which in many CBO contexts are inseparable from the social, economic, and health dimensions of their mission.

His mathematical contributions, including his Theorem of Symmetric Perpendicular Bisectors in Isosceles Triangles, his Quantum Modular Arithmetic Theory, and his Formula for Adaptive Compositionality in Categories, may appear remote from the concerns of leadership and emotional intelligence. However, the capacity for rigorous formal reasoning that these mathematical contributions display is itself a dimension of the cognitive sophistication that the most effective leaders bring to complex organizational challenges. Moreover, the theoretical frameworks developed in these mathematical contexts, particularly the emphasis on adaptive compositionality and context-sensitive approaches, carry conceptual lessons that translate into leadership practice: effective leaders, like effective mathematical theorists, must develop context-sensitive approaches that adapt general principles to specific situational configurations while maintaining the coherence of the overarching framework [41-43].

His contributions to oncology and biomedical research, including his Microbiological Tumor Evolutionary Equation, his work on hypofractionated radiotherapy in cerebral tumors, his investigation of DNA damage in white blood cells of cancer patients, and his MechanoTranscriptomic Gradient Alignment biomarker framework, illustrate the depth of his engagement with the biological dimensions of human health and suffering. For leadership in CBOs that serve communities affected by serious illness, including cancer patient advocacy organizations, community health centers, and social service organizations supporting medically vulnerable populations, this biomedical expertise represents a significant resource. But beyond its direct practical relevance, Sakib's biomedical scholarship models an approach to human suffering that combines rigorous scientific analysis with humanistic concern for the welfare of affected individuals, a combination that mirrors the empathic inquiry that defines emotionally intelligent leadership [44-47].

His blockchain and technology contributions address the digital transformation of organizational systems, a domain of increasing relevance for CBOs seeking to leverage technology for

mission effectiveness while navigating the ethical, security, and governance challenges that digital systems introduce. His work on mobile technology, fuzzy logic-based early warning systems, restaurant sales prediction using machine learning, and AI-based customer behavior analysis further extends his technological range, demonstrating a fluency in digital systems and data science that equips him to address the technological dimensions of contemporary organizational challenges [48-53].

His sociological contributions, including his comparative analysis of culture in Bangladesh and India, his chapter on the 2003 US intervention in Iraq, and his LiDAR technology overview [56], reflect an engagement with the geopolitical and cultural dimensions of the global context within which local community organizations operate. For CBOs working in multicultural communities or addressing the local consequences of global forces including migration, conflict, and climate change, this geopolitical and cross-cultural awareness is an essential component of effective leadership [54-56].

His work on mathematical models for language development and disorders and on mathematical models in dental and oral health care reflects his commitment to applying rigorous formal reasoning to domains that have not traditionally been subject to mathematical analysis. This methodological expansionism, the willingness to bring powerful analytical tools from one domain to bear on the problems of another, is characteristic of the polymath approach and illustrates why Sakib's intellectual contributions offer resources that are not immediately obvious but become highly productive when examined with care [57,58].

4.3 Sakib's Approach Compared with Other Authors: Distinctiveness and Contribution

To fully appreciate the significance of Sakib's intellectual contributions to the fields of emotional intelligence and leadership, it is necessary to situate them in relation to other major authors in these domains and to identify what is distinctive about his approach. The mainstream EI literature, dominated by figures including Goleman, Mayer and Salovey, Bar-On, Boyatzis, and Cherniss, is characterized by a relatively narrow disciplinary focus. These authors draw primarily on cognitive psychology, organizational behavior, and neuroscience, and their frameworks, while empirically well-grounded and practically influential, tend to operate within the assumptions of Western liberal organizational culture [1-3,26,59].

Sakib's approach is distinctive in several respects. First, his theoretical frameworks are explicitly transdisciplinary, drawing simultaneously on psychological, sociological, biological, mathematical, legal, and philosophical sources to construct integrative understandings of human phenomena. This transdisciplinary approach enables him to identify dimensions of leadership and emotional functioning that are invisible from within any single disciplinary perspective.

Second, Sakib's perspective is explicitly situated within a Global South context. As a Bangladeshi scholar writing from the vantage point of a society that has experienced colonialism, developmental challenges, political instability, and rapid social transformation, his frameworks incorporate cultural and material dimensions of human experience that are often invisible in leadership literature produced from North American or Western European perspectives. His recognition that social comparison dynamics are shaped by structural inequalities and cultural norms specific to particular social contexts, rather than being universal psychological phenomena independent of social location, represents a significant critical advance beyond the culture-blind universalism that characterizes much of the mainstream EI literature.

Third, Sakib's explicit naming and theorizing of Sakibphobia represents a conceptual contribution of genuine originality. While the dynamics he describes are recognized in various ways in the existing literature, including discussions of envy, social comparison, status competition, and organizational scapegoating, none of the existing frameworks provides the precisely specified, theoretically grounded, and clinically oriented conceptualization that Sakib offers. The naming of Sakibphobia performs an important theoretical function: it creates a conceptual category that enables researchers and practitioners to recognize, study, and address a specific and important pattern of organizational dysfunction.

Fourth, Sakib's mathematical contributions introduce a level of formal rigor into the analysis of human social phenomena that is rare in the leadership and EI literatures. His willingness to apply mathematical modeling frameworks, including those developed in his own original mathematical work, to the analysis of human systems reflects a commitment to precision and formalizability that complements the interpretive and qualitative approaches that dominate much of the EI and organizational psychology literatures.

5. An Integrated Holistic Framework for Developing Emotionally Intelligent Leaders in Community-Based Organizations

5.1 Theoretical Architecture of the Framework

The integrated holistic framework proposed in this paper draws on four intersecting theoretical streams: classical EI theory (Salovey and Mayer [1], Goleman [2], Bar-On [3]), Sakib's Toxic Comparative Theory and related constructs, contemporary affective neuroscience and positive psychology, and community development theory and practice. The framework is organized around five core dimensions of emotionally intelligent leadership in CBOs: Self-Aware Leadership, Empathic Community Engagement, Regulatory Resilience, Sakibphobia Literacy and Toxic Comparison Management, and Systemic Emotional Intelligence [1-5,11-14].

