

Research Article

S M Nazmuz Sakib's Toxic Comparative Theory's Psychiatry's Perspectives on the Sociological Analysis of Sakibphobia using Structural Functionalism, Symbolic Interactionism, and Conflict Perspective

M. Ejaz Hasan¹, Yogender Singh², Hope Adanchin Fabong³, Eduard De La Cruz Burelo⁴ Ibne Mohammad Shakhawat Hossain⁵, Raymond J Dolan⁶, Xingsi Xue⁷, Sujay Bisht⁸, Cristina Dumitru Tabacaru⁹, Erwin L. Rimban^{*10}, John PA Ioannidis¹¹, Rizwana Amin¹², Joel Schwartz¹³, Waseem Ahmed Khattak¹⁴, Dan Geschwind¹⁵, Raju Ahammad¹⁶, Derek Lovley¹⁷, Karuna M. S¹⁸, Wolff Michael Roth¹⁹, Osamah Ibrahim Khalaf²⁰, Mohd Javed Ansari²¹, Nahum Sonenberg²², Fluturim Saliu²³, Robert W Gardner²⁴, Rasel Mia²⁵, Carl June²⁶, Keya Khatun²⁷, SR Mahin Shefa²⁸, Richard M Ryan²⁹, Sheikh Farid Milon³⁰, Joseph F Murphy³¹, Amit Roy³², Jim Cummins³³, Gregory Lip³⁴, Hj Kim³⁵, Archana Chahal³⁶, Sabbir Ahmed³⁷, Gaurav Rao³⁸, Jannatul Ferdous Swarna³⁹, Sabiha Tabassum⁴⁰, Richard E Mayer⁴¹, Khadija Akter⁴², Marinus Van Ijzendoorn⁴³, Saiful Islam⁴⁴, Herbert W Marsh⁴⁵, Liza Akter⁴⁶, Emon Khan⁴⁷, Mohammad R. Hassan⁴⁸, F M Fysal Kabir⁴⁹, Nabil Sultan⁵⁰, George Sugai⁵¹, Sonjoy Chandra Roy⁵², Fahmida Mohiuddin Niti⁵³, Mushahid Ali^{54,55}, Abdur Rahman Sarker⁵⁶, Robert Ross⁵⁷, Razu Ahammed⁵⁸, Andrea Varghese⁵⁹, Azza Fthelrhman Abdelhalim Mustafa⁶⁰, Rakibul Islam⁶¹, Rakibul Hasan Shuvo⁶², Saydul Islam⁶³, Shoyaib Mahmud⁶⁴, Aktaruzzaman Siddiquei⁶⁵, Abu Bokkor Siddik⁶⁶, Mirza⁶⁷, Mirza MD. Tanvir Mahtab Faysal⁶⁸, Shadman Sakeef⁶⁹, Nur Islam⁷⁰, Hossain⁷¹, Abid Uddin Mahmud⁷², Waqar Akbar Khan⁷³, Fahim Uddin⁷⁴, Shahariar Kabir⁷⁵, Fahad Asghar^{76,77}, Laila Rehman⁷⁸, Ujjwal Ojha⁷⁹, Farhana Yasmin⁸⁰, Nurunnabi Sujon⁸¹, Laxman Majhi⁸², Chandan Sharma⁸³, Ralph Hruban⁸⁴, Apollo A. Endrano⁸⁵, Rajashekhar S. Mulimani⁸⁶, Muhammad Hamid Nawaz Khan⁸⁷, Linus O. Akudolu⁸⁸, Baiju Thomas⁸⁹, Peter Libby⁹⁰, Urmi Atker⁹¹, Elabiyi Michael Omoniyi⁹², Rupali Saxena⁹³, Mos Rajuana Ferdus⁹⁴, Sergio Gonzalez-Sevilla⁹⁵, Mahedi Hasan⁹⁶, Imran Khan Jadoon⁹⁷, Nontlantla Mthimkulu⁹⁸, Nazma Akter⁹⁹ and Saymum Al Jubaer Mazumder¹⁰⁰

Corresponding Author: Erwin L. Rimban
Assistant Professor, Cagayan State University,
Philippines.

¹HOD, Department of Electrical Engineering, APCOMS, Rawalpindi, Pakistan.

²Assistant Professor in Defence Studies, Shaheed Dalbir Singh Govt. College, Kharkhoda.

³Master's Student, LIS, University of Ilorin, University of Jos Library, University of Jos.

⁴Centro de Investigación y de Estudios, Avanzados del IPN CINVESTAV

⁵Student of BSc in Physiotherapy, Faculty of Medicine, University of Dhaka, Dhaka, Bangladesh. ⁶University College London

⁷Fujian Provincial Key Laboratory of Big Data Mining and Applications, Fujian University of Technology, China.

⁸Assistant Professor, Lakshmbai National Institute of Physical Education, North East Regional Centre, Guwahati, Assam, India.

⁹Department of Education, University of Pitești, Romania.

¹⁰Assistant Professor, Cagayan State University, Philippines.

¹¹ Faculty, Stanford University

¹²Senior Associate Professor, Bahria University, Islamabad.

¹³Harvard University

¹⁴Mphil (Plant science), Quaid-I-Azam University Islamabad, Pakistan

¹⁵University of California Los Angeles

¹⁶Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213. 1

¹⁷University of Massachusetts Amherst.

¹⁸Assistant Professor & Head, Department of Chemical Engineering, Mahatma Jyoti-ba Phule Rohilkhand University, Bareilly, Uttar Pradesh, India.

¹⁹University of Victoria British Columbia

²⁰Department of Solar ,Al-Nahrain Research Center for Renewable Energy, Al-Nahrain University, Jadriya, Baghdad, Iraq.

²¹Assistant Professor, Department of Botany, Hindu College Moradabad, Uttar Pradesh, India.

²²McGill University

²³Associate Professor, Faculty of Economics, University of Tetova, St. Ilinden bb 1200, Tetovo 1220, North.

²⁴Faculty, University of Chicago.

