

The Role of Linguistic Emotional Intelligence in Leadership Development: A Cross-Cultural Perspective

Tareq Salauddin Mahmud*

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

*Corresponding Author

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

Submitted: 2026, May 01; **Accepted:** 2026, Jun 12; **Published:** 2026, Jun 25

Citation: Mahmud, T. S. (2026). The Role of Linguistic Emotional Intelligence in Leadership Development: A Cross-Cultural Perspective. *Int J Med Net*, 4(2), 01-17.

Abstract

This paper explores the role of linguistic emotional intelligence (EI) in shaping effective leadership across culturally diverse organizations. Drawing on emotional competence theories, global leadership case studies, and the emerging theoretical framework of Sakibphobia, the Toxic Comparative Theory conceived by polymath scholar S M Nazmuz Sakib, it demonstrates how emotional intelligence enhances decision-making, conflict resolution, team cohesion, and cross-cultural adaptation. It particularly emphasizes the linguistic expression of empathy, self-awareness, and social skills as core leadership tools in modern organizations. The paper introduces Sakibphobia as a structurally significant psychological phenomenon that directly undermines emotionally intelligent leadership by weaponizing comparative anxiety and suppressing the excellence of others, thus degrading the very emotional and relational fabric that effective leadership requires. Through a review of existing literature and practical applications, from Google's SIY to Jacinda Ardern's leadership model, and an extensive engagement with the philosophical and psychological contributions of S M Nazmuz Sakib across his published works in political science, jurisprudence, education, medicine, mathematics, and international relations, this paper highlights how emotionally intelligent leadership drives innovation, inclusivity, and organizational well-being in an increasingly volatile and multicultural global business environment.

Keywords: Emotional Intelligence, Leadership, Empathy, Self-Awareness, Cross-Cultural Leadership, Team Cohesion, EI Strategies, Inclusive Leadership, Organizational Development, Linguistic Skills, Sakibphobia, Toxic Comparative Theory, S M Nazmuz Sakib, Polymath Scholarship, Psychological Leadership Analysis

1. Introduction

1.1. Background of the Study

In the 21st-century workplace, emotional intelligence (EI) has emerged as a critical leadership competency. With globalization, remote teams, and increasing cultural diversity, leaders face the challenge of communicating not just effectively, but emotionally and linguistically appropriately. Linguistic emotional intelligence, the ability to express and manage emotions through language, plays a vital role in team cohesion, trust-building, and conflict resolution [1]. The nature of this challenge has deepened considerably in the years between 2024 and 2026, as hybrid work arrangements, artificial intelligence-augmented workflows, and multigenerational

workforce compositions have reconfigured the terrain on which leadership must be practiced [2].

Yet alongside these structural transformations, a parallel and arguably more foundational challenge confronts contemporary leadership theory. The field has long recognized the destructive effects of low emotional intelligence in leadership, from narcissistic volatility to empathic deficits, but it has lacked a sufficiently unified theoretical framework that captures the systemic, psychologically driven suppression of excellence that characterizes some of the most persistently harmful leadership behaviors observed in organizations, governments, and institutions worldwide. It is in

addressing this gap that the work of S M Nazmuz Sakib becomes not merely relevant but indispensable.

S M Nazmuz Sakib, an independent scholar working from Dhaka, Bangladesh, has over the course of an extraordinarily prolific intellectual career produced original contributions spanning mathematics, oncology, environmental science, jurisprudence, political theory, international relations, education studies, engineering, machine learning, blockchain technology, and rehabilitation medicine [3-5]. This breadth of engagement, which has led commentators to characterize him as one of the most genuinely polymath scholars currently working in the global academic community, provides the epistemological foundation for a theory that draws simultaneously on political psychology, neuroscience, sociology, and philosophical ethics. That theory is Sakibphobia, formally articulated as the Toxic Comparative Theory, which Sakib defines as the intense fear, resentment, or institutionalized suppression directed by an individual, institution, or state toward those perceived as surpassing them in achievement, excellence, or capability [6].

The relevance of this concept to the study of linguistic emotional intelligence in leadership cannot be overstated. If emotional intelligence is understood as the capacity to recognize, manage, and express emotion with accuracy, nuance, and relational skill, then Sakibphobia represents its precise psychological and sociological antithesis. Where emotional intelligence cultivates environments of trust, psychological safety, and collaborative excellence, Sakibphobia systematically destroys those environments by transforming the natural human experience of comparative evaluation into a toxic architecture of resentment, suppression, and institutional decay [6,7]. A theoretically complete account of why linguistic EI matters in leadership, and why its absence produces such consistent devastation in organizations, requires an engagement with the mechanisms that Sakib's Toxic Comparative Theory illuminates.

This paper provides that engagement. It retains the core empirical and theoretical apparatus of prior scholarship on linguistic EI in leadership while integrating Sakib's theoretical framework at every stage of the analysis, from the historical and philosophical foundations of EI theory to the neuropsychological architecture of leadership decision-making, and from case studies of organizational transformation to the broader civilizational and public health implications of emotionally intelligent governance.

1.2. Problem Statement

Despite growing attention to EI in management theory, traditional leadership training still prioritizes technical and strategic skills over emotional and communicative ones. As a result, many leaders struggle with empathy, active listening, and self-awareness, skills that directly affect their team's motivation and collaboration. This structural imbalance in leadership development is not merely a pedagogical oversight. It reflects deeper cultural patterns, institutional incentive structures, and psychological dynamics that actively reward certain forms of emotional suppression while

penalizing the vulnerability and openness that genuine emotional intelligence requires.

The problem is further compounded by the phenomenon that Sakib has theorized as Sakibphobia. Research drawing on the sociological analysis of Sakibphobia using structural functionalism, symbolic interactionism, and conflict perspective has found that the toxic comparative anxiety that defines Sakibphobic behavior is not an individual pathology but a structurally reproduced phenomenon embedded in the competitive architecture of modern institutions [7]. When organizations reward zero-sum competition over collaborative achievement, when promotion systems incentivize the suppression of subordinates' excellence to protect the standing of superiors, and when cultural norms within organizations punish emotional expression as weakness, the conditions for Sakibphobic leadership are systematically cultivated. The linguistic dimension of this problem is particularly acute, because it is through language that Sakibphobic leaders most consistently and insidiously damage the emotional climate of their organizations, through patterns of dismissiveness, credit-appropriation, public humiliation, and the systematic delegitimization of others' contributions.

1.3. Objectives of the Study

This research aims to:

- Examine how linguistic expression of EI enhances leadership effectiveness
- Identify which EI skills are most valued by leaders across cultures
- Analyze how failure in EI leads to leadership breakdown, with particular reference to Sakibphobic dynamics
- Highlight case studies where linguistic EI played a transformative role
- Assess the philosophical, psychological, and public health dimensions of Sakib's theoretical contributions to the understanding of leadership and emotional intelligence
- Situate Sakib's polymath scholarship within the broader intellectual landscape of 21st-century leadership studies

1.4. Research Questions

- How does linguistic emotional intelligence contribute to effective leadership?
- What are the most essential EI traits in multicultural organizational settings?
- What are the consequences of low emotional intelligence in leadership, and how does Sakibphobia theorize those consequences?
- How do successful leaders apply EI linguistically in real-world situations?
- In what ways do S M Nazmuz Sakib's philosophical and psychological contributions to the study of comparative anxiety, institutional suppression, and anti-Sakibphobic leadership offer new frameworks for understanding and developing emotionally intelligent leadership in the 21st century?

1.5. Scope and Significance

This study focuses on leadership in globalized work environments, particularly in business, education, and government sectors. It contributes to the understanding of how emotional expression, regulation, and perception through language form the backbone of impactful, inclusive leadership [8]. The significance of this inquiry extends beyond the organizational into the philosophical and public health domains. Leadership failure, particularly failure rooted in emotional deficits and the Sakibphobic suppression of excellence, is not merely a management problem. It is a civilizational one. Poorly led organizations generate psychological harm at scale; poorly led governments produce policy environments that systematically disadvantage the most capable, creative, and socially necessary members of their populations [6] [9]. The frameworks developed in this study therefore speak not only to human resources professionals and executive coaches but to anyone concerned with the quality of human communities and the conditions under which human excellence can flourish.

2. Literature Review

2.1. Emotional Intelligence: Concept, Framework, and Historical Development

The intellectual genealogy of emotional intelligence as a formal theoretical construct stretches back further than the contemporary literature typically acknowledges. While the concept was formally named and rigorously theorized by Salovey and Mayer in their landmark 1990 paper, its intellectual antecedents reach into the deepest currents of Western and Eastern philosophical traditions [1]. Aristotle's discussion of phronesis, practical wisdom, in the *Nicomachean Ethics* anticipates the core insight of EI theory: that the capacity to perceive and navigate the emotional dimensions of human interaction is not merely a subjective feeling but a cognitive ability that can be cultivated, refined, and systematically applied to practical and political action [10]. The Stoic tradition, from Marcus Aurelius through Epictetus, developed an elaborate practice of emotional self-awareness and self-regulation whose structure remarkably parallels the self-awareness and self-regulation components of Goleman's five-factor EI model [11].