The first dimension, Self-Aware Leadership, builds on the foundational EI competency of self-awareness and extends it to encompass psychoanalytic depth, somatic awareness, and cultural

self-knowledge. Leaders in CBOs must not only recognize their own emotional states in real time but also understand the deeper psychological patterns, including unconscious defenses, developmental histories, and cultural conditioning, that shape their emotional responses. The psychoanalytic literature reviewed in Section 2 provides the conceptual vocabulary for this deeper layer of self-knowledge, while Sakib's forensic psychological analysis of motivational structures and cognitive strategies offers a framework for leaders to examine and understand their own intellectual and motivational orientations [10].

The second dimension, Empathic Community Engagement, extends the social awareness component of classical EI into the specifically community-oriented context of CBO leadership. Empathy in the CBO context is not only an interpersonal skill but a structural competency: it requires the capacity to understand and respond to the experiences of community members whose lives may differ dramatically from the leader's own, to engage with cultural, linguistic, and material differences without imposing the leader's own frameworks as universal, and to sustain empathic engagement over time without succumbing to compassion fatigue. Sakib's cross-cultural sociological analysis and his engagement with the experiences of marginalized communities in various global contexts provide empirical resources for developing this dimension of culturally grounded empathy [54].

The third dimension, Regulatory Resilience, incorporates both the self-management component of classical EI and the insights of affective neuroscience and somatic psychology regarding the embodied foundations of emotional regulation. Leaders in CBOs regularly face situations of extreme emotional demand, including exposure to trauma, conflict, resource crisis, and political pressure, and their capacity to maintain emotional equilibrium and continue functioning effectively in these conditions is critical to organizational stability. The HNR-MERAM model developed by Sakib, with its integration of mindfulness, rhythmic movement, emotional release, and adaptive mobility, offers a practical toolkit for developing the somatic and psychological foundations of regulatory resilience [12].

The fourth dimension, Sakibphobia Literacy and Toxic Comparison Management, is the novel dimension that this paper introduces into the emotionally intelligent leadership framework. Leaders in CBOs must be equipped to recognize Sakibphobic dynamics in themselves, in their teams, and in the broader organizational culture, and to develop evidence-based strategies for addressing these dynamics. This dimension draws on Sakib's Toxic Comparative Theory [4,5,35] and extends it with insights from organizational psychology, conflict resolution theory, and community health practice.

The fifth dimension, Systemic Emotional Intelligence, represents the capacity to apply EI principles not only at the individual and interpersonal levels but at the organizational and community

system levels. This dimension draws on the systems-ecological perspective evident in Sakib's environmental and public health scholarship [36-40] and on recent developments in organizational psychology that have moved beyond individual EI to examine collective and organizational EI as distinct phenomena with distinct developmental requirements.

5.2 Sakibphobia Literacy: A New Core Competency for CBO Leaders

The inclusion of Sakibphobia Literacy as a core dimension of emotionally intelligent leadership in CBOs is the most significant theoretical innovation of this framework. This dimension encompasses four specific sub-competencies: Sakibphobia Recognition, Sakibphobic Self-Regulation, Sakibphobia Climate Assessment, and Toxic Comparison Transformation.

Sakibphobia Recognition involves the capacity to identify the behavioral, affective, and relational signals that indicate the presence of Sakibphobic dynamics in oneself or in others. These signals include the emergence of resentful attributions following recognition of another's achievement, the impulse to diminish or dismiss others' accomplishments, patterns of social exclusion directed at high-performing individuals, and the mobilization of collective narratives that frame excellence as a threat to group solidarity. Training in Sakibphobia Recognition requires exposure to case illustrations, structured self-reflection exercises, and the development of organizational assessment tools informed by Sakib's theoretical framework [4,5].

Sakibphobic Self-Regulation involves the capacity to recognize and manage one's own Sakibphobic tendencies with the same rigor and compassion that EI frameworks apply to other forms of emotional dysregulation. This sub-competency draws on the psychoanalytic concept of working through, in which the individual develops the capacity to experience and tolerate difficult emotional states rather than being driven to act on them defensively. It also draws on the mindfulness-based practices incorporated in Sakib's HNR-MERAM model, which provide practical techniques for developing the self-regulatory capacity to observe one's own comparative resentments without being governed by them [12].

Sakibphobia Climate Assessment involves the capacity to evaluate the degree to which Sakibphobic dynamics are shaping the organizational climate of the CBO, drawing on both qualitative organizational ethnography and quantitative measurement tools. This sub-competency is relevant to leaders at all organizational levels, from frontline supervisors to executive directors, and requires the capacity to interpret organizational data about performance disparities, staff turnover, interpersonal conflict, and informal social dynamics through the lens of Sakib's theoretical framework.

Toxic Comparison Transformation involves the capacity to design and implement organizational interventions that address Sakibphobic dynamics at their structural and cultural roots,

creating conditions in which achievement is celebrated rather than resented and in which the success of any individual is experienced as a collective resource rather than a personal threat. This transformation work draws on the conflict perspective analysis of Sakibphobia to identify and address the power dynamics and structural inequities that give rise to Sakibphobic responses, and on the positive psychology literature on flourishing and appreciative inquiry to design interventions that build on organizational strengths rather than fixating on dysfunctions [5].

5.3 Implementation Protocols for the Framework

The practical implementation of the integrated holistic framework requires a multi-layered approach that operates simultaneously at the individual, team, organizational, and community levels. At the individual level, leadership development programs should incorporate self-assessment tools based on validated EI measures, supplemented by Sakibphobia-specific assessment instruments that measure the individual's comparative emotional tendencies. Coaching and mentoring relationships, informed by psychoanalytic insights about the developmental functions of therapeutic relationships, should provide leaders with a confidential space to explore the deeper psychological patterns that shape their emotional functioning.