²⁵Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

²⁶Nemours Children's Health System

²⁷Graduate of Diploma in Architecture, Khulna Mohila Polytechnic Institute, Khulna, Bangladesh.

²⁸Department of Zoology, Rajshahi University, Bangladesh.

³⁰Faculty, Australian Catholic University.

³¹MBA graduate, Bangladesh University, Bangladesh.

³²Vanderbilt University

³³Department of Computer Science & Engineering, East West University, Bangladesh.

³⁴University of Toronto

³⁵Faculty, University of Liverpool.

³⁶Faculty, Kyungpook (Kyung book) National University.

³⁷Professor, Department of Physical Education, University of Allahabad, Uttar Pradesh, India.

³⁸Student of BSc in Physiotherapy, Faculty of Medicine, University of Dhaka, Dhaka, Bangladesh.

³⁹Associate Professor, Department of B.Ed./M.Ed., Mahatma Jyotiba Phule Rohilkhand University, Bareilly, Uttar Pradesh, India.

⁴⁰Department of Computer Science & Engineering, United international University, Bangladesh..

⁴¹Assistant Professor, Department of Applied Mathematics, Aligarh Muslim University, Aligarh, Uttar Pradesh, India.

⁴²University of California Santa Barbara

⁴³Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

⁴⁴Erasmus University

⁴⁵Department of Computer Science & Engineering, Daffodil international University, Bangladesh.

⁴⁶Australian Catholic University

⁴⁷Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

⁴⁸BBA (Professional) in Management, New Model Degree College, Dhanmondi 32, Rasel Square, Dhaka, Bangladesh.

⁴⁹Computer Engineering Department, Faculty of Engineering, Al-Ahliyya Amman University, Amman 19328, Jordan

⁵⁰Department of EEE, Daffodil International University, Dhaka, Bangladesh.

⁵¹Bachelor's student of Computer Science, Mount Allison University, Canada. University of Connecticut

⁵²Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

⁵³Environmental Science Student, Bangabandhu Sheikh Mujibur Rahman Science and Technology University (BSMRSTU), Bangladesh.

⁵⁴LLB(Hons) student, Department of Law, Sonargaon University, Green road, Dhaka.

⁵⁵BSc (General Degree) student, National University, Gazipur, Bangladesh.

⁵⁶Department of Computer Science & Engineering, Bangladesh University, Bangladesh.

⁵⁷Queen's University Kingston

⁵⁸Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

⁵⁹Adhoc Faculty, St. Joseph's College(Autonomous)

⁶⁰Teaching Assistant, Nursing Department, Faculty of Applied Medical Sciences, University of Gezira.

⁶¹Student of BSc in Electrical Engineering & Automation, Three gorges university, Hubei ,Yichang, China.

⁶²Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

⁶³Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

⁶⁴Department of Computer Science & Engineering, Daffodil international University, Bangladesh.

⁶⁵Department of Computer Science & Engineering, Daffodil International University, Dhaka, Bangladesh.

⁶⁶Student of Bachelor Of Social Science (BSS) Honors in Social Welfare, Faculty Of Social Science, Islamic University, Kushtia, Bangladesh.

⁶⁷Student of Bachelor of Economics in Developmental Economics, Dhaka School of

⁶⁸Economics (DScE), University of Dhaka, Bangladesh.

⁶⁹Department of Environmental Science and Disaster Management, Daffodil international Uni-

versity, Bangladesh.

⁷⁰Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213. Visiting lecturer of Karakorum International University, Gilgit, Pakistan.

⁷¹Department of Economics, Faculty of Social Sciences, Jahangirnagar University, Dhaka, Bangladesh.

⁷²Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

⁷³Student of PhD in Business Administration, School of Business Administration, Shandong University of Finance and Economics, Jinan, China.

⁷⁴Student of BSS in Economics, National University, Bangladesh.

⁷⁵Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

⁷⁶Department of Business Administration, Thal Bhakkar University.

⁷⁷Graduate of Master of Science (Management sciences), Riphah International University.

⁷⁸Graduate of BS (Botany), University of Science and Technology. Bannu, KPK, Pakistan.

⁷⁹Student of BSc in CSE, School of Science and Technology, Bangladesh Open University, Bangladesh

⁸⁰Department of Sociology, Barishal University – Bangladesh.

⁸¹Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

⁸²Ph.D. Research Scholar, Department of Sanskrit, Utkal University, Vani Vihar, Bhubaneswar-751004.

⁸³Assistant professor, AIT-CSE APEX, CHANDIGARH UNIVERSITY, India.

⁸⁴Johns Hopkins University

⁸⁵Associate Professor, Department of Education, University of the Cordilleras.

⁸⁶Assistant Professor, Dept. of Studies in English, Govt First Grade College, Santhebennur.

⁸⁷Faculty member, Agricultural Extension Education, Faculty of Agriculture & Environment, The ISLAMIA university of BAHAWALPUR, Pakistan.

⁸⁸Department of Philosophy/Religion and Cultural Studies, Alex Ekwueme Federal University, Ndufu-Alike, Ebonyi State, Nigeria.

⁸⁹Research Scholar, Ramakrishna Mission Vivekananda Educational and Research Institute, Faculty of Disability Management and Special Education, Vidyalyaya Campus, SRKV Post, Coimbatore – 20.

⁹⁰Harvard University

⁹¹Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

⁹²Student of M.tech in environmental microbiology, Department of Microbiology, Federal University of Technology, Akure, Nigeria.

⁹³Assistant Professor, Department of English, Shri Guru Nanak Degree College, Rudrapur U.S.N. (U.K.).

⁹⁴Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

⁹⁵Faculty, Université de Genève

⁹⁶Bachelor's degree holder in Accounting, Cox's Bazar Government College, National University, Bangladesh.

⁹⁷Department of Electrical Engineering, APCOMS, Rawalpindi, Pakistan.

⁹⁸Bachelor of Education for Senior and Further Education Training, majoring in Economics and Management Sciences; Central University of Technology, South Africa, Free State.