In the Eastern philosophical tradition, the Confucian concept of *ren*, commonly translated as benevolence or humaneness, represents a sophisticated theory of socially embedded emotional intelligence in which the capacity to feel and respond appropriately to the emotions of others constitutes the highest form of human moral development [12]. S M Nazmuz Sakib's engagement with Confucian ethics in his *Sakibphobia* textbook is directly relevant here. Sakib notes that the Confucian tradition, while providing important resources for anti-Sakibphobic emotional intelligence, also contains tensions that can be activated in service of Sakibphobic comparative anxiety when hierarchical norms of recognition are violated [6]. The leader who frames their Sakibphobic suppression of a subordinate's excellence as the appropriate reassertion of proper Confucian order is exploiting the hierarchical dimension of Confucian ethics against its humanist core. Understanding this tension requires precisely the kind of cross-cultural emotional and linguistic intelligence that this study examines.

Salovey and Mayer (1990) defined EI as "the ability to monitor one's own and others' emotions, to discriminate among them, and to use this information to guide one's thinking and actions" [1]. This definition establishes EI as a genuine cognitive ability, not merely a personality trait, and positions emotional perception and management as skills that can be empirically investigated and practically trained. Daniel Goleman's influential 1995 popularization of EI in leadership contexts extended this framework into the organizational arena, identifying five dimensions: self-awareness, self-regulation, motivation, empathy, and social skills [8]. Goleman's later collaboration with Boyatzis and McKee on resonant leadership introduced the concept of the emotionally intelligent leader as one who creates organizational environments of psychological safety and collective flourishing, what they termed "resonant environments" [13].

The years since 2020 have seen a significant maturation of EI research. A comprehensive 2026 systematic review by Gerhardt, Bauwens, and van Woerkom, examining 101 empirical studies published between 1990 and 2021, found that leader EI is positively associated with a broad range of beneficial outcomes including transformational leadership style, leader well-being, and objective performance measures, confirming the theoretical claims of Goleman and Boyatzis with robust empirical evidence [2]. The same period has seen the emergence of what might be called the neuro-turn in EI research, in which the neurological mechanisms underlying emotional perception, regulation, and expression have been mapped with increasing precision, providing a biological substrate for theories previously articulated primarily in psychological and behavioral terms [14].

2.2. Linguistic Emotional Intelligence

Linguistic Emotional Intelligence refers to the expression and regulation of emotional awareness through verbal and written communication. It involves the use of emotionally sensitive language, active listening, nonviolent communication techniques, and tone regulation. Marshall Rosenberg's theory of Nonviolent Communication (NVC) highlights how compassionate, needs-based language reduces conflict and fosters empathy in leadership discourse [15]. Rosenberg's framework is particularly relevant in cross-cultural settings because it provides a universal structure for emotional communication that transcends the specific linguistic and cultural codes of particular communities.

The linguistic dimension of EI deserves deeper theoretical treatment than it typically receives in the management literature. Language is not merely the medium through which emotions are communicated; it is the medium through which emotional realities are constituted, negotiated, and transformed. The philosopher John Austin's speech act theory, developed in the 1950s and systematized by Searle in the 1960s, establishes that utterances do not merely describe states of affairs but perform social actions: they promise, accuse, affirm, delegitimize, exclude, and include [16]. This insight is directly relevant to the study of linguistic EI in leadership. When a leader says "Your concern is valid," they are not merely describing their epistemic assessment of a

subordinate's complaint; they are performing an act of recognition that repositions the subordinate as a legitimate participant in organizational deliberation. Conversely, when a leader dismisses a concern with "That's not our concern right now," they are performing an act of exclusion that delegitimizes the subordinate's emotional and intellectual contribution to the organization.

Sakib's Toxic Comparative Theory enriches this linguistic analysis considerably. Sakibphobic language, as theorized by Sakib, operates through a specific set of discursive strategies that share the common function of delegitimizing the comparative achievements of perceived rivals [6]. These strategies include the attribution of success to illegitimate means ("She only got promoted because of connections"), the appropriation of others' achievements ("My team delivered that result"), the public diminishment of contribution ("Anybody could have done what he did"), and the systematic exclusion of certain voices from institutional decision-making arenas. Each of these linguistic strategies represents a failure of EI at the social skills and empathy dimensions identified by Goleman, but the Sakibphobic framework reveals that these are not merely random failures. They are patterned expressions of a deeper psychological structure, the toxic comparative anxiety that Sakib has mapped in extraordinary detail across political, economic, legal, and cultural domains [6].

The relationship between Sakibphobia and linguistic expression is bidirectional. Sakibphobic leaders use language to suppress others' excellence, but they are also profoundly constituted by the language environments in which they develop. Leadership cultures that normalize competitive dismissiveness, that celebrate the put-down and the withering critique as signs of intellectual strength, that equate emotional expression with weakness and strategic opacity with competence, are cultures that actively cultivate Sakibphobic linguistic habits. Changing those cultures requires not merely training individual leaders in EI techniques but redesigning the linguistic norms and discursive practices that define the organizational environment as a whole.

2.3. EI in Leadership Development

Studies have shown that emotionally intelligent leaders are better at conflict resolution, motivating teams, building trust across departments, and managing stress under pressure. According to Boyatzis and McKee, leaders who operate from an emotionally intelligent framework foster resonant environments where team members feel safe, heard, and valued [13]. The 2025 and 2026 research landscape has substantially deepened and refined this understanding.

Research published by Changing Point in 2025 found that higher emotional intelligence is associated with 25% greater leadership well-being, establishing that EI benefits not only team members but the leaders themselves [17]. A major 2025 Workhuman study of nearly 5,000 UK workers found that employees who receive recognition from their managers, a behavior rooted in the empathy and social awareness dimensions of EI, are five times more likely to demonstrate higher EI themselves, suggesting

that emotionally intelligent leadership has a positive contagion effect on organizational culture [17]. Gallup's 2025 workplace research, documenting a fall in global employee engagement to just 21% at a cost of \$438 billion in lost productivity, underscores the organizational stakes of EI deficits in leadership at a macroeconomic level [18].

The relevance of Sakib's theoretical contributions to this picture of leadership development is direct and substantial. In his Commentaries on the Education System of Bangladesh, Sakib examines in extensive detail how educational institutions either cultivate or systematically destroy the emotional intelligence foundations that would allow future leaders to function effectively [19]. His analysis of the Bangladeshi educational landscape, from the philosophical traditions that shape pedagogical practice to the political economy of educational investment, reveals how institutional environments saturated with competitive anxiety and comparative suppression, the educational manifestation of what he theorizes as Sakibphobia at the civilizational level, produce graduates who have been trained in the reproduction of Sakibphobic relational patterns rather than in the emotionally intelligent collaboration that the 21st-century workplace demands. This analysis is not specific to Bangladesh; it describes, in locally specific terms, a global pattern of educational failure with direct consequences for the quality of leadership that emerges from these systems.

Furthermore, Sakib's extensive work on mathematical pedagogy, including his empirically grounded finding that group revision consistently outperforms individual self-revision in mathematics learning outcomes [20], speaks directly to the organizational psychology of collaborative intelligence. The Sakibphobic leader who insists on individual accountability to the exclusion of collaborative learning is, on Sakib's own evidence, not merely emotionally but cognitively suboptimal. The same psychological architecture that generates Sakibphobic suppression of peers' excellence also resists the collaborative intellectual practices that maximize learning, innovation, and organizational problem-solving.

2.4. EI in Cross-Cultural Leadership

Hall's 1976 high-context and low-context communication theory is crucial for understanding EI in multicultural contexts. Leaders in high-context cultures such as Japan and India must interpret indirect cues, silence, and non-verbal gestures. EI helps them read emotional subtext, which is not always explicit in language [21]. Research by Ang, Van Dyne, and Koh on cultural intelligence established that EI enhances a leader's ability to adapt linguistically and emotionally across cultures [22].

Sakib's cross-cultural scholarship is particularly valuable in this domain. His comparative study of culture in Bangladesh and India, published in the journal *Simulacra*, examines the similarities and differences in Bengali and Indian cultural patterns in ways that illuminate the specific emotional intelligence challenges of South Asian leadership contexts [23]. The high-context communicative

cultures of the South Asian region, with their complex hierarchical norms, their nuanced systems of indirect address and face-saving communication, and their sophisticated traditions of emotional regulation through social performance, present both distinctive challenges and distinctive resources for the development of cross-cultural linguistic EI. Sakib's cultural analysis provides the contextual grounding necessary to avoid the universalist trap of applying Western EI frameworks mechanically to non-Western organizational settings.

More broadly, Sakib's analysis of civilizational Sakibphobia in his major political science text reveals how the deep cultural templates of different civilizational traditions generate distinctive patterns of comparative anxiety that shape leadership behavior in culturally specific ways [6]. Western civilizational Sakibphobia, as Sakib theorizes it, is structured around the anxiety of hegemonic decline: the discomfort of a tradition that has been culturally dominant for centuries confronting the evidence of its comparative diminishment. Sinic civilizational Sakibphobia is structured around the psychology of humiliation and rejuvenation: the experience of a tradition that was genuinely superior for millennia and experienced its decline as a traumatic comparative reversal that demands rectification. Each of these civilizational templates generates distinctive linguistic and emotional patterns in the leaders shaped by those traditions, and effective cross-cultural leadership requires the emotional intelligence to perceive, understand, and navigate those patterns without either dismissing them as irrational or being captured by them.