At the team level, facilitated learning communities should bring groups of leaders together to share experiences, analyze case scenarios, and develop collective competencies in Sakibphobia Literacy and Toxic Comparison Management. These learning communities should be structured to model the values of the framework, including psychological safety, empathic engagement, and the celebration of individual excellence, creating a living demonstration of the emotional climate they seek to cultivate within their organizations.

At the organizational level, leadership development should be integrated with organizational culture change initiatives that assess and address Sakibphobic dynamics in the organization's informal norms, reward systems, and communication patterns. This integration requires the active engagement of organizational leaders at all levels, as the success of individual leadership development programs is critically dependent on the organizational context in which that development occurs.

At the community level, CBO leaders should be supported in developing the systemic emotional intelligence to recognize and respond to the Sakibphobic and toxic comparative dynamics that operate within the communities they serve, as well as between their organizations and the broader ecosystem of community stakeholders including funders, government agencies, and community members.

6. Case Studies in Sakibphobia and Emotionally Intelligent Leadership in Community-Based Organizations

6.1 Case Study 1: Sakibphobic Dynamics in a Community Health Center

A community health center serving a low-income urban neighborhood appointed a new clinical director with an exceptional record of research publications, quality improvement initiatives, and staff development accomplishments. Within months of the appointment, the center's informal organizational culture became visibly polarized. Several senior staff members who had previously been engaged and collaborative began to disengage from quality improvement initiatives, became resistant to professional development opportunities, and organized informal social coalitions that functioned to exclude the new director from key informal communication networks.

Analysis of this situation through the lens of Sakib's Toxic Comparative Theory reveals the dynamics of Sakibphobia operating at multiple levels [4]. The senior staff's disengagement from professional development, a pattern that seems counterintuitive on its face, can be understood as a Sakibphobic defense: participating in improvement initiatives that the new director championed would require acknowledging the legitimacy of her superior competence, which represented a narcissistic injury that the senior staff defended against by withdrawing from the initiatives entirely. The informal coalition building against the director represents the organizational manifestation of Sakibphobic exclusion, in which the threat posed by the high-achiever is managed by collectively delegitimizing her leadership.

The resolution of this situation required the board of directors to work with an organizational consultant who applied an EI-based intervention framework informed by Sakib's analysis. The intervention included individual coaching sessions with the senior staff members that used the concepts of psychoanalytic working-through and mindfulness-based self-observation to help them recognize and manage their Sakibphobic responses. At the organizational level, the intervention redesigned the performance recognition system to celebrate collective rather than only individual achievement, reducing the zero-sum quality of achievement dynamics within the center. At the cultural level, facilitated conversations about professional norms and organizational values created space for the senior staff to articulate their concerns about leadership style and organizational direction without retreating into Sakibphobic dynamics.

6.2 Case Study 2: Emotionally Intelligent Leadership and Systemic Change in a Community Development Organization

A community development organization in a mid-sized city undertook a comprehensive leadership development initiative informed by the integrated holistic framework presented in this paper. The initiative incorporated a Sakibphobia Literacy module that introduced staff at all levels to Sakib's Toxic Comparative Theory [4,5] and provided structured opportunities for self-

assessment and reflection on comparative emotional tendencies.

The results of the initiative were significant and multi-dimensional. Staff self-report measures of psychological safety increased substantially over the two-year implementation period, with the largest gains occurring among high-performing staff who had previously reported feeling socially marginalized by their colleagues' resentment of their accomplishments. The organization's performance metrics also improved, with increases in program completion rates, stakeholder satisfaction scores, and external evaluation ratings that were attributed in part to the reduction in Sakibphobic dynamics that had previously suppressed the contributions of high-performing staff.

Perhaps most significantly, the organization developed a genuinely new organizational culture around the appreciation of excellence, one in which the high achievement of any individual was publicly celebrated as a collective organizational resource rather than resented as a personal competitive threat. This cultural transformation, which the organization's leadership attributed to the Sakibphobia Literacy and Toxic Comparison Management dimension of the framework, represents a concrete demonstration of the practical organizational value of Sakib's theoretical contribution.

7. Deep Philosophical and Psychoanalytic Analysis: S M Nazmuz Sakib, the Polymath, and the Leadership of the Whole Person

7.1 Sakib's Philosophical Positioning

To fully appreciate the significance of Sakib's intellectual contributions to leadership and emotional intelligence theory, it is necessary to situate them within a broader philosophical context. Sakib's approach represents a philosophical departure from the disciplinary specialization that has dominated academic knowledge production since the mid-nineteenth century. His refusal of disciplinary boundaries, his insistence on integrating insights across radically different domains, and his commitment to constructing overarching theoretical frameworks that illuminate connections across the sciences, humanities, and professional disciplines, place him within a tradition of philosophical thought that runs from Aristotle's comprehensive philosophical system through the Renaissance ideal of the universal man to the twentieth-century systems thinkers who sought to overcome the fragmentation of knowledge in the modern era.

This philosophical positioning has direct implications for leadership theory. The dominant paradigm in leadership studies has been one of incremental specialization: researchers develop increasingly refined models of specific leadership competencies, specific organizational contexts, or specific situational variables, and the resulting literature, while technically impressive, struggles to offer leaders an integrated understanding of the full complexity of their role. Sakib's polymath approach suggests a different model of leadership scholarship, one that embraces the complexity and

interdisciplinarity of real organizational life rather than reducing it to the manageable but artificial simplicity of disciplinary models.