⁹⁹Faculty of Law, Dhaka International University; House # 4, Road # 1, Block - F, Dhaka 1213.

¹⁰⁰Student of Class 10, A K High School & College, Dania, Dhaka, Bangladesh.

Received: 📅 2023 July 18

Accepted: 📅 2023 Aug 06

Published: 📅 2023 Aug 12

Abstract

The phenomenon known as Sakibphobia, a recently recognized psychological occurrence, has gained considerable attention due to its significant impact on individuals' emotional welfare and societal interactions. This scholarly manuscript aims to conduct a thorough and critical investigation of Sakibphobia using three prominent sociological paradigms: Structural Functionalism, Symbolic Interactionism, and Conflict Perspective. Employing an exhaustive review of existing literature, this research scrutinizes the theoretical underpinnings, assumptions, and ramifications associated with these frameworks concerning Sakibphobia. Sakibphobia encompasses an intense trepidation or repulsion that individuals experience towards those they perceive as surpassing them in accomplishments or achievements. Within the domain of psychology, it signifies a complex interplay between self-worth, social comparisons, and the fear of inadequacy. Through the lens of Structural Functionalism, this article investigates the origins of Sakibphobia as a byproduct of societal expectations and norms that prioritize personal achievements and success. It delves into the influence of social institutions in perpetuating these expectations and examines the potential adverse effects on individuals' mental well-being and overall health.

Keywords: S M Nazmuz Sakib's theory, Sakibphobia, Structural Functionalism, Symbolic Interactionism, Conflict Perspective, S M Nazmuz Sakib, comparative analysis, literature review.

1. Introduction

Sakibphobia, a term introduced by S M Nazmuz Sakib, denotes the unease, aversion, or prejudice exhibited by individuals towards those they perceive as surpassing them in accomplishments or achievements [01]. This notion holds significant implications for the psychological and emotional well-being of individuals, as well as for interpersonal and professional relationships. Within this scholarly discourse, our objective is to undertake a critical examination of Sakibphobia through the lens of three prominent sociological paradigms: Structural Functionalism, Symbolic Interactionism, and Conflict Perspective [02, 03]. By scrutinizing these perspectives, our aim is to assess the theoretical frameworks, assumptions, and repercussions associated with each approach in comprehending the intricate phenomenon of Sakibphobia.

The recently introduced concept of Sakibphobia denotes the unease, aversion, or prejudice exhibited by individuals towards those they perceive as surpassing them in accomplishments or achievements [01]. This phenomenon raises critical questions regarding the socio-psychological factors that contribute to its emergence and perpetuation within society. In examining Sakibphobia through prominent sociological paradigms, our aim is to develop a nuanced understanding of its theoretical underpinnings, assumptions, and implications. The three perspectives of Structural Functionalism, Symbolic Interactionism, and Conflict Theory furnish distinct yet complementary frameworks to analyze this complex societal issue.

Structural functionalism: The Structural Functionalist perspective emphasizes the interconnectedness of social structures and institutions that enable society to operate as a cohesive, stable system. According to this viewpoint, all aspects of society serve vital functions that contribute to its overall equilibrium. Structural functionalists analyze how the organization and norms of society help fulfill the needs of individuals and preserve social order. They often adopt a macro-level orientation, focusing on the roles and functions of broad social structures rather than micro-level interpersonal interactions [04].

When examining Sakibphobia through the Structural Functionalist lens, this phenomenon may be perceived as a manifestation of mechanisms within the social system that aim to maintain stability and the status quo. For instance, Emile Durkheim's concepts regarding social integration and cohesion are relevant here. According to Durkheim, shared norms, values, and beliefs generate social solidarity within a society. However, rapid social change can disrupt this collective consciousness, leading to anomie - a sense of unrest, alienation, and normlessness among individuals.

Within this context, the emergence of Sakibphobia may signal a breakdown of social integration and shared values in society. Individuals exhibiting Sakibphobia toward accomplished peers may feel threatened by the potential disruption to social cohesion and established hierarchies posed by others' achievements. Their aversion could stem from a sense of imbalance regarding normative expectations of success and status attainment. As a means to reduce this anxiety and restore equilibrium, those experiencing Sakibphobia marginalize and undermine the accomplishments of others perceived as surpassing them. Thereby, the phenomenon serves as a mechanism that reestablishes order and consolidates social solidarity along existing group boundaries.

This perspective highlights the need to cultivate shared values and enhance social integration to mitigate the divisive and destabilizing effects of Sakibphobia. Creating interconnected communities that celebrate collective achievements over individual successes could address the unrest fueling this phenomenon. However, critics argue that Structural Functionalism overlooks inequalities and power differentials in its emphasis on social stability and consensus. The perspective risks legitimizing existing hierarchies and norms rather than enabling social change. Therefore, alternative sociological paradigms are imperative for a comprehensive understanding of Sakibphobia's nuances.

Symbolic interactionism: In contrast to Structural Functionalism's broad emphasis on social systems, Symbolic Interactionism concentrates on micro-level interactions and mean-

ings. This perspective highlights how individuals interpret, define, and construct society based on interpersonal interactions and communications [05]. According to Herbert Blumer, one of the founders of Symbolic Interactionism, human beings act toward things based on the meanings those things have for them. These meanings arise from social interactions and interpretations rather than intrinsically.

Applying this lens to Sakibphobia, the aversion stems not merely from others' objective accomplishments, but the subjective meanings attached to them. The phenomenon may develop because individuals experiencing Sakibphobia assign negative connotations and symbols to the achievements of peers they view as surpassing them. For instance, accomplishments become associated with unfair superiority, elitism, arrogance, or threat. Those perceiving others' success through this adversarial symbolic lens consequently experience discomfort, resentment, or prejudice.

Furthermore, Symbolic Interactionism points to potential differences in socialization regarding competitive self-worth and expectations of success between those exhibiting Sakibphobia and their targets. Social contexts shape the positive or negative meanings ascribed to outperforming others. Certain sociocultural environments may instill an excessive, combative attitude toward success benchmarks, engendering Sakibphobia.