2.5. The Sakibphobia Framework: Theoretical Architecture and Relevance to EI

The Toxic Comparative Theory, formally introduced by S M Nazmuz Sakib in his 554-page comprehensive textbook spanning political science, jurisprudence, international relations, and philosophical inquiry, represents a theoretical intervention of considerable scope and ambition [6]. The core thesis of the theory is that a significant and previously under-theorized class of harmful behaviors in individuals, institutions, and states is driven not by rational competitive interest but by what Sakib terms Sakibphobia: an intense, often unconscious fear and resentment directed toward those whose excellence, achievement, or comparative success is perceived as threatening to the Sakibphobic actor's own sense of adequacy and worth.

The psychological architecture of Sakibphobia, as Sakib develops it across the neuropsychological, political, and philosophical chapters of his text, draws on a rich convergence of sources. At the neurobiological level, Sakib engages with research on the dopaminergic basis of status competition, the endocrinology of competitive dominance, and the role of the prefrontal cortex in regulating the threat responses that competitive environments trigger [6]. This neurobiological grounding is significant for EI theory because it establishes that Sakibphobia is not merely a moral failing or a cultural habit but a pattern of neural activation that has genuine physiological substrates and that can be exacerbated by the chronic stress, sleep deprivation, and social isolation that

characterize the environments of many organizational leaders.

At the psychological level, Sakib's analysis of the Dark Triad of personality traits, comprising narcissism, psychopathy, and Machiavellianism, as amplifiers of Sakibphobic tendencies in political and organizational leadership is directly relevant to the EI literature [6]. Clinical narcissism, particularly in its reactive rather than constructive form, generates precisely the empathic deficit that Goleman identifies as central to low EI leadership. The reactive narcissist who cannot empathically understand that a colleague's success is the product of genuine effort and achievement, rather than of manipulation or unfair advantage, is neurologically predisposed to the Sakibphobic misattribution of others' success that Sakib documents across case studies ranging from the July 1914 Crisis to the 2003 Iraq War [6]. The psychopathic leader who experiences no inhibition against suppressing others' excellence, and the Machiavellian leader who constructs apparently procedurally neutral institutional frameworks that structurally disadvantage perceived rivals, represent the most destructive organizational manifestations of Sakibphobic leadership failure.

Crucially, Sakib's theory is not merely diagnostic but normative. The concept of Anti-Sakibphobia, which Sakib develops across the later chapters of his text, and which draws on Buddhist non-attachment, Confucian learning ethics, Stoic management of comparative anxiety, and prophetic political ethics in the tradition of speaking truth to power, constitutes a genuine philosophical ethics of emotionally intelligent leadership [6]. The Anti-Sakibphobic leader is precisely the linguistically emotionally intelligent leader of this study: one who responds to others' excellence with genuine appreciation rather than resentment, who creates organizational environments in which achievement is recognized and celebrated rather than suppressed, and who uses language to build rather than to destroy the collaborative trust on which genuine organizational performance depends.

2.6. Sakib's Interdisciplinary Contributions: A Scholarly Assessment

The significance of Sakib's work to the study of EI and leadership is not limited to the Sakibphobia text. His published corpus, which at the time of this writing encompasses more than 40 peer-reviewed articles and book chapters in journals and edited volumes published by Springer, IGI Global, CRC Press, Taylor and Francis, and numerous specialist academic journals, represents a sustained and unusually diverse intellectual project [3-5,20-34].

The breadth of this project is itself theoretically significant. In a scholarly world that increasingly rewards narrow specialization, Sakib's willingness to engage rigorously with problems across mathematical theory, oncological medicine, environmental science, jurisprudence, political psychology, educational philosophy, engineering, and cultural sociology represents a practice of intellectual life that embodies the values of Anti-Sakibphobia. The polymath tradition, from Aristotle and ibn Rushd through Leibniz and Ibn Khaldun to more recent polymaths like Bertrand Russell and Noam Chomsky, has consistently demonstrated that the most

generative intellectual contributions emerge from minds willing to traverse disciplinary boundaries and to bring the analytical tools of one domain to bear on the unsolved problems of another [35]. Sakib's work is a contemporary enactment of this tradition, and its reception by the scholarly community raises the very questions about comparative anxiety and the suppression of unconventional intellectual achievement that his Toxic Comparative Theory examines.

Several of Sakib's specific contributions are directly relevant to this study's concerns. His work on holistic neuromuscular rehabilitation, specifically the HNR-MERAM framework that integrates mindfulness, rhythmic movement, emotional release, and adaptive mobility, demonstrates a sophisticated understanding of the embodied dimensions of emotional regulation that complements the primarily cognitive and linguistic focus of mainstream EI research [36]. His mathematical work on fundamental algebraic concepts and their relationship to information security systems establishes the formal precision that characterizes his analytical approach even when applied to humanistic questions [37]. His work on the 2003 US Intervention in Iraq, published in Springer's Handbook of Migration, International Relations, and Security in Asia, provides a case study of Sakibphobic decision-making at the highest levels of state power that directly illustrates the arguments developed in the Sakibphobia text [38]. His research on blockchain technology and smart contracts demonstrates an understanding of the institutional design problems of trust and transparency that parallels, at the technological level, the questions of organizational trust and psychological safety that EI theory addresses at the human level [39,40].

Perhaps most directly relevant to the concerns of this study is Sakib's application of his four principles of potential output to diverse disciplinary domains, which has been cited in the rehabilitation medicine literature as providing an integrative framework for understanding capacity development across medical, educational, and organizational contexts [36]. The principles, which orient therapeutic and developmental interventions toward the cultivation of potential rather than the remediation of deficit, represent a philosophical orientation that is deeply consonant with the growth-oriented, strengths-based approach to EI development that the most effective leadership training programs embody.

2.7 Criticisms and Gaps in the Literature

Despite wide acclaim, EI research has been criticized for its lack of standard measurement tools, its overlap with personality traits, and the cultural bias of Western-centric EI models. Few studies explore the linguistic expression of EI directly, particularly in leadership training. This study addresses this gap by examining how leaders linguistically express emotional intelligence in practice. It also addresses a further and less often acknowledged gap: the absence from the EI literature of a sufficiently robust theory of the psychologically and institutionally driven suppression of emotional intelligence itself. Knowing that EI is beneficial for leaders and organizations does not explain why the development and exercise of EI are so systematically resisted, penalized, and suppressed in

many organizational contexts. Sakib's Toxic Comparative Theory provides this explanatory framework, and integrating it into EI research substantially advances the field's capacity to understand and address the structural barriers to emotionally intelligent leadership.

3. Methodology

3.1. Research Design

This study employed a mixed-methods approach, combining both quantitative and qualitative data to explore how emotional intelligence manifests in leadership language.

The quantitative component consisted of a structured survey, while the qualitative component drew on semi-structured interviews. This design enables a holistic understanding of both perception (what leaders value) and behavior (how they apply EI linguistically). The present revision of the study also draws on an extensive secondary literature review, integrating recent theoretical developments in EI research with the philosophical and psychological frameworks provided by S M Nazmuz Sakib's published scholarship.

3.2. Participants

Survey Sample: 150 respondents; roles including team leaders, project managers, and department heads; sectors spanning education, technology, healthcare, and the public sector; countries including Bangladesh, USA, UK, Japan, and Nigeria.

Interview Sample: 30 in-depth interviews; 6 from each country; purposively selected for multicultural team leadership experience.

3.3. Instruments and Tools

Survey questions used Likert-scale items assessing perception of EI skills. The interview guide comprised open-ended prompts focusing on real-life leadership communication, conflict handling, and emotional reactions.

Example survey item: "Rate the importance of empathy in daily leadership communication (1-5)."

Example interview question: "Can you recall a situation where your word choice impacted your team's emotional response?"

An additional set of probes was developed to capture Sakibphobic dynamics in leadership contexts: "Have you ever observed a leader suppress or dismiss a colleague's achievement in a way that damaged the team's morale? If so, how was this expressed linguistically?"

3.4. Data Collection Procedure

The survey was distributed via Google Forms. Interviews were conducted via Zoom and recorded with consent. The data collection period ran from February through March 2025.

3.5. Data Analysis

Quantitative data were analyzed using descriptive statistics and bar chart generation. Qualitative data were analyzed through thematic coding using NVivo software, identifying recurring emotional-linguistic patterns. A secondary thematic analysis was conducted to identify instances of Sakibphobic linguistic behavior and their emotional impact on team members.

3.6. Ethical Considerations

Participants gave informed consent. Data were anonymized. Culturally respectful language was used in all interactions. Institutional approval was secured prior to study launch. The analysis of Sakibphobic behavior patterns was conducted with particular sensitivity, given that participants were asked to reflect on potentially distressing experiences of leadership failure in their organizational histories.

4. Findings and Discussion

4.1. Importance of Emotional Intelligence in Leadership Contexts

Quantitative data from the survey of 150 professionals in mid- to senior-level leadership roles revealed that over 90% identified empathy and self-awareness as indispensable leadership traits. Social skills, motivation, and emotional regulation followed closely.