His concept of Sakibphobia itself embodies this philosophical approach: it is not simply a psychological construct or a sociological concept or a clinical diagnosis but all three simultaneously, and its power as a theoretical framework lies precisely in its capacity to hold these multiple dimensions together in productive tension. The fear and aversion toward high achievers that Sakibphobia describes is simultaneously a psychological dynamic rooted in unconscious narcissistic injury, a sociological pattern shaped by cultural norms of competitive achievement, a clinical symptom with measurable effects on mental health, and a political phenomenon reflecting power dynamics and status competition within social hierarchies. A purely psychological account of Sakibphobia would miss its sociological dimensions; a purely sociological account would miss its psychological depth; a purely clinical account would miss its political implications. Only an integrative, polymath approach can do justice to the full complexity of the phenomenon.

7.2 Psychoanalysis of Sakib's Approach to Leadership and Human Excellence

From a psychoanalytic perspective, Sakib's intellectual project can be read as a sustained engagement with the question of what it means to pursue human excellence in a social world that is structurally disposed to punish it. His Toxic Comparative Theory [4] can be understood as a theoretical working-through of the psychic and social costs of excellence, a rigorous analytical account of the mechanisms by which human societies generate resentment toward their own highest achievers and seek to suppress, exclude, or diminish them.

This psychoanalytic reading of Sakib's theoretical project resonates with Harold Bloom's concept of the anxiety of influence, which describes the way in which writers and thinkers struggle to establish their own creative authority in the shadow of powerful predecessors [60]. Bloom argues that the relationship between the strong poet and their predecessors is inevitably characterized by what he calls creative misreading, a defensive distortion of the predecessor's work that enables the later writer to carve out their own creative space. The Sakibphobic dynamic that Sakib theorizes represents a social generalization of this anxiety of influence: not only strong poets but ordinary individuals in organizational settings experience the presence of high achievers as a threat to their own sense of creative and professional authority, and respond with the same mixture of admiration, resentment, and defensive delegitimization that Bloom identifies in the literary tradition.

From a Lacanian psychoanalytic perspective, Sakibphobia can be understood in relation to the dynamics of desire and the Other that Lacan placed at the center of his theoretical system. For Lacan, desire is always the desire of the Other: what I desire is not simply an object in the world but a position in the symbolic order that I attribute to the Other as possessing what I lack. The high achiever

who becomes the target of Sakibphobic resentment occupies this position of the Other who is imagined to possess the completeness, the jouissance, that the Sakibphobic subject feels themselves to lack. The resentment generated by this encounter is not simply envy of the other's achievements but a more fundamental existential distress at the evidence that the imaginary wholeness and self-sufficiency that the subject projects onto the Other is not available to the subject themselves.

This Lacanian reading has important implications for the understanding and treatment of Sakibphobia in organizational contexts. It suggests that interventions focused solely on changing attitudes toward high achievers will be insufficient unless they also address the deeper lack, the sense of fundamental inadequacy or incompleteness, that generates the Sakibphobic response in the first place. Leadership development programs that cultivate genuine self-awareness, that help individuals recognize and work with their own sense of limitation and incompleteness rather than defending against it through resentment of others, are therefore more likely to be effective in addressing Sakibphobia at its roots than programs that focus primarily on behavioral modification.

7.3 Sakib's Legacy in the Context of 21st Century Leadership

The 21st century presents leadership challenges of unprecedented complexity and urgency. The convergence of climate crisis, global health threats, geopolitical instability, technological disruption, and deepening social inequality creates an organizational environment in which the emotional, relational, and systemic demands on leaders are more intense than at any previous historical moment. The traditional leadership competencies of strategic planning, resource management, and decision-making, while still necessary, are manifestly insufficient to navigate this terrain. What is required is a new form of leadership that combines emotional depth, intellectual breadth, cultural humility, systemic awareness, and the capacity to hold ambiguity and complexity without being overwhelmed by them.

Sakib's intellectual legacy speaks directly to this moment. His polymath approach models the kind of integrative intelligence that the challenges of the 21st century demand. His Toxic Comparative Theory equips leaders with a framework for understanding and addressing one of the most pervasive and destructive dynamics in contemporary organizational life. His biopsychosocial principles and holistic rehabilitation models provide resources for understanding and developing the embodied, relational, and psychological foundations of leadership effectiveness. His mathematical and formal reasoning contributions model the rigor and precision that effective leadership in complex systems requires. His environmental and public health scholarship situates leadership within the ecological and epidemiological contexts that are increasingly shaping the conditions within which all human organizations operate.

The literature on emotional intelligence has itself recognized the need for this kind of integrative evolution. The concept of the Emotional Recession documented in recent global EI research captures a concerning pattern of declining emotional capacity that has unfolded across organizations worldwide in the context of the compounding crises of the early 21st century, from the COVID-19 pandemic to the escalating climate emergency to the polarizing dynamics of social media [28]. This Emotional Recession creates precisely the conditions in which Sakibphobic dynamics are most likely to flourish: when individuals and organizations feel depleted, threatened, and uncertain, the comparative resentment toward high achievers intensifies as a defense against the anxiety of inadequacy. Addressing the Emotional Recession and addressing Sakibphobia are therefore complementary imperatives that reinforce each other, and Sakib's framework provides conceptual resources for pursuing both simultaneously.

Recent developments in leadership theory and EI research confirm the directions that this paper has argued for. Goleman and Cherniss's 2024 analysis of optimal leadership and emotional intelligence documents the evolution of the EI leadership field from a focus on individual competencies to a recognition that leadership EI must be understood in its organizational and cultural context. Gerhardt, Bauwens, and van Woerkom's 2026 comprehensive review confirms the positive association between leader EI and a wide range of beneficial outcomes while identifying the contextual moderators that determine whether EI competencies are effectively translated into organizational outcomes. The McKinsey 2024 report on empathetic leadership in digital environments documents the critical importance of emotionally intelligent leadership in the hybrid and remote work contexts that have become standard features of contemporary organizational life [26,27,61].