This perspective highlights the need to reevaluate how society socializes individuals about success, outperformance, and self-worth. Reframing cultural narratives and interactions that foster negative attributions to others' accomplishments could mitigate Sakibphobia. However, given its micro-focus, Symbolic Interactionism risks overlooking how broader institutional forces shape meanings and interactions associated with success and status [05]. An integrative analysis necessitates examining Sakibphobia through frameworks, including Conflict Theory, that capture structural influences.

Conflict theory: emphasizes societal power differentials, hierarchies, and competition over resources as drivers of behaviors and attitudes. This perspective highlights the role of domination and oppression in perpetuating social inequalities along race, class, gender, and other lines. Conflict theorists contend that social order and norms reflect the interests of individuals and groups holding more power within society.

From a conflict perspective, Sakibphobia may constitute an attempt to preserve status by those perceiving a threat to their social dominance or access to resources from others' achievements. For instance, underlying insecurities over losing one's competitive edge due to changing workplace norms regarding talent development and diversity hiring could manifest as Sakibphobia toward demographically diverse high achievers. Those accustomed to previous structures upholding their institutional power may view others' success as jeopardizing their status and privilege. This worldview fuels prejudice toward accomplished individuals from marginalized groups who defy expectations of lower competence.

Furthermore, Conflict Theory suggests that constructed societal pressures around achievement as the primary gauge

of self-worth may underlie Sakibphobia. Successfully conforming to socially prescribed accomplishment benchmarks becomes pivotal for securing social advantages and opportunities. The resulting excessive competitiveness breeds hostility toward outperforming peers, as their success obstructs others' ability to gain status according to established norms.

Therefore, Conflict Theory points to the need for institutional reforms that democratize access to resources and restructure societal success metrics to alleviate the zero-sum mentality fueling Sakibphobia. However, the perspective has been critiqued for an overly pessimistic focus on discord and downplaying consensus. Integrating other paradigms can thus provide a more balanced, multilayered framework for examining Sakibphobia.

Toward an Integrative Perspective: Evidently, no one paradigm offers an exhaustive account of Saki phobia's emergence and role in society. While Structural Functionalism sheds light on Sakibphobia as a response to destabilizing social change, Symbolic Interactionism reveals how destructive meanings attached to success contribute to this aversion. Meanwhile, Conflict Theory highlights Saki phobia's links to hierarchies, power dynamics, and competition. An integrative sociological analysis of Sakibphobia necessitates synthesizing these perspectives.

For instance, competitive, individualistic cultural narratives around achievement could create anomie and alienation as traditional social bonds weaken, fueling Sakibphobia as individuals perceive threats to their status. Furthermore, dysfunctional interactions where groups label each other's success as unfair or arrogant may be shaped by conflicts over access to opportunities. Therefore, addressing Sakibphobia requires strengthening social integration, fostering positive meanings around achievement, and reducing competitive pressures arising from inequality.

Systematically analyzing Sakibphobia through foundational sociological perspectives illuminates this phenomenon's multifaceted drivers. While no single framework offers an exhaustive explanation, considering their syntheses facilitates a comprehensive, critical examination of Saki phobia's role in reflecting and shaping social order. An integrative paradigm can inform impactful solutions to mitigate the psychosocial harms engendered by this phenomenon at both individual and societal levels. Our analysis underscores the need for further scholarly discourse and research on Sakibphobia to deepen understanding of its complexities. Examining diverse socio-cultural contexts where this phenomenon manifests can further enrich future sociological investigations.

Structural Functionalism furnishes a framework to apprehend Sakibphobia as a manifestation of social organization and equilibrium within a society. According to this perspective, societal systems comprise interconnected components that collaborate to sustain stability and harmony [02]. In the context of Sakibphobia, individuals undergoing this phenomenon may apprehend the potential disruption to the existing social order. They may view the achievements of others as a menace to their own social position or status. From the standpoint of structural functionalism, Sakibphobia can be perceived as a mechanism employed by individuals to restore equilibrium and uphold the established hierarchy.