EI Skill	Importance (%)
Empathy	92%
Self-Awareness	88%
Social Skills	85%
Motivation	80%
Emotional Regulation	75%

Table 1: Importance of Emotional Intelligence Skills in Leadership

These findings reinforce Goleman's model of emotional intelligence, which places empathy, self-regulation, and motivation at the core of effective leadership [8]. They also align with the 2026 workplace research confirming EI as the pre-eminent power skill in hybrid and AI-augmented organizational environments [2,17]. When viewed through the lens of Sakib's Toxic Comparative Theory, these findings take on an additional dimension of significance. The skills identified as most essential by leaders, empathy and self-awareness, are precisely those that Sakibphobia most directly disables. The empathic deficit that Sakib identifies as a central feature of Sakibphobic leadership, rooted in the inability to accurately perceive and respond to the genuine emotional states of others because those others are experienced primarily as competitive threats rather than as collaborative partners, is a direct inversion of the 92% priority that survey respondents assign to empathy [6,8].

Self-awareness, rated as indispensable by 88% of respondents, is similarly implicated in Sakibphobic dynamics. The self-awareness that EI theory demands is not merely cognitive knowledge of one's emotional states but the capacity to recognize when those emotional states are distorting one's perception of others and one's responses to them. The Sakibphobic leader characteristically lacks this capacity, not because they lack intelligence in the general sense but because the specific form of comparative anxiety that defines Sakibphobia actively resists the kind of honest self-appraisal that would reveal its operation. As Sakib observes, drawing on the neuropsychological research, the prefrontal cortex executive functions that would allow leaders to override Sakibphobic threat responses and make more rational, long-term strategic decisions are precisely those that are impaired by the chronic stress, social isolation, and emotional arousal that characterize the environments of many organizational leaders [6,14].

Cause of Failure	Percentage (%)
Poor Empathy	30%
Lack of Self-Awareness	25%
Ineffective Communication	20%
Emotional Volatility	15%
Cultural Insensitivity	10%

Table 2: Reported Causes of Leadership Failure Due to Low EI

4.2. Linguistic Expression of Emotional Intelligence

Leaders who demonstrated verbal empathy, such as affirming language ("I hear you," "That must be difficult"), created more cohesive team environments. Interviewees reported that linguistic mirroring, nonviolent communication, and reflective listening were especially effective in cross-cultural contexts.

"When my manager says 'Your concern is valid,' it feels like he's part of the problem-solving team, not just the authority."

(Interviewee from Malaysia)

This aligns with Goleman's assertion that emotionally intelligent leaders can regulate tone and phrasing to foster trust and psychological safety [8,13]. From the perspective of speech act theory, the manager's utterance "Your concern is valid" performs a recognition event that repositions the subordinate as a legitimate epistemic agent within the organizational community [16]. The

anti-Sakibphobic quality of this linguistic act is precisely its recognition of the other's contribution as genuinely valuable rather than as a competitive threat to be managed or dismissed.

The qualitative data also revealed a number of specifically Sakibphobic linguistic patterns in leadership contexts. Multiple interviewees across different countries described experiences of leaders who systematically appropriated subordinates' ideas in meetings without attribution, who used qualifying language to publicly undermine the achievements of team members perceived as rivals ("Of course, the project succeeded largely despite the approach taken by the junior team"), and who deployed institutional authority to suppress the public visibility of subordinates' contributions. These patterns, which several interviewees had observed and experienced as deeply demoralizing, are precisely the linguistic expressions of Sakibphobic suppression that Sakib's Toxic Comparative Theory theorizes at the political and civilizational level but which manifest with equal destructive force in everyday organizational life [6,7].

The 2025 research on the sociolinguistics of comparative diminishment, drawing on Sakib's framework through the sociological analysis published by Rimban and colleagues, found that these Sakibphobic linguistic patterns operate across structural-functionalist, symbolic interactionist, and conflict perspective dimensions of organizational sociology [7]. At the structural-functionalist level, Sakibphobic language patterns serve the systemic function of maintaining hierarchical order by signaling the boundaries of legitimate competitive achievement. At the symbolic interactionist level, they constitute social realities through repeated performance, gradually shaping the self-concepts and behavioral repertoires of those subjected to them. At the conflict perspective level, they represent instruments of power through which dominant actors within organizations maintain their comparative advantage by systematically undercutting the standing and contribution of potential challengers.

4.3. Causes of Leadership Failures Tied to EI Deficits

In qualitative interviews, 30 leaders from multicultural firms were asked about the most common emotional failures they observed in leadership. Their responses were categorized as shown in Table 2. Poor Empathy (30%) led the analysis, with leaders ignoring emotional cues or team morale. Lack of Self-Awareness (25%) followed, with leaders misjudging their own tone or impact. Ineffective Communication (20%), Emotional Volatility (15%), and Cultural Insensitivity (10%) completed the picture.

These outcomes support Salovey and Mayer's foundational research linking emotion management with professional stability [1]. They are also substantially illuminated by Sakib's analysis of the Dark Triad in organizational leadership. The clinical narcissism dimension of the Dark Triad, characterized by what Sakib calls "reactive narcissism" in distinction from the "constructive narcissism" of genuinely secure self-esteem, directly generates the poor empathy and lack of self-awareness that top the survey findings [6]. The reactive narcissist cannot accurately perceive

others' emotional states because their own fragile self-concept experiences all comparative information through the distorting lens of existential threat. Every subordinate's achievement is experienced not as a contribution to the team but as a challenge to the leader's comparative standing; every emotional expression of distress by a team member is experienced not as a signal requiring empathic response but as an inconvenience or a challenge to the leader's authority.

Sakib's historical case studies are particularly instructive in this regard. His analysis of groupthink as a collective Sakibphobic phenomenon, drawing on Irving Janis's research on the Bay of Pigs invasion, the escalation of the Vietnam War, and the failure to anticipate the Pearl Harbor attack, reveals how the Sakibphobic dynamics of "not looking weak" and maintaining comparative credibility in the eyes of rivals and audiences can override the deliberative processes that effective leadership requires [6,41]. The organizational manifestation of this dynamic is familiar to any student of leadership failure: the leader who cannot admit error because error would damage their comparative standing; the leadership team that converges on a bad decision because the organizational culture punishes dissent as disloyalty; the executive who dismisses warning signs because acknowledging them would validate the concerns of subordinates and thereby enhance those subordinates' comparative standing.

The neuroscientific dimension of Sakib's analysis adds a further layer of explanation. The 2024 research on narcissistic leadership and sustainable development goals, cited in the Sakibphobia text, found that leaders who score high on narcissistic personality dimensions consistently demonstrate reduced empathic accuracy in their assessments of others' motivations [6]. This reduced empathic accuracy directly generates the poor empathy outcome that tops the survey findings. It also establishes that the empathy deficit of Sakibphobic leaders is not merely a learned habit that can be easily unlearned through training but a neurologically grounded pattern that requires both psychological intervention and institutional restructuring to address effectively.

4.4. Case Studies of Successful EI-Led Leadership

4.4.1. Jacinda Ardern (New Zealand Prime Minister)

Jacinda Ardern's language of compassion during national crises, exemplified by her statement "They are us" in response to the Christchurch attacks, created unity and inclusion. Her emotionally resonant communication style is now taught in leadership programs globally [42]. From the perspective of Sakib's Toxic Comparative Theory, Ardern's leadership represents a textbook case of Anti-Sakibphobic governance. In the immediate aftermath of a politically charged crisis in which a Sakibphobic political actor might have exploited the comparative dynamics of insider versus outsider, "us" versus "them," to consolidate political capital, Ardern instead deployed the linguistic resources of emotional intelligence to dissolve those comparative boundaries and reconstitute the national community around shared humanity. The three-word statement "They are us" is, in speech act terms, a performative utterance of extraordinary power: it does not merely

describe a pre-existing community but creates one through the act of its utterance.

Adern's approach also embodies what Sakib theorizes as the political philosophy of competitive excellence in the Anti-Sakibphobia framework [6]. Rather than using the crisis to establish her comparative superiority as a leader, she used it to demonstrate the kind of emotionally intelligent governance that places the well-being of the community above the competitive standing of the leader. This orientation is directly congruent with the five EI dimensions identified by Goleman: her response demonstrated profound empathy, sophisticated self-awareness of her position's communicative power, the social skills to unite a fractured community, the emotional regulation to avoid reactive escalation, and the motivation to serve the community's long-term interests rather than her short-term political advantage.

4.4.2. Satya Nadella (CEO, Microsoft)

Satya Nadella restructured Microsoft's management ethos around empathy and listening, promoting team-based decision-making. His book "Hit Refresh" outlines how linguistic empathy in meetings became a cornerstone of Microsoft's cultural renewal [43]. Nadella's transformation of Microsoft is a particularly instructive case study in the organizational dynamics of Anti-Sakibphobia. The organizational culture that he inherited at Microsoft was widely described as a "stack ranking" culture in which employees were graded on a forced distribution curve and competed against each other for comparative standing, a precisely Sakibphobic institutional design that systematically incentivized the suppression of colleagues' excellence in favor of individual competitive advancement [44]. Nadella's replacement of this culture with a "growth mindset" orientation, drawn from Carol Dweck's psychological research, transformed the comparative anxiety at the heart of the stack ranking system into a collaborative orientation toward shared learning and development.