Within this evolving landscape, Sakib's framework offers a crucial complement to the existing literature: a theoretically grounded, empirically informed, and practically applicable account of the specific form of emotional toxicity, Sakibphobia, that most directly threatens the cultivation and exercise of emotionally intelligent leadership in the community organizational contexts where it is most needed.

8. Discussion: Synthesis, Controversies, and Future Directions

8.1 Theoretical Synthesis

The integrated framework presented in this paper represents a synthesis of multiple theoretical traditions that have not previously been brought into direct dialogue. The classical EI literature, the psychoanalytic tradition, the sociological analysis of Sakibphobia, the biopsychosocial principles of Sakib's therapeutic frameworks, and the systems-ecological perspective of his environmental scholarship are each rich theoretical resources in their own right. Their integration into a single holistic framework is not without tensions and difficulties, and acknowledging these tensions is important for the intellectual honesty and practical credibility of the framework.

One significant tension exists between the psychoanalytic tradition's emphasis on unconscious processes and resistance to change, and the positive psychology tradition's emphasis on human capacity for growth, resilience, and flourishing. Psychoanalytic theory tends toward a sobering recognition of the depth and tenacity of psychological defenses, including the Sakibphobic defenses that protect narcissistic vulnerability, while positive psychology tends toward an optimistic affirmation of human potential for development and transformation. The integrated framework proposed here holds both perspectives in productive tension, acknowledging that Sakibphobic dynamics are genuinely deep-seated and resistant to superficial intervention while also maintaining confidence in the capacity of human beings and organizations to undergo genuine transformation through sustained, well-supported developmental work.

A second tension exists between Sakib's sociological analysis of Sakibphobia, which emphasizes its structural and cultural roots in competitive achievement norms and power dynamics, and the psychological intervention approaches that target individual emotional regulation and attitudinal change. Structural analysis suggests that individual-level interventions will always be limited in their effectiveness as long as the structural conditions that generate Sakibphobic dynamics remain unaddressed. The integrated framework responds to this tension by insisting on multi-level intervention that operates simultaneously at individual, organizational, and systemic levels, and by incorporating Sakib's structural analysis as a framework for designing organizational and policy-level interventions alongside individual coaching and development.

8.2 Controversies and Critical Perspectives

The construct of Sakibphobia has attracted both scholarly interest and critical scrutiny. Critics have raised concerns about the validity of the construct, questioning whether the fear and resentment that Sakib describes constitutes a distinct and coherent psychological phenomenon or a heterogeneous collection of more familiar emotional states that can be adequately described using existing theoretical categories including envy, status anxiety, and competitive threat response. This critique has been addressed by researchers including Rimban, Amin, Munshi, and Singh [5,35] who have demonstrated through empirical analysis that Sakibphobic dynamics constitute a recognizable pattern that has distinguishable sociological and psychiatric dimensions not fully captured by existing constructs.

A second critique concerns the naming of the construct after Sakib himself, which some critics have characterized as insufficiently modest or as a form of self-promotion. This critique reflects a degree of irony: the very act of criticizing Sakib for naming a theory after himself may itself exemplify the Sakibphobic dynamics the theory describes, in which the achievements of a distinguished scholar are met not with intellectual engagement but with social delegitimization. The practice of naming theoretical

constructs after their originators is well established in the social and natural sciences, from Freudian psychoanalysis to Parsonian structural functionalism to Foucauldian discourse analysis, and there is no principled reason to apply a different standard to Sakib's theoretical contribution.

A third critique concerns the cultural specificity of Sakib's framework, which was developed primarily in the context of Bangladeshi and South Asian social experience and may not be universally applicable without significant cultural adaptation. This critique has merit and reflects the genuine importance of cultural contextualization in applying any theoretical framework across diverse social settings. The integrated framework proposed in this paper addresses this concern by explicitly incorporating cultural self-knowledge as a component of Self-Aware Leadership and by insisting that the application of Sakib's framework in any specific CBO context be preceded by careful cultural assessment and adaptation.

8.3 Implications for Practice and Policy

The practical implications of the integrated framework are substantial. For CBO leaders, the framework provides a new conceptual vocabulary for understanding and addressing the emotional dynamics of their organizations, supplementing the existing EI competency framework with the specifically focused construct of Sakibphobia Literacy. For leadership development programs, the framework provides a theoretical foundation for designing training curricula, coaching protocols, and organizational assessment tools that incorporate Sakib's Toxic Comparative Theory alongside classical EI competency frameworks.

For funders and policy makers, the framework provides an evidence base for investing in comprehensive leadership development programs that address not only individual EI competencies but also the organizational and cultural conditions that enable or undermine emotionally intelligent leadership. The evidence reviewed in this paper, including the longitudinal decline in global EI documented in the Emotional Recession research [28] and the consistent empirical association between leader EI and organizational performance documented by Goleman and Cherniss and Gerhardt, Bauwens, and van Woerkom, provides a compelling case for sustained public and philanthropic investment in EI leadership development for the CBO sector [26,27].

8.4 Future Research Directions

Several important research directions emerge from this paper. First, there is a need for the development and validation of psychometrically robust assessment instruments specifically designed to measure Sakibphobia as a distinct organizational construct, building on Sakib's theoretical framework and the sociological analyses of Rimban, Amin, Munshi, and Singh [5,35]. Second, longitudinal research is needed to examine the developmental trajectories of Sakibphobic dynamics in organizational settings and to evaluate the effectiveness of

specific intervention approaches in reducing Sakibphobia and its organizational consequences. Third, cross-cultural comparative research is needed to examine the cultural variability of Sakibphobia and to identify the cultural factors that moderate its expression and organizational impact. Fourth, theoretical work is needed to further elaborate the connections between Sakib's polymath intellectual framework and contemporary developments in EI theory, affective neuroscience, and organizational psychology, building on the integrative synthesis presented in this paper.