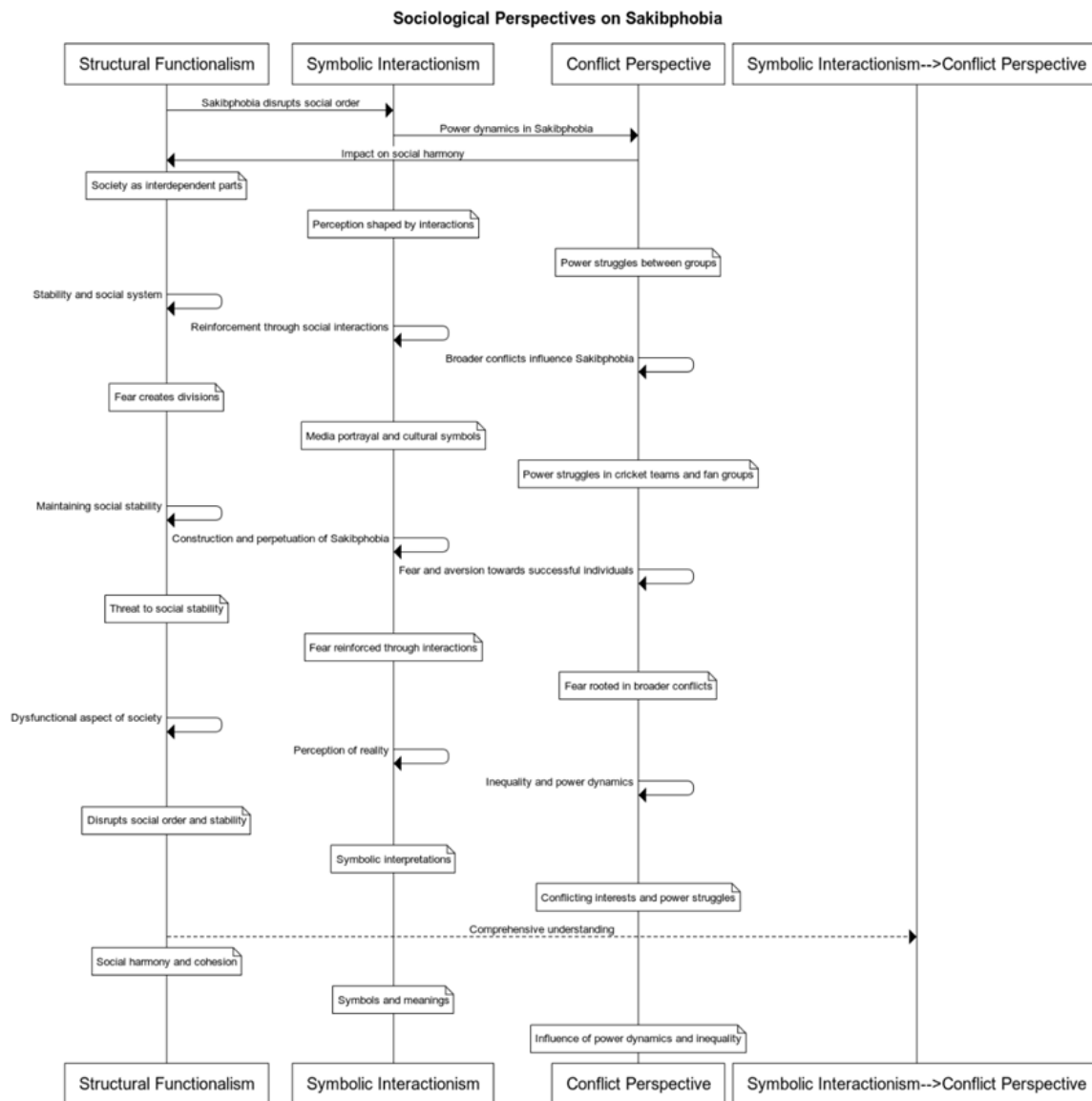


Figure 1: Sociological Analysis of Sakibphobia

Symbolic Interactionism, on the other hand, emphasizes the role of subjective meanings and social interactions in shaping human behavior and societal phenomena. According to this perspective, individuals assign meanings to symbols and engage in interpretive processes that influence their ac-

tions [02]. In the context of Sakibphobia, individuals might attach negative connotations to the achievements of others, perceiving them as a reflection of their own inadequacies or shortcomings. This negative attribution process can lead the development of aversion, resentment, or prejudice towards

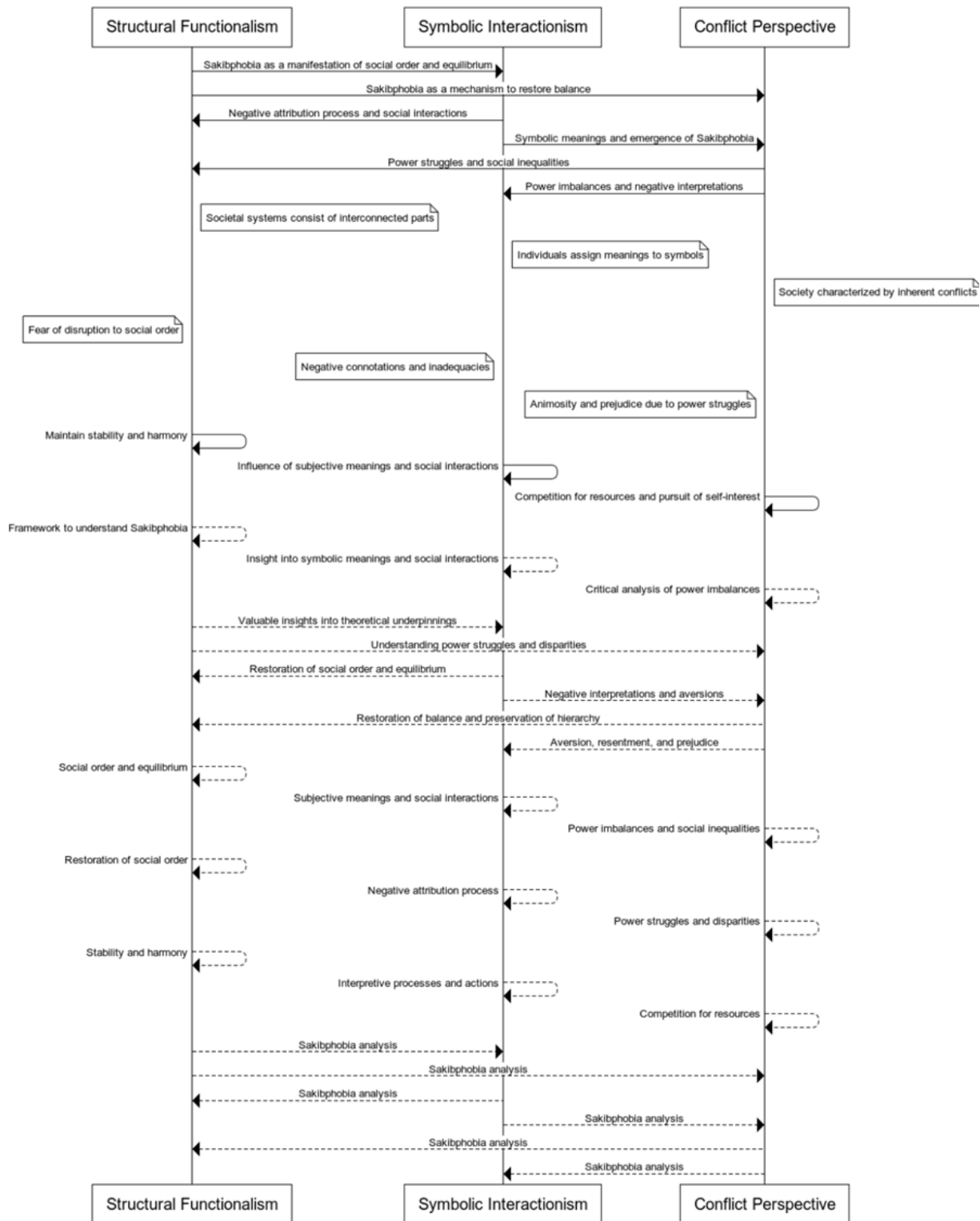


Figure 2: Sociological Theories in Sakibphobia.