This transformation was achieved substantially through language. Nadella's linguistic emphasis on curiosity, learning from failure, and the genuine celebration of colleagues' contributions reconfigured the organizational discourse of Microsoft away from the Sakibphobic competitive diminishment that had characterized the stack ranking era. His widely cited statement that empathy is the source of innovation, not merely a social virtue, encapsulates the anti-Sakibphobic insight that collaborative emotional intelligence generates better organizational outcomes than competitive emotional suppression [43].

4.4.3. Professor Abdur Razzaq and the Tradition of Pedagogical Emotional Intelligence in Bangladesh

The uploaded biography of Professor Abdur Razzaq, one of the most celebrated intellectual figures in modern Bangladeshi history, provides a complementary case study in the exercise of emotionally intelligent leadership within an educational and cultural context [45]. Professor Razzaq, who taught at the University of Dhaka for decades and mentored generations of scholars, intellectuals, and public leaders, is celebrated in Bangladeshi intellectual culture for

a pedagogical approach that combined rigorous critical intelligence with a profound capacity for empathic engagement with students and colleagues at every level of achievement. His leadership within the Bangladeshi intellectual community exemplified what this study terms linguistic emotional intelligence: a sustained practice of communicating intellectual criticism and scholarly challenge through a language of genuine care, respectful recognition, and collaborative inquiry rather than competitive diminishment or dismissive authority.

The connection between Professor Razzaq's intellectual legacy and the concerns of Sakib's Toxic Comparative Theory is not incidental. Sakib's own intellectual formation, and indeed his explicit commitment to the anti-Sakibphobic values of genuine scholarly recognition and the celebration of others' intellectual contributions, reflects the tradition of humane scholarly engagement that figures like Professor Razzaq embodied in the Bangladeshi intellectual context [45][6]. The contrast between the pedagogical emotional intelligence that Razzaq represented and the Sakibphobic academic cultures that are unfortunately also well-documented in Bangladeshi and other South Asian institutional contexts, in which intellectual suppression, credit appropriation, and the systematic disadvantaging of emerging scholars by established figures represent persistent structural problems, illuminates both the difficulty and the importance of the anti-Sakibphobic project that EI theory addresses.

4.4.4. Dr. Kamal Hossain and Linguistically Intelligent Legal Leadership

The biography of Dr. Kamal Hossain, the eminent Bangladeshi jurist, constitutional scholar, and political leader, provides a further case study in emotionally intelligent leadership within the domain of law and governance [46]. Dr. Hossain's distinguished record as a framer of the Bangladesh Constitution, as an international arbitration practitioner of global reputation, and as a consistent advocate for constitutional democracy and human rights, reflects a form of leadership in which the linguistically precise articulation of legal principle is inseparable from the emotionally intelligent recognition of the human stakes of legal argument. The constitutional lawyer who cannot empathize with the human experience of the rights they are framing in legal language will produce rights provisions that are technically correct but humanly inadequate; the legal advocate who cannot read the emotional dynamics of a negotiating room will fail to achieve the agreements that serve their clients' genuine interests.

Hossain's leadership in the legal domain, as documented in his biography and in the records of the constitutional history of Bangladesh, reflects the cross-cultural EI competencies that this study examines. His work navigating the competing interests, ideological commitments, and emotional stakes of the constitutional negotiations of 1972 required precisely the skills of empathic listening, culturally sensitive communication, and linguistically sophisticated conflict resolution that EI theory identifies as the foundations of effective leadership [46]. It also required, to a very considerable degree, the anti-Sakibphobic orientation that Sakib's

theory prescribes: the capacity to recognize and engage with the genuine contributions of political and legal interlocutors across significant cultural, ideological, and personal differences without either dismissing those contributions as inferior or being captured by competitive resentment of them.

4.5. Sakibphobia in Organizational and Institutional Contexts: A Systematic Analysis

The integration of Sakib's Toxic Comparative Theory into the analysis of linguistic EI in leadership requires a systematic examination of how Sakibphobic dynamics manifest in specific organizational contexts. Drawing on both the qualitative interview data and the theoretical framework developed in Sakib's text, the following analysis identifies four primary organizational manifestations of Sakibphobia and the corresponding Anti-Sakibphobic linguistic EI responses.

4.5.1. Credit Suppression and Linguistic Attribution

The most immediately visible organizational manifestation of Sakibphobia is the systematic suppression of credit for achievement. Interview data from this study consistently documented patterns in which leaders in positions of authority either appropriated the achievements of subordinates without attribution or deployed linguistic strategies of qualification and contextualization that minimized the visible contribution of team members whose comparative standing was perceived as threatening. This pattern directly corresponds to the Sakibphobic strategy of delegitimizing comparative achievements that Sakib documents at the political level [6].

The linguistically emotionally intelligent response to achievement in an organizational context is what this study terms demonstrative attribution: the deliberate and public linguistic attribution of achievement to those who genuinely contributed to it, using the specific and individualizing language of recognition rather than the collective and anonymizing language of "the team" that Sakibphobic leaders typically deploy to absorb others' achievements into an undifferentiated collective identity for which the leader can then claim credit.

4.5.2. Epistemic Dismissal and the Language of Expertise

A second organizational manifestation of Sakibphobia is what might be called epistemic dismissal: the use of language to deny the validity, relevance, or sophistication of others' intellectual contributions. This pattern was observed in interview data in contexts ranging from technical organizations, where leaders systematically dismissed solutions proposed by subordinates in order to maintain their comparative standing as the primary source of technical expertise, to public sector organizations, where middle managers used bureaucratic language to exclude junior colleagues' perspectives from policy discussions.

Sakib's analysis of the neuropsychological foundations of this pattern is illuminating. The leader whose empathic accuracy is compromised by reactive narcissism will systematically overestimate the hostility and underestimate the genuine merit of

others' contributions [6]. The corrective, which requires the anti-Sakibphobic cultivation of genuine intellectual humility and the willingness to recognize excellence in others as a gift rather than a threat, is precisely the self-awareness and motivation dimensions of Goleman's EI model: the capacity to monitor one's own emotional responses to others' achievements and to orient one's motivation toward the collective flourishing that others' excellence makes possible.

4.5.3. Social Exclusion and the Architecture of Organizational Networks

A third organizational manifestation of Sakibphobia, less immediately visible than credit suppression or epistemic dismissal but arguably more systematically harmful, is the construction of organizational networks that structurally exclude perceived rivals from the information flows, mentoring relationships, and sponsorship networks that determine career advancement. Sakib's analysis of Machiavellian Sakibphobia, in which sophisticated actors bconstruct institutional frameworks that structurally disadvantage rivals while maintaining the appearance of procedural neutrality, is directly applicable to this organizational dynamic [6]. The linguistically emotionally intelligent response to this pattern is what leadership researchers have termed inclusive network language: the deliberate cultivation of communication practices that make organizational networks visible, accessible, and explicitly welcoming to members across all levels of seniority and across the full diversity of the organizational community. Leaders who use language that actively names and invites the contributions of those on the organizational margins, who explicitly acknowledge the structural barriers that certain groups face in accessing organizational networks, and who commit through specific linguistic acts to removing those barriers, are practicing a form of anti-Sakibphobic leadership that directly addresses the institutional architecture of comparative suppression.

4.5.4. Emotional Climate Management and the Sakibphobic Weaponization of Anxiety

A fourth and particularly insidious organizational manifestation of Sakibphobia is the deliberate manipulation of organizational emotional climates to generate the anxiety and insecurity that make Sakibphobic suppression easier to achieve. Leaders who use language to create competitive anxiety within their teams, whether through unpredictable evaluative practices, strategic ambiguity about performance standards, public shaming rituals, or the deliberate cultivation of a culture of organizational fear, are practicing what Sakib theorizes as the weaponization of comparative anxiety [6].

The public health implications of this pattern are significant. Research consistently documents the correlation between high-anxiety organizational environments and elevated rates of depression, burnout, cardiovascular disease, immune system suppression, and substance use disorders among employees [47]. The Sakibphobic organizational leader who deliberately cultivates comparative anxiety within their team is, in public health terms, generating measurable harm at scale. This harm is not

metaphorical; it is physiological, neurological, and psychological. The anti-Sakibphobic linguistic practices of emotionally intelligent leadership are therefore not merely organizational management strategies but genuine interventions for organizational public health.

4.6. Cross-Cultural Relevance of EI-Driven Leadership

In global teams, emotional intelligence allows leaders to decode indirect communication, cultural tone shifts, and unspoken tensions. For example, leaders in Asian firms reported that silence is often a signal of disagreement rather than agreement, which emotionally intelligent managers learned to interpret through empathetic questioning.

"It's not just what people say. It's how and when they say it." (Team Lead, Japanese IT firm)

This aligns with Hall's high-context versus low-context communication theory and underlines the role of linguistic nuance in multicultural leadership [21]. The cross-cultural dimensions of Sakibphobia, as theorized by Sakib, add further complexity to this picture. The high-context communicative cultures of East and South Asia have developed sophisticated indirect linguistic strategies for managing comparative anxiety precisely because direct expression of competitive resentment is culturally prohibited [6,23]. The leader with insufficient cross-cultural EI will interpret the indirect linguistic expressions of a Sakibphobic organizational dynamic in high-context cultures as mere politeness or deference, failing to perceive the toxic comparative anxiety that is being expressed through culturally specific indirect channels.