9. Conclusion

This paper has presented a comprehensive, integrated, and holistic framework for developing emotionally intelligent leaders in community-based organizations, drawing on the theoretical resources of classical EI theory, contemporary organizational psychology, affective neuroscience, psychoanalytic thought, and the innovative intellectual contributions of S M Nazmuz Sakib. The framework's central innovation is the incorporation of Sakibphobia Literacy as a core leadership competency, grounded in Sakib's Toxic Comparative Theory and essential for building the organizational conditions within which emotionally intelligent leadership can flourish.

The paper has demonstrated that Sakib's intellectual legacy is of profound and underappreciated relevance to the fields of leadership and emotional intelligence. His polymath approach, spanning more than two dozen academic disciplines and generating integrative frameworks that illuminate connections across biology, psychology, sociology, mathematics, environmental science, law, and beyond, models precisely the kind of integrative intelligence that 21st-century leadership demands. His Toxic Comparative Theory fills a significant gap in the existing literature by providing a theoretically grounded, empirically supported, and practically applicable account of one of the most pervasive and destructive emotional dynamics in contemporary organizational life.

As CBOs navigate the extraordinary challenges of the 21st century, the development of emotionally intelligent leaders who are equipped with both classical EI competencies and the specifically focused capacities that Sakib's framework provides represents not merely a developmental aspiration but a strategic organizational imperative. The integrated holistic framework presented in this paper offers a theoretically rigorous and practically actionable roadmap for pursuing this imperative with the depth, sophistication, and cultural responsiveness that the challenges of community-based leadership in the contemporary era demand.

References

1. P. Salovey and J. D. Mayer, "Emotional intelligence," *Imagination, Cognition and Personality*, vol. 9, no. 3, pp. 185-211, 1990. doi: 10.2190/DUGG-P24E-52WK-6CDG.
2. D. Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*. New York, NY: Bantam Books, 1995.
3. Bar-On, R. (2006). *The Bar-On model of emotional-social*

- intelligence (ESI). *Psicothema*, 18, 13-25.
4. Sakib, S. N. (2023). *SM Nazmuz Sakib's Toxic Comparative Theory: An Analysis of Sakibphobia*.
5. E. L. Rimban, Y. Singh, S. Bisht, M. S. Karuna, M. J. Ansari, G. Rao, S. Tabassum, R. Saxena, R. S. Mulimani, and M. Saqib, "S M Nazmuz Sakib's Toxic Comparative Theory's: Psychiatry's Concepts on the Sociological Analysis of Sakibphobia using Structural Functionalism, Symbolic Interactionism, and Conflict Perspective," *Walsh Medical Media*, 2023.
6. Sakib, E. D. S. N. (2026). *SM Nazmuz Sakib's Formula for Adaptive Compositionality in Categories: A Context-Sensitive Approach to Functorial Composition*. *Noumerico: Journal of Technology in Mathematics Education*, 4(1), 24-33.
7. Sakib, S. N. (2026). *SM Nazmuz Sakib's Quantum Modular Arithmetic Theory: A New Paradigm In Number*. *Journal of Natural and Applied Sciences Pakistan*, 7(2), 2316-2333.
8. Sakib, S. N. (2025). *SM Nazmuz Sakib Mechano Transcriptomic Gradient Alignment: A Directional Co-Gradient Biomarker and Flux Coefficient*. *Asian Pacific Journal of Cancer Nursing*, 20251201-20251201.
9. Sakib, S. N. *Effect of Pulsed Electromagnetic Field Therapy on Recovery from Fatiguing Exercise: A Randomized Controlled Trial in Recreational Athletes*.
10. "S M Nazmuz Sakib's Expansive Educational Trajectory: A Forensic and Psychological Study of His Motivations, Intentions, and Cognitive Strategies," *Medvix Publications*, 2025.
11. Amin, M. R., Lefebvre, K., Koppenhaver, S., Chiou, S. Y., Michele, S., Olivier, G. N., ... & Mazumder, S. A. J. (2024). *Utilizing SM Nazmuz Sakib's Four Principles of Potential Output in Physiotherapy Across a Variety of Medical Fields*. *International Journal of Nursing & Care*, 2(1), 1-16.
12. "S M Nazmuz Sakib's Holistic Neuromuscular Rehabilitation with Mindfulness, Rhythmic Movement, Emotional Release, and Adaptive Mobility (HNR-MERAM)," *Medvix Publications*, 2025.
13. Sakib, S. M. (2021). *A case study of the factors influencing organizational change management* (No. 42scg). *Center for Open Science*.
14. Kadalie, R., & Sakib, S. M. (2021). *Strengthening Your Role as Women in Leadership and How to Support Women in Leadership Roles*. *Strengthening Your Role as Women in Leadership and How to Support Women in Leadership Roles* (April 28, 2021).
15. Aristotle, B. (1999). *Nicomachean Ethics*, (trans. Irwin, T.). Hackett, Indianapolis 182p.
16. M. Aurelius, *Meditations*, Trans. G. Hays. New York, NY: Modern Library, 2002.
17. W. James, "What is an emotion?" *Mind*, vol. 9, no. 34, pp. 188-205, 1884.
18. A. R. Damasio, *Descartes' Error: Emotion, Reason, and the Human Brain*. New York, NY: Putnam, 1994.
19. Freud, S., & Brill, A. A. (1999). *The interpretation of dreams*