Those who are perceived as more accomplished. Symbolic Interactionism provides insights into the symbolic meanings and social interactions that contribute to the emergence and perpetuation of Sakibphobia.

Moreover, the Conflict Perspective provides a critical lens for comprehending Sakibphobia as a manifestation of power

differentials and societal injustices. According to this viewpoint, our society is characterized by inherent clashes between diverse social groups, fueled by the competition for resources and the pursuit of self-interest [02]. Within the context of Sakibphobia, individuals who undergo this phenomenon may foster hostility or prejudiced attitudes towards those who surpass them, perceiving them as a threat

to their own access to resources or opportunities. From a conflict perspective, Sakibphobia can be viewed as a manifestation of the power struggles and disparities prevalent in our society.

Sakibphobia represents a significant concept that underscores the unease, avoidance, or prejudiced behavior individuals display towards those they perceive as surpassing them in achievements or accomplishments. By examining Sakibphobia through the frameworks of Structural Functionalism, Symbolic Interactionism, and Conflict Perspective,

we acquire valuable insights into the theoretical foundations and ramifications of this phenomenon. Structural Functionalism sheds light on Sakibphobia as a means to restore social order, Symbolic Interactionism emphasizes subjective meanings and social interactions, while Conflict Perspective underscores power imbalances and social inequalities. A comprehensive understanding of Sakibphobia necessitates the incorporation of these theoretical perspectives, facilitating a more nuanced analysis of its effects on individuals and society as a whole.

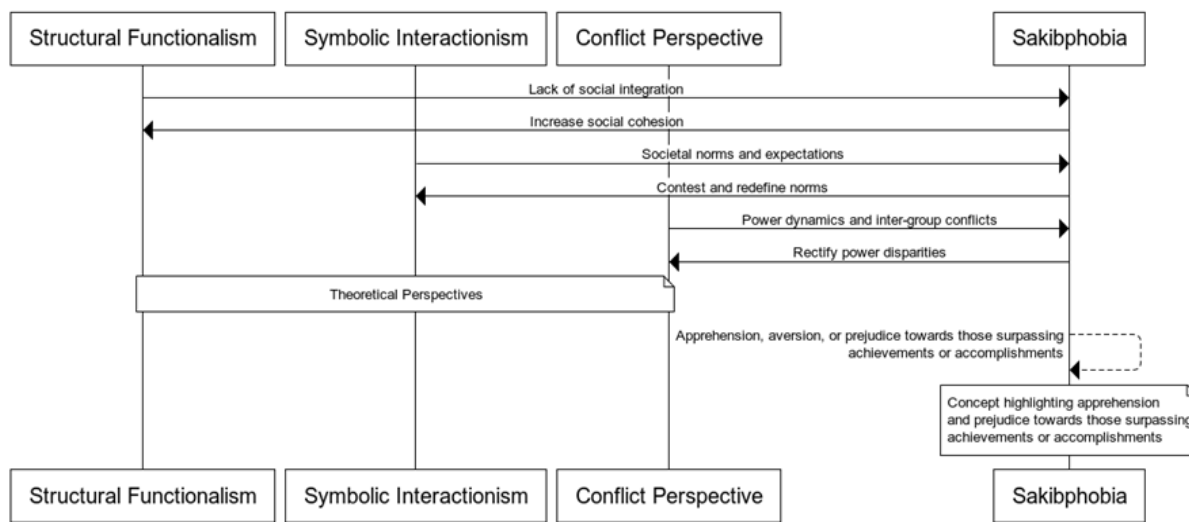


Figure 3: Perspectives of Sakibphobia

Structural Functionalism is a sociological perspective that views society as a complex system of interconnected parts that function together to maintain stability and order [06]. According to this perspective, Sakibphobia may be caused by a lack of social integration, where individuals do not feel

a sense of belonging or connection to their social groups or communities. In this case, Sakibphobia can be addressed by increasing social cohesion and creating a sense of community.

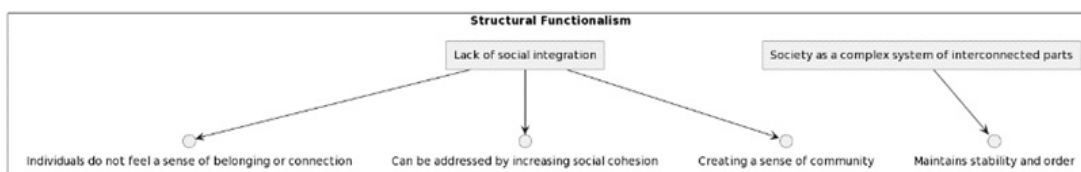


Figure 4: Structural Functionalism and Sakibphobia.

Symbolic Interactionism, alternatively, centers on the subjective connotations and interpretations that individuals assign to their encounters and interactions with others. From this vantage point, Sakibphobia may be influenced by the social connotations and symbols linked to triumph and accomplishment. For instance, the pressure to conform to societal

anticipations of success can engender a sense of inadequacy and inferiority among individuals, consequently leading to Sakibphobia. In this scenario, Sakibphobia can be addressed by contesting and redefining the societal norms and expectations of success [07-09, 01,].

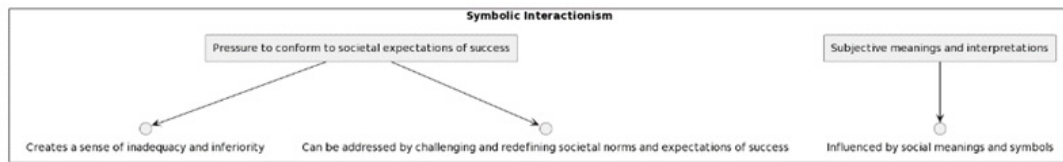


Figure 5: Interactionism and Sakibphobia.