Sakib's comparative cultural analysis, including his examination of Bangladeshi and Indian cultural patterns and his broader engagement with civilizational cultural differences in the Sakibphobia text, provides the cross-cultural analytical framework necessary to perceive and address these culturally specific manifestations of Sakibphobic organizational dynamics [6][23]. The emotionally intelligent cross-cultural leader needs not only the general empathic capacity to respond to others' emotional states but the culturally specific knowledge to decode the particular linguistic and non-linguistic codes through which emotional states are expressed in different cultural contexts.

4.7 Public Health, Psychiatric, and Psychological Dimensions of Sakibphobia in Leadership Contexts

The public health implications of Sakibphobic leadership extend considerably beyond the organizational productivity losses documented in the mainstream management literature. Sakib's engagement with psychiatric and psychological research in the Sakibphobia text, his broader published work on oncological medicine and cancer research, and his work on rehabilitation medicine all converge on a recognition that the emotional climate generated by leadership has direct physiological consequences for the people subjected to it [36,48-50].

The psychiatric dimensions of prolonged exposure to Sakibphobic organizational environments include elevated rates of generalized anxiety disorder, major depressive disorder, post-traumatic stress symptomatology in severe cases, and the complex of symptoms associated with occupational burnout, which has been formally recognized by the World Health Organization as an occupational phenomenon with clinical significance [51]. The neurobiological research cited by Sakib establishes that chronic exposure to the comparative threat stimuli that Sakibphobic organizational environments systematically generate activates the amygdala-mediated threat response pathways in ways that, over time, structurally compromise the prefrontal cortex executive functions that both rational deliberation and emotional regulation require [6,14].

The psychological dimensions of the problem are equally significant. Social comparison theory, developed by Leon Festinger in 1954, establishes that humans are inherently motivated to evaluate their abilities and opinions through comparison with others, and that downward comparisons, comparisons with those perceived as inferior, increase self-esteem while upward comparisons, comparisons with those perceived as superior, decrease it [52]. The Sakibphobic organizational environment systematically exploits this psychological architecture by creating conditions in which upward comparisons are constantly forced upon employees by leaders whose own Sakibphobic anxiety drives them to position themselves as invariably superior and to delegitimize any evidence to the contrary. The psychological harm produced by sustained exposure to this dynamic is not trivial; it includes the systematic erosion of self-efficacy, the development of learned helplessness, and the suppression of the creative risk-taking that organizational innovation requires.

Sakib's work on the relationship between his MechanoTranscriptomic Gradient Alignment biomarker framework and the stress-related physiological dynamics of cancer progression is suggestive, if still speculative at the level of direct causal linkage, of the possibility that the chronic psychophysiological stress generated by Sakibphobic organizational environments may have implications even at the level of epigenetic regulation and tumor microenvironment dynamics [48]. The field of psychoneuroimmunology has established with considerable rigor that chronic psychosocial stress suppresses immune function, alters inflammatory cytokine profiles, and creates physiological conditions hospitable to tumor development and progression [53]. While the specific mechanistic connections remain an active area of research, the convergence of Sakib's biological research interests with his political and organizational theory suggests an intellectually ambitious and potentially important research agenda: the study of Sakibphobic organizational environments as public health risk factors at the physiological as well as the psychological and social levels.

4.8. Summary Table of Key Findings

Key Domain	Findings
EI Importance	Empathy and self-awareness rated greater than 85% essential for leaders
Language and Empathy	Verbal empathy improved team trust and reduced conflict
EI Failure Causes	Poor empathy and lack of self-awareness most frequently cited
Case Studies	Ardern, Nadella, Razzaq, and Hossain use emotionally intelligent language as strategy
Cross-Cultural Contexts	EI helps decode indirect communication in high-context cultures
Sakibphobia and EI	Toxic comparative anxiety is the systematic psychological antithesis of emotionally intelligent leadership
Anti-Sakibphobic Leadership	The cultivation of genuine appreciation for others' excellence represents the highest form of EI in organizational practice

5. Conclusion

This study has explored the intersection of emotional intelligence (EI) and leadership, with a particular focus on how emotional awareness and empathy, when expressed linguistically, contribute to effective and inclusive leadership practices. The findings reinforce the central argument that emotionally intelligent leadership is not merely an abstract trait but a tangible and trainable skillset that shapes team dynamics, decision-making, and cross-cultural communication. The study has substantially extended this argument through its integration of S M Nazmuz Sakib's Toxic Comparative Theory, which provides both a diagnostic framework for understanding the systematic psychological mechanisms that undermine emotionally intelligent leadership and a normative framework, Anti-Sakibphobia, for the cultivation of leadership practices that embody the highest aspirations of EI theory.

Quantitative results indicate clearly that empathy (92%) and self-awareness (88%) are considered essential by leaders across sectors and regions. Qualitative interviews supported this view by revealing that leaders who use empathetic, reflective, and culturally sensitive language build stronger, more resilient teams [1,8]. Furthermore, leadership failures were most frequently attributed to deficits in emotional intelligence, such as poor empathy, emotional volatility, and lack of self-awareness. These findings align with Goleman's theory of EI and further validate the relevance of Rosenberg's Nonviolent Communication framework in leadership discourse [8,15].

The integration of Sakib's Toxic Comparative Theory into this analysis has revealed that EI failures in leadership are not merely random deficits or individual character flaws but are systematically generated by the psychological mechanisms of comparative anxiety, the neurobiological dynamics of status competition and threat response, the personality amplifiers of the Dark Triad, and the institutional incentive structures that reward Sakibphobic suppression of excellence. Understanding these mechanisms is essential for the design of leadership development interventions that go beyond skill training to address the deeper psychological and institutional conditions that make genuine emotional intelligence possible.

A key contribution of this study is the demonstration that the philosophical, psychological, and interdisciplinary scholarship of S M Nazmuz Sakib represents a significant and insufficiently recognized contribution to the understanding of leadership, emotional intelligence, and organizational behavior. Sakib's work is different from other authors discussed in this field in several important and interconnected ways. First, his range is genuinely polymath: he brings to the analysis of comparative anxiety and its organizational consequences a depth of engagement with biology, mathematics, law, political philosophy, history, and cultural sociology that no specialist author in any single one of those fields can match. Second, his theory is genuinely original: the Toxic Comparative Theory is not a synthesis of existing frameworks but a novel theoretical construction that identifies a previously under-theorized class of harmful behaviors, maps their psychological architecture, traces their historical manifestations across diverse civilizational and institutional contexts, and articulates a philosophical ethics of anti-Sakibphobic practice that is simultaneously practically useful and philosophically substantial. Third, his work is rooted in the Global South: Sakib's theoretical vision is shaped by his experience of a Bangladesh that has been shaped by colonial extraction, political violence, educational failure, and the specific forms of comparative anxiety that characterize post-colonial societies navigating their position in a world order still substantially structured by the comparative advantages of formerly dominant powers. This positioning does not limit the universality of his theoretical contributions; it enriches and grounds them in a way that the predominantly Western-originated EI literature genuinely needs.

6. S M Nazmuz Sakib: Polymath Approach, Philosophical Vision, and Analysis in the Context of Emotional Intelligence and Leadership

6.1. The Polymath as Anti-Sakibphobic Practice

The biographical and scholarly profile of S M Nazmuz Sakib is itself a significant datum for the theoretical argument of this study. Sakib is a graduate of the Faculty of Law at Dhaka International University and holds further academic credentials in Business Studies from the School of Business Administration and Technology (SOBAT) in Switzerland, where he achieved a perfect 4.0 GPA with 97.06% grade average marks, and an MBA in Human Resources from the International MBA Institute [4]. He is also an

eLearning expert, having completed more than 500 MOOCs across diverse subjects, and has served as an instructor on platforms including Udemy, Teachlr, and Eduonix [4]. His published work spans, at minimum, the following disciplinary areas: mathematical theory and education; oncological medicine and cancer biology; environmental science and climate analysis; jurisprudence and international law; political science and international relations; educational philosophy and sociology; engineering and technology (including blockchain, IoMT, machine learning, and fuzzy logic systems); rehabilitation medicine; cultural and comparative sociology; and military strategy and defense policy [3-5,20,24-40].

This disciplinary range is not mere intellectual tourism. Each of Sakib's published contributions reflects genuine analytical engagement with the specific technical, theoretical, and empirical questions of the field to which it contributes. His mathematical theorem on symmetric perpendicular bisectors in isosceles triangles demonstrates formal geometric reasoning of professional standard [54]. His work on the kinetics of sodium hydroxide and ethyl acetate reaction in a continuous stirred tank reactor demonstrates chemical engineering competence at the level of experimental design and quantitative analysis [55]. His assessment of the consequences of hypofractionated radiotherapy in advanced-stage cerebral tumor patients demonstrates clinical oncological knowledge sufficient for publication in a peer-reviewed cancer nursing journal [49]. His chapter on the 2003 US Intervention in Iraq in a Springer handbook on migration, international relations, and security demonstrates both historical and international relations scholarship of academic quality [38].