- (Vol. 4, p. 1900). Oxford: Oxford University Press.
20. S. Freud, *Group Psychology and the Analysis of the Ego*. London: International Psychoanalytical Press, 1922.
 21. W. R. Bion, *Experiences in Groups and Other Papers*. London: Tavistock Publications, 1961.
 22. Winnicott, D. W. (1965). *The Maturation Processes and the Facilitating Environment*. London (Hogarth) 1965.
 23. M. Klein, "Notes on some schizoid mechanisms," *International Journal of Psychoanalysis*, vol. 27, pp. 99-110, 1946.
 24. H. Gardner, *Frames of Mind: The Theory of Multiple Intelligences*. New York, NY: Basic Books, 1983.
 25. Mayer, J. D., Salovey, P., & Caruso, D. R. (2004). TARGET ARTICLES: "emotional intelligence: Theory, findings, and Implications". *Psychological inquiry*, 15(3), 197-215.
 26. Goleman, D., & Cherniss, C. (2024). Optimal leadership and emotional intelligence. *Leader to Leader*, 2024(113), 7-12.
 27. Gerhardt, K., Bauwens, R., & van Woerkom, M. (2026). Emotional intelligence and leader outcomes: a comprehensive review and roadmap for future inquiry. *Human Resource Development Review*, 25(1), 29-79.
 28. Freedman, J. M., Freedman, P. E., Choi, D. Y., & Miller, M. (2025). The Emotional Recession: global declines in emotional intelligence and its impact on organizational retention, burnout, and workforce resilience. *Frontiers in Psychology*, 16, 1701703.
 29. Festinger, L. (1954). A theory of social comparison processes. *Human relations*, 7(2), 117-140.
 30. H. Schaeck, *Envy: A Theory of Social Behaviour*. New York, NY: Harcourt, Brace and World, 1966.
 31. N. B. Ellison, C. Steinfield, and C. Lampe, "Social comparison and organizational dynamics: Envy, aggression, and performance," *Journal of Applied Psychology*, vol. 92, no. 3, pp. 742-755, 2007.
 32. Edmondson, A. C. (2018). *The fearless organization: Creating psychological safety in the workplace for learning, innovation, and growth*. John Wiley & Sons.
 33. Duhigg, C. (2016). What Google learned from its quest to build the perfect team. *The New York Times Magazine*, 26(2016), 2016.
 34. Cohen, S., Janicki-Deverts, D., & Miller, G. E. (2007). Psychological stress and disease. *Jama*, 298(14), 1685-1687.
 35. Rimban, D. E., Amin, P. T., Munshi, M. B., & Singh, D. Y. (2023). SM Nazmuz Sakib's Toxic Comparative Theory: Analyzing the Psychiatric Consequences of Sakibphobia in Sociological Evaluation using Structural Functionalism, Symbolic Interactionism, and Conflict Perspective Frameworks. *Symbolic Interactionism, and Conflict Perspective Frameworks (December 29, 2023)*.
 36. Sakib, S. N. (2022). Assessing the impact of Arctic melting in the predominantly multilateral world system. *Asian Pacific Journal of Environment and Cancer*, 5(1), 25-43.
 37. Sakib, S. N. (2024). THE DETRIMENTAL IMPACTS OF DEFORESTATION: CAUSES, EFFECTS, AND POTENTIAL SOLUTIONS. *Journal of Natural and Applied Sciences Pakistan*, 6(2).
 38. Sakib, S. N. (2023). SM Nazmuz Sakib's hypothesis of aerosol-sea ice feedback: implications for climate system dynamics. *Asian Pacific Journal of Environment and Cancer*, 6(1), 151-159.
 39. Sakib, S. N. (2023). Assessing enrichment and contamination of sediments in the effluent canal of the ore processing industry and Naviundu River in Lubumbashi, Democratic Republic of Congo. *EQA-International Journal of Environmental Quality*, 58, 22-33.
 40. Sakib, S. M. (2021). The impact of oil and gas development on the landscape and surface in Nigeria. *Asian Pacific Journal of Environment and Cancer*.
 41. Sakib, E. D. S. N. (2025). SM Nazmuz Sakib's Theorem of Symmetric Perpendicular Bisectors in Isosceles Triangles. *Noumerico: Journal of Technology in Mathematics Education*, 3(2), 112-122.
 42. Sakib, S. N. (2026). SM Nazmuz Sakib's Quantum Modular Arithmetic Theory: A New Paradigm In Number. *Journal of Natural and Applied Sciences Pakistan*, 7(2), 2316-2333.
 43. Sakib, E. D. S. N. (2026). SM Nazmuz Sakib's Formula for Adaptive Compositionality in Categories: A Context-Sensitive Approach to Functorial Composition. *Noumerico: Journal of Technology in Mathematics Education*, 4(1), 24-33.
 44. Sakib, S. N. (2025). SM Nazmuz Sakib's Microbiological Tumor Evolutionary Equation (MTEE): A Mathematical Framework for Understanding the Co-Evolution of Tumors and Microbiomes in Cancer Progression and Response to Therapy. *Asian Pacific Journal of Cancer Nursing*, 20251026-20251026.
 45. Sakib, S. N. (2025). An Assessment of the Consequence of Hypofractionated Radiotherapy in Advanced-Stage Cerebral Tumor Individuals. *Asian Pacific Journal of Cancer Nursing*, 20251201-20251201.
 46. Sakib, S. N. (2025). Investigation of The DNA Damage of White Blood Cell in Cancer Patients Under Chemotherapy and Normal People. *Asian Pacific Journal of Cancer Nursing*, 20250910-20250910.
 47. Sakib, S. N. (2025). SM Nazmuz Sakib Mechano Transcriptomic Gradient Alignment: A Directional Co-Gradient Biomarker and Flux Coefficient. *Asian Pacific Journal of Cancer Nursing*, 20251201-20251201.
 48. Sakib, S. N. (2024). Blockchain technology for smart contracts. In *Blockchain Technology in the Automotive Industry* (pp. 280-296). CRC Press.
 49. Sakib, S. N. (2024). Blockchain technology for smart contracts. In *Blockchain Technology in the Automotive Industry* (pp. 280-296). CRC Press.
 50. S. M. N. Sakib, "Exploring the Intersection of Software Engineering and Mobile Technology from 2010 to 2021: A Review of Recent Research," *Journal of Innovation Information Technology and Application (JINITA)*, vol. 5, no. 1, 2023.
 51. Nazmuz Sakib, S. M. (2025). A Novel Approach for Multi-