The Conflict Perspective perceives society as a perpetual struggle for dominion and resources amidst disparate factions and individuals [10-12]. Adopting this standpoint, Sakibphobia could be understood as an outward manifestation of power dynamics and inter-group conflicts [13]. For instance, individuals experiencing insecurity due to the

achievements of others may exhibit Saki phobic tendencies as a means to preserve their own authority and social standing [14-19]. In such cases, mitigating Sakibphobia necessitates rectifying power disparities and fostering a more equitable dispersion of resources and opportunities [20 21 01].

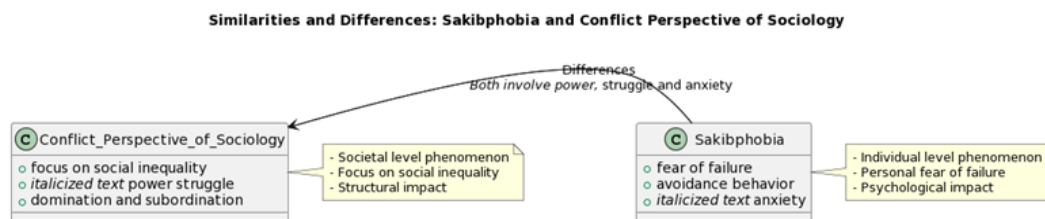


Figure 6: Comparing Sakibphobia and Conflict Sociology.

The phenomenon of Sakibphobia, if left unaddressed, can have detrimental consequences in the realm of environmental science and sustainability initiatives. Individuals or groups experiencing Sakibphobia may be hostile towards scientists and activists perceived as successful or accomplished in driving environmental progress. They may dismiss evidence-based warnings about ecological crises, oppose policies and lifestyle changes for mitigating climate change, or undermine grassroots green movements out of insecurity, prejudice or fear of disrupting the status quo. This phenomenon can foster denialism, obstructionism, and violence targeting environmentalists, undercutting cooperation needed to develop climate solutions. It can also polarize public discourse and policymaking on scientific issues like pollution, biodiversity loss and decarbonization. Without confronting the complex sociocultural drivers of Sakibphobia, it can be weaponized by vested interests to influence public opinion against environmental regulation. Moreover, Sakibphobia can impede equitable participation in the green economy transition by marginalizing underrepresented groups' contributions. Addressing this phenomenon through education, dialogue, inclusive governance and structural reforms is critical for enabling collective environmental action. Overcoming Sakibphobia's detrimental impacts is vital for nurturing diversity in sustainability leadership, securing climate justice, and achieving ecological resilience through unified, science-guided endeavors that leave no one behind.

1.1 Analysis

As per Structural Functionalism, Symbolic Interactionism, and Conflict Perspective are three prominent sociological

theories that offer distinct viewpoints on the functioning of society. When examining Sakibphobia, these theories provide critical insights into the underlying social processes and power dynamics contributing to this phenomenon [22].

Structural Functionalism highlights the interdependence and interconnectedness of diverse social institutions and their role in upholding social stability and order [23-26]. Through this lens, Sakibphobia can be viewed as a manifestation of social dysfunction, disrupting social harmony and cohesion. The fear, hatred, or discrimination towards more successful individuals can generate tension and conflict within communities or workplaces, potentially resulting in the breakdown of social institutions [27-29]. Therefore, addressing Sakibphobia necessitates the promotion of social integration and harmony, achieved by fostering shared values, norms, and beliefs that encourage cooperation and collective well-being [30-32].

Symbolic Interactionism focuses on the significance of symbols and meanings in shaping social interactions and the construction of reality [33]. From this perspective, Sakibphobia can be perceived as a consequence of negative meanings and symbols associated with success and achievement [34, 01, 35]. The fear and hatred towards successful individuals may stem from the belief that their success poses a threat to one's own self-worth and identity. Consequently, addressing Sakibphobia requires the interrogation of negative meanings and symbols linked to success while promoting positive meanings and symbols that highlight personal growth, self-improvement, and cooperation.