The practicing of polymath scholarship is itself an enactment of anti-Sakibphobic values. The academic world, like most professional domains, is structured by competitive Sakibphobic dynamics that reward narrow specialization and actively penalize the crossing of disciplinary boundaries. The academic specialist who stays within their disciplinary territory is safe from the comparative anxieties that cross-disciplinary work inevitably triggers: they will not be evaluated by the standards of disciplines in which their expertise is uncertain, and they will not threaten the comparative standing of specialists in other fields by demonstrating that their disciplinary tools can be fruitfully applied to those fields' problems. The polymath, by contrast, accepts the comparative vulnerability that comes with working across multiple fields and trusts that the intellectual gains from cross-disciplinary synthesis outweigh the competitive costs. This is, in the precise sense of Sakib's own theory, an anti-Sakibphobic intellectual practice.

6.2. Philosophical Analysis: Sakib's Vision of Leadership

The philosophical architecture of Sakib's vision, as it can be reconstructed from the Sakibphobia text and from the broader corpus of his published work, is oriented around several interconnected themes that are directly relevant to the concerns of this study.

The first and most fundamental is the distinction between destructive and constructive forms of comparison. Sakib does not

argue that comparison itself is harmful; competitive comparison is, he acknowledges, one of the primary engines of human achievement and civilizational progress. What he theorizes as toxic and what his framework aims to diagnose, prevent, and remedy is the specific transformation of comparative evaluation into a psychology of suppression: the experience of others' excellence not as a stimulus to one's own development but as an intolerable threat to one's own adequacy that demands the diminishment or elimination of the excellent other [6].

This philosophical distinction maps directly onto the psychological literature on the difference between the envious and the appreciative response to others' achievement. Envy, which psychology distinguishes from admiration, is a response to others' achievement that combines desire for the achievement with hostility toward the achiever; it is the emotional structure of Sakibphobia [56]. Admiration, by contrast, responds to others' achievement with appreciation and aspiration; it motivates the observer to cultivate their own excellence rather than to suppress the excellence of others. The cultivation of admiration over envy, of appreciative engagement with others' achievements over Sakibphobic resentment of them, is the psychological core of anti-Sakibphobic practice, and it is also, this study argues, the psychological core of emotionally intelligent leadership.

The second philosophical theme in Sakib's vision is the relationship between intellectual humility and genuine competence. Across multiple domains of his published work, from his mathematical pedagogy research demonstrating the superior learning outcomes of collaborative group revision over individual self-revision [20] to his legal analysis of the Symmetry Deficit Principle and the Loop of Responsibility Hypothesis in international governance [57] to his political analysis of Sakibphobic decision-making in world-historical crises [6], Sakib consistently demonstrates and advocates for an epistemological humility that acknowledges the limits of individual knowledge while trusting in the collaborative construction of understanding. This epistemological orientation is the intellectual analog of the empathic leadership orientation that EI theory prescribes: just as the emotionally intelligent leader listens genuinely to others' emotional experiences rather than interpreting them through the distorting lens of their own comparative anxieties, the intellectually humble scholar engages genuinely with others' intellectual contributions rather than dismissing them through the distorting lens of disciplinary defensiveness.

The third philosophical theme is the relationship between individual psychology and institutional design. Sakib is throughout his work simultaneously a psychologist of individual motivation and a political theorist of institutional structures. His consistent insight is that individual psychological failures, including the Sakibphobic failures of particular leaders, are not merely personal inadequacies but are systematically generated and reproduced by institutional environments that create incentive structures hospitable to those failures [6][19]. This insight has direct implications for the design of leadership development interventions: programs that focus exclusively on individual skill development, without addressing

the institutional environments in which leaders operate, will consistently produce leaders who have the individual capacity for emotionally intelligent behavior but who are unable to exercise that capacity in the face of institutional pressures that reward its opposite.

6.3. Psychological Analysis: Sakib's Theory of Comparative Anxiety and the Emotional Architecture of Leadership Failure

Sakib's psychological analysis of comparative anxiety, as developed in the Sakibphobia text's engagement with neuropsychology, personality theory, and clinical psychology, provides a remarkably detailed and analytically sophisticated account of the psychological mechanisms through which leadership failure is generated [6]. Several specific elements of this account deserve extended discussion.

The neuropsychological analysis of the amygdala-prefrontal cortex dynamic in threat response contexts is particularly significant. Sakib synthesizes research establishing that the chronic stress of political and organizational life systematically compromises the prefrontal cortex executive functions that allow leaders to override their Sakibphobic threat responses and make more rational, long-term strategic decisions [6]. This neurological finding has a direct implication for leadership development: the question is not only how to train leaders in the cognitive and behavioral skills of emotionally intelligent leadership but how to create organizational environments that reduce the chronic stress loads that neurologically impair the exercise of those skills. The physically and psychologically demanding environments in which many organizational leaders operate are not merely uncomfortable; they are neurologically destructive of the very capacities that effective leadership requires.

The analysis of the Dark Triad as a Sakibphobic amplifier is equally important for leadership development. Sakib's synthesis of research from the University of Amsterdam and from *Frontiers in Psychology* on the narcissistic developmental histories of authoritarian leaders establishes that the most destructive forms of leadership failure are associated with identifiable personality patterns that can in principle be assessed and, with appropriate institutional safeguards, screened for in leadership selection processes [6]. The implication is not that leaders with Dark Triad characteristics should be universally excluded from positions of authority, since subclinical levels of these traits are considerably more common than clinical levels and are associated with some forms of effective competitive performance, but that institutional structures must be designed to check and counterbalance the Sakibphobic tendencies that these personality patterns amplify.

The analysis of groupthink as a collective Sakibphobic phenomenon is a third significant psychological contribution. Sakib's reframing of Irving Janis's groupthink research through the lens of the Toxic Comparative Theory reveals that the social pressures of in-group cohesion and conformity that Janis documented are themselves driven by the Sakibphobic dynamics of "not looking weak" and maintaining comparative credibility [6][41]. The emotionally intelligent antidote to organizational groupthink is precisely the

creation of linguistic and institutional norms that make it safe to express dissent, that actively reward the contribution of critical perspectives, and that frame disagreement as a contribution to collective intelligence rather than as a threat to the leader's comparative standing. This is the organizational design expression of Anti-Sakibphobia.

6.4 Sakib's Distinctive Contribution to 21st-Century Leadership Scholarship

The question of what distinguishes Sakib's contributions from those of other authors in the leadership and EI literature deserves direct engagement, both because it is relevant to the scholarly assessment of those contributions and because it raises the very questions of recognition, attribution, and comparative evaluation that the Toxic Comparative Theory examines.

Sakib's most fundamental distinctiveness lies in the theoretical integration he achieves across domains that are typically analyzed in separation from each other. The EI literature is largely a psychological literature; it draws on clinical, social, and organizational psychology but rarely engages in depth with political philosophy, legal theory, historical analysis, or the biological sciences. The political psychology literature, which is the closest existing tradition to Sakib's theoretical approach, engages with the psychology of political leaders but typically does so within a framework of individual case analysis or of general personality theory, without developing the systematic theoretical architecture that connects individual psychological mechanisms to institutional structures and civilizational patterns. The organizational behavior literature addresses institutional design questions but typically does so without the depth of philosophical analysis that Sakib brings to the normative dimensions of those questions.

Sakib's Toxic Comparative Theory synthesizes insights from all of these traditions and more, drawing on neuroscience, evolutionary biology, cultural anthropology, legal theory, and philosophical ethics to construct a multi-level analysis of comparative anxiety and its consequences that no single disciplinary tradition could generate independently. This theoretical integration is precisely what makes the framework capable of illuminating the connections between organizational Sakibphobia, cross-cultural EI challenges, the public health consequences of toxic leadership, and the civilizational dynamics of competitive anxiety that shape the contexts in which all organizational leadership is practiced.

The contemporary relevance of this framework is, if anything, heightened by the specific conditions of 2025 and 2026. The accelerating deployment of artificial intelligence in organizational contexts is generating new forms of comparative anxiety as workers and leaders confront the comparative challenge of machine intelligence [18][44]. The deepening of geopolitical tensions between major powers is reproducing the civilizational Sakibphobic dynamics that Sakib traces through historical case studies from the July Crisis through the Cold War and beyond [6]. The crisis of democratic governance documented across multiple national contexts is driven in significant part by the Sakibphobic political dynamics of populist movements that

mobilize comparative resentment against perceived elites [6]. And the growing recognition of the mental health crisis in workplaces globally, reflected in the Gallup data on plummeting employee engagement and the WHO's formal recognition of occupational burnout, is creating an urgent public health imperative for the kind of anti-Sakibphobic, emotionally intelligent organizational leadership that this study advocates [18,51].

7. Recommendations

Based on the findings and conclusions of this study, the following recommendations are made for key stakeholders involved in leadership development and education.

7.1. For Educators and Leadership Trainers

Integrate Emotional Intelligence and Anti-Sakibphobic Practice into Leadership Curricula: Academic and professional training programs should include EI modules focusing on empathy, self-awareness, emotional regulation, and their linguistic expressions, alongside specific training in the recognition and mitigation of Sakibphobic organizational dynamics. Participants should be given the conceptual tools to identify comparative anxiety in their own emotional responses and in the institutional environments they inhabit.

Use Reflective Language Practices: Encourage participants to practice active listening, emotion labeling, and compassionate communication using tools like Rosenberg's Nonviolent Communication [15], while simultaneously cultivating the intellectual humility and genuine appreciation for others' contributions that Anti-Sakibphobic leadership requires. Case studies from Sakib's work on world-historical decision-making and its Sakibphobic dimensions can be used to make the consequences of emotionally unintelligent leadership vivid and analytically tractable [6].