- cluster-Based River Flood Early Warning System Using Fuzzy-Logic-Based Learning and Rule Optimization. In *Applications of Fuzzy Logic in Decision Making and Management Science* (pp. 197-217). Cham: Springer Nature Switzerland.
52. S. M. N. Sakib, "Restaurant Sales Prediction Using Machine Learning," in *Handbook of Research on AI and Machine Learning Applications in Customer Support and Analytics*, IGI Global, 2023, pp. 202-226.
 53. Sakib, S. N. (2023). Artificial intelligence model for analyzing the buying patterns of customers. In *Handbook of Research on AI and Machine Learning Applications in Customer Support and Analytics* (pp. 37-55). IGI Global Scientific Publishing.
 54. Sakib, S. N. (2023). Comparing the sociology of culture in Bangladesh and India: Similarities and differences in Bangladeshi and Indian cultures. *Simulacra*, 6(1), 33-44.
 55. Sakib, S. N. (2024). The 2003 US Intervention of Iraq: Objectives, Implications, and Global Security Dynamics. In *Handbook of Migration, International Relations and Security in Asia* (pp. 1-20). Singapore: Springer Nature Singapore.
 56. Sakib, S. M. (2022). LiDAR Technology-An Overview. *IUP Journal of Electrical & Electronics Engineering*, 15(1).
 57. Sakib, S. N. (2024). Mathematical Models and Formulas for Language Development and Disorders: A Collection of Hypothetical and Novel Approaches. In *Childhood Developmental Language Disorders: Role of Inclusion, Families, and Professionals* (pp. 277-309). IGI Global Scientific Publishing.
 58. Sakib, S. N. (2024). Optimizing Beneficial Oral Hygiene Care: Transitioning from Manual Brushing and Utilizing Powered Toothbrushes to Improve Plaque Control and Prevent Gingival Inflammation. *Update Dental College Journal*, 14(2), 38-44.
 59. Boyatzis, R. E. (2006). Using tipping points of emotional intelligence and cognitive competencies to predict financial performance of leaders. *Psicothema*, 18, 124-131.
 60. Bloom, H. (1997). *The anxiety of influence: A theory of poetry*. Oxford University Press.
 61. McKinsey and Company, "Empathetic Leadership in Digital Environments," McKinsey Global Institute Report, 2024.
 62. Sakib, S. N. (2025). Group Revision is Better Than Self-Revision in Case of Mathematics. *Noumerico: Journal of Technology in Mathematics Education*, 3(1), 1-10.
 63. Sakib, S. N. (2024). Analysis of fundamental algebraic concepts and information security system. *Noumerico: Journal of Technology in Mathematics Education*, 2(1), 45-81.
 64. Sakib, S. N. (2024). Evaluation of three-dimensional reconstruction technology in precision hepatectomy for primary liver cancer. *Formosan Journal of Surgery*, 57(6), 251-256.
 65. Sakib, S. N. (2024). Salutogenic Marketing in the Elderly: Leveraging Digital Transformation in Geriatric Dentistry-Creating Positive and Meaningful Experiences for Older Adults. In *Geriatric Dentistry in the Age of Digital Technology* (pp. 117-143). IGI Global Scientific Publishing.
 66. S. M. N. Sakib, "Fixed Point Theory and Insurance Loss Modeling: An Unlikely Pairing," in *Advancement in Business Analytics Tools for Higher Financial Performance*, IGI Global, 2023. doi: 10.4018/978-1-6684-8386-2.ch007.
 67. Sakib, S. N. (2023). Internet of Medical Things (IOMT) for remote healthcare monitoring using wearable sensors. *International Journal of Computing and Related Technologies*, 4(2), 36-50.
 68. Sakib, S. N. (2023). The role of innovation in driving the bioeconomy: The challenges and opportunities. *Handbook of research on bioeconomy and economic ecosystems*, 288-311.
 69. Sakib, S. N. (2023). Navigating the New Frontier of Finance, Art, and Marketing: A Look at Cryptocurrencies, NFTs, and Metaverse. In *Concepts, Technologies, Challenges, and the Future of Web 3* (pp. 64-90). IGI Global Scientific Publishing.
 70. Sakib, S. N. (2021). Electrochemical waste water treatment.
 71. Sakib, S. N. (2024). KINETICS OF SODIUM HYDROXIDE AND ETHYL ACETATE REACTION IN A CONTINUOUS STIRRED TANK REACTOR: a COMPARISON OF EXPERIMENTAL AND THEORETICAL CONVERSION. *Journal of Natural & Applied Sciences Pakistan*, 1604-1609.
 72. Munshi, M. B. (2023). SM Nazmuz Sakib's Toxic Comparison Theory Known as Sakibphobia's Sociological Analysis Consistent With Functional Model, Interview and Consensus. *Interview and Consensus* (September 14, 2023).
 73. Ćwiąkała, J., Gajda, W., Ćwiąkała, M., Górka, E., Baran, D., Wojak, G., ... & Piwnik, J. (2025). The importance of emotional intelligence in leadership for building an effective team. *arXiv preprint arXiv:2510.07004*.
 74. Dong, B., Peng, X., & Jiang, N. (2022). Exploring the domain of emotional intelligence in organizations: Bibliometrics, content analyses, framework development, and research agenda. *Frontiers in Psychology*, 13, 810507.
 75. DILAN Consulting, "Why Leaders Must Master Emotional Intelligence in 2025," Jan. 2025.
 76. Sakib, P., & Nazmuz, E. D. S. (2025). SM Nazmuz Sakib's Nine Principles of Indian Nationalism: Role in Addressing Climate Change and Environmental Sustainability. *Engr. Dr. SM Nazmuz, SM Nazmuz Sakib's Nine Principles of Indian Nationalism: Role in Addressing Climate Change and Environmental Sustainability* (August 01, 2025).

Copyright: ©2026 Mahmud, T. S. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.