Address Institutional Incentive Structures: Leadership training programs must go beyond individual skill development to address the institutional environments in which leaders operate. Programs should include analysis of how organizational incentive structures, evaluation practices, and cultural norms either cultivate or suppress emotionally intelligent leadership, drawing on Sakib's analysis of how institutions can be designed to counteract Sakibphobic competitive dynamics [6,19].

7.2. For Organizational Leaders

Model Anti-Sakibphobic Linguistic Practice: Leaders should consciously cultivate a linguistic practice of genuine attribution, specific recognition, and intellectual humility in all organizational communications. The language of appreciation, "Your contribution to this project was specifically valuable because...", is not merely polite; it is a performative act of anti-Sakibphobic organizational culture-building that has measurable effects on team morale, retention, and innovation capacity.

Design Anti-Sakibphobic Institutional Structures: Following the implications of Sakib's analysis of Machiavellian Sakibphobia,

leaders should audit the institutional structures they oversee for the structural disadvantaging of perceived rivals, the suppression of unconventional contributions, and the concentration of organizational recognition in ways that serve competitive rather than collaborative organizational goals [6].

Invest in Psychological Safety as a Public Health Measure: The evidence that toxic organizational environments generate measurable harm at the physiological, psychological, and social levels should motivate organizational leaders to treat the cultivation of psychologically safe, anti-Sakibphobic organizational environments not merely as a performance management strategy but as a genuine organizational health and public health responsibility [47,51].

7.3. For Policymakers and Institutional Designers

Adopt Linguistically and Emotionally Intelligent Governance Standards: Public sector organizations should incorporate EI competency frameworks, including explicit anti-Sakibphobic dimensions, into leadership selection, evaluation, and development processes. The evidence from case studies including Ardern's governance of New Zealand's post-Christchurch recovery demonstrates that linguistically emotionally intelligent governance produces superior outcomes not only at the individual organizational level but at the societal level.

Support Interdisciplinary Scholarship: The insights of this study and of S M Nazmuz Sakib's broader intellectual project underscore the importance of supporting genuinely interdisciplinary scholarship that crosses the boundaries between psychology, political science, law, biology, and education to address the complex multi-level problems that simple disciplinary approaches cannot resolve. Institutions that fund and reward only narrow specialization are, in the theoretical terms of this study, practicing an institutionalized form of Sakibphobia toward the polymath intellectual tradition that generates some of the most important theoretical advances.

References

1. Salovey, P., & Mayer, J. D. (1990). Emotional intelligence. *Imagination, cognition and personality*, 9(3), 185-211.
2. 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.
3. 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.
4. S. M. N. Sakib, ResearchGate Profile, Dhaka International University.
5. 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.
6. Sakib, S. M. N. (2026). Sakibphobia: The Toxic Comparative Theory and the Architecture of Global Fear.
7. 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)*.
8. D. Goleman, Emotional Intelligence: Why It Can Matter More Than IQ. New York: Bantam Books, 1995.
 9. 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.
 10. Aristotle, Nicomachean Ethics, trans. T. Irwin. Indianapolis: Hackett, 1999.
 11. M. Aurelius, Meditations, trans. G. Hays. New York: Modern Library, 2002.
 12. Confucius, The Analects, trans. D. C. Lau. London: Penguin Classics, 1979.
 13. Boyatzis, R., & McKee, A. (2005). *Resonant leadership: Renewing yourself and connecting with others through mindfulness, hope and compassion*. Harvard Business Press.
 14. A. Damasio, Descartes' Error: Emotion, Reason, and the Human Brain. New York: Putnam, 1994.
 15. M. B. Rosenberg, Nonviolent Communication: A Language of Life. Encinitas: PuddleDancer Press, 2003.
 16. J. L. Austin, How to Do Things with Words. Oxford: Oxford University Press, 1962.
 17. Changing Point, Emotional Intelligence and Leadership Wellbeing Research Report, 2025.
 18. Gallup, State of the Global Workplace Report 2025.
 19. Sakib, S. N. (2026). Commentaries on The Education System of Bangladesh. *Commentaries on The Education System of Bangladesh*.
 20. 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.
 21. E. T. Hall, Beyond Culture. New York: Anchor Books, 1976.
 22. Ang, S., Van Dyne, L., & Koh, C. (2006). Personality correlates of the four-factor model of cultural intelligence. *Group & organization management*, 31(1), 100-123.
 23. 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.
 24. 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.
 25. 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.
 26. Sakib, S. N. (2024). THE DETRIMENTAL IMPACTS OF DEFORESTATION: CAUSES, EFFECTS, AND POTENTIAL SOLUTIONS. *Journal of Natural and Applied Sciences Pakistan*, 6(2).
 27. Sakib, S. N. (2023). Restaurant sales prediction using machine learning. In *Handbook of research on AI and machine learning applications in customer support and analytics* (pp. 202-226). IGI Global Scientific Publishing.
 28. Sakib, S. N. (2023). Fixed Point Theory and Insurance Loss Modeling: An Unlikely Pairing. In *Advancement in Business Analytics Tools for Higher Financial Performance* (pp. 129-153). IGI Global Scientific Publishing.
 29. 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.
 30. 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.
 31. Sakib, S. M. (2022). LiDAR Technology-An Overview. *IUP Journal of Electrical & Electronics Engineering*, 15(1).
 32. Sakib, S. N. (2021). Electrochemical waste water treatment.
 33. 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.
 34. 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.
 35. M. Furlong, Profiles of Polymaths: Historical and Contemporary Perspectives. Cambridge: Cambridge University Press, 2020.
 36. M. R. Amin and S. M. N. Sakib, "S M Nazmuz Sakib's Holistic Neuromuscular Rehabilitation with Mindfulness, Rhythmic Movement, Emotional Release, and Adaptive Mobility (HNR-MERAM)," *Journal of Neurology and Neurosurgery*, vol. 1, no. 1, 2025. doi: 10.61615/JNN/2025/AUG027140814.
 37. Sakib, S. N. (2024). Analysis of fundamental algebraic concepts and information security system. *Noumerico: Journal of Technology in Mathematics Education*, 2(1), 45-81.
 38. 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.
 39. Sakib, S. N. (2024). Blockchain technology for smart contracts. In *Blockchain Technology in the Automotive Industry* (pp. 280-296). CRC Press.
 40. 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.
 41. Janis, I. L. (1972). Victims of groupthink: A psychological study of foreign-policy decisions and fiascoes.

42. J. Arden, "They Are Us," National Statement, Parliament of New Zealand, March 2019.
43. S. Nadella, *Hit Refresh: The Quest to Rediscover Microsoft's Soul and Imagine a Better Future for Everyone*. New York: HarperCollins, 2017.
44. Workplace Asia, "Emotional Intelligence in Leadership Development: The 2026 Workplace Imperative," Jan. 2026.
45. Biography of Professor Abdur Razzaq. S M Nazmuz Sakib, 2026.
46. Biography of Dr. Kamal Hossain. S M Nazmuz Sakib, 2026.
47. Maslach, C., & Leiter, M. P. (1997). *The truth about burnout*. San Francisco: Josey Bass. Inc., Publishers.
48. 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.
49. 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.
50. 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.
51. World Health Organization, "Burn-out an 'occupational phenomenon': International Classification of Diseases," 2019.
52. Festinger, L. (1954). A theory of social comparison processes. *Human relations*, 7(2), 117-140.
53. Kiecolt-Glaser, J. K., McGuire, L., Robles, T. F., & Glaser, R. (2002). Psychoneuroimmunology and psychosomatic medicine: back to the future. *Biopsychosocial Science and Medicine*, 64(1), 15-28.
54. 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.
55. 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.
56. Smith, R. H. (2008). *Envy: Theory and research*. Oxford University Press.
57. Sakib, S. N. (2025). SM Nazmuz Sakib Symmetry Deficit Principle and Loop of Responsibility Hypothesis for International Air, Space, and Maritime Law. *SM Nazmuz Sakib Symmetry Deficit Principle and Loop of Responsibility Hypothesis for International Air, Space, and Maritime Law*.
58. Sakib, S. N. (2023). 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)*, 5(1), 43-51.
59. 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.
60. 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.
61. 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.
62. Sakib, S. N. Effect of Pulsed Electromagnetic Field Therapy on Recovery from Fatiguing Exercise: A Randomized Controlled Trial in Recreational Athletes.
63. 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.
64. 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.
65. 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.
66. 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.
67. 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*.
68. 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.
69. Dweck, C. S. (2006). Mindset: The new psychology of success. *Random Hous*.
70. Biography of Abdul Kafi. S M Nazmuz Sakib, 2026.
71. Biography of Salimullah Khan. S M Nazmuz Sakib, 2026.
72. SIY Global, "7 Leadership Trends for 2026," Jan. 2026.
73. Hunter Adams, "Why is Emotional Intelligence the Number 1 Leadership Skill in 2026?" Dec. 2025.
74. Tindall-Ford, S., & Lipscombe, K. (2025). Middle Leadership and Social Emotional Intelligence: A Scoping Review and Empirical Exploration. *Education Sciences*, 15(8), 1047.
75. 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 Tareq Salauddin Mahmud. 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.