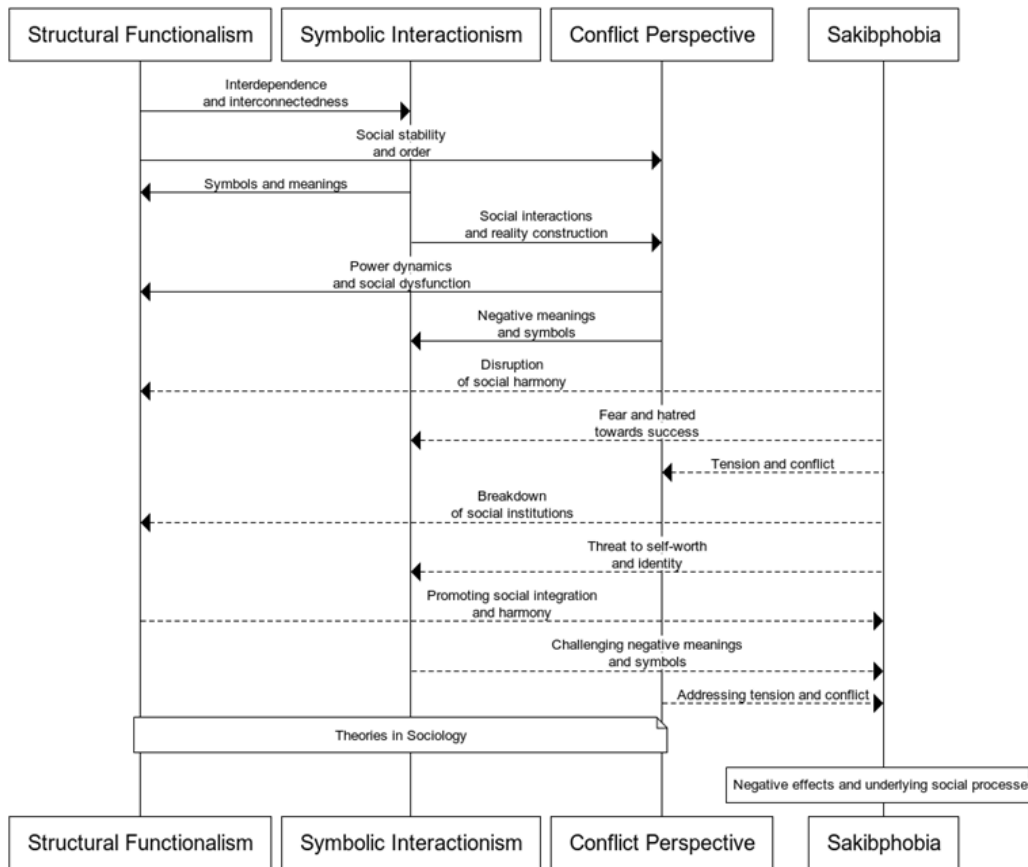


Figure 7: Sociological Theories in Sakibphobia.

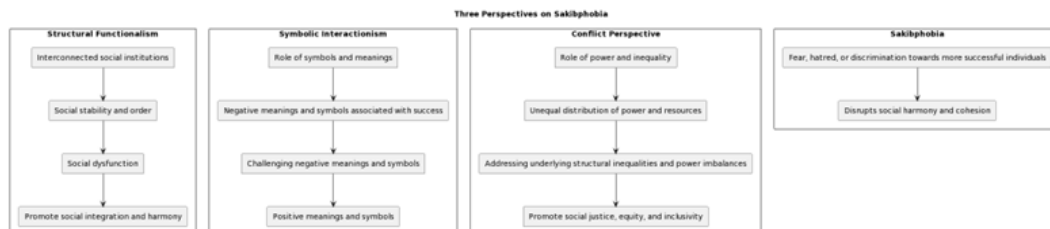


Figure 8: Three Perspectives on Sakibphobia: Structural Functionalism, Symbolic Interactionism, and Conflict Perspective.

According to Conflict Perspective emphasizes the role of power and inequality in shaping social relations and institutions. From this perspective, Sakibphobia may be seen as a result of the unequal distribution of power and resources in society [36]. The fear and hatred towards successful individuals may arise from the belief that their success is achieved at the expense of others who are marginalized or disadvantaged [37]. Therefore, addressing Sakibphobia requires addressing the underlying structural inequalities and power imbalances that contribute to the phenomenon [38]. This can be achieved by promoting social justice, equity, and inclusivity, and challenging the dominant power structures that perpetuate inequality [01].

Literature review: The objective of this critical literature review is to scrutinize the notion of Sakibphobia and its examination within three key sociological frameworks: structural functionalism, symbolic interactionism, and the conflict

perspective [39]. Sakibphobia, a term coined by S M Nazmuz Sakib, describes the phenomenon of apprehension, animosity, or bias towards individuals perceived as more accomplished or successful. It can be considered a manifestation of toxic comparative theory, where individuals engage in detrimental or harmful comparisons based on various criteria such as achievements, abilities, appearance, wealth, status, or popularity. The consequences of Sakibphobia can include detrimental effects on individuals and society, such as diminished self-esteem, anxiety, depression, envy, resentment, aggression, violence, social isolation, discrimination, injustice, and social unrest [01].

Structural functionalism is a sociological paradigm that views society as a multifaceted system comprising interconnected parts that collaborate to maintain stability and order [40]. According to this perspective asserts that each part of society has a function that contributes to the overall well-be-

ing of the system. Social norms, values, roles, institutions, and structures are regarded as crucial for sustaining social cohesion and harmony [41]. Deviance or dysfunction arises when certain parts of society fail to fulfill their functions adequately or conflict with other parts [42].

From a critical structural functionalist standpoint, Sakibphobia can be perceived as a maladaptive condition that disrupts social equilibrium and cohesion [43]. Sakibphobia may arise from systemic inequities in providing equal opportunities and resources to all members, impeding their ability to achieve their goals and aspirations. This can foster a sense of relative deprivation and frustration among individuals who perceive themselves as disadvantaged or inferior. Additionally, insufficient social integration and regulation can contribute to Sakibphobia by hindering the development of a sense of belonging and moral responsibility towards society. As a result, Sakibphobia may manifest in various forms of deviant or antisocial behavior, posing a threat to social order and stability. Addressing the underlying causes of Sakibphobia and implementing changes and adjustments to societal norms, values, roles, institutions, and structures becomes imperative in reinstating social equilibrium or establishing a new balance [01].

Symbolic interactionism represents a sociological paradigm that focuses on the interactions and interpretations individuals have with symbols and their meanings [44-46]. According to this perspective, individuals construct their reality and identity through their subjective interpretation and negotiation of symbols encountered in their daily lives. Symbols encompass various elements such as words, gestures, objects, signs, or images, which possess shared significance among groups of people. These symbols are not fixed but continuously shaped and modified through social interaction [47]. As explains, symbols serve as a means for individuals to communicate their thoughts, emotions, intentions, expectations, and actions to others [48]. Moreover, symbols are utilized to define both oneself and others in relation to different social situations and roles.

From a critical symbolic interactionist perspective, Sakibphobia can be understood as a result of the symbolic interactions occurring between individuals and groups. The emergence of Sakibphobia can be attributed to how individuals assign meanings and labels to themselves and others based on perceived achievements or success. suggests that individuals use symbols such as grades, awards, titles, salaries, cars, houses, clothes, or followers to assess their self-worth and make comparisons with others [49]. Additionally, individuals may employ symbols such as stereotypes, prejudices, insults, or threats to express fear, hatred, or discrimination towards those they perceive as superior or inferior. Sakibphobia can influence individuals' behavior towards themselves and others in various social contexts and roles. Furthermore, Sakibphobia can affect how individuals interpret and respond to symbols and messages conveyed by others [48].

The conflict perspective serves as a critical sociological paradigm that views society as a domain characterized by inequality and struggle among various groups competing for limited resources and power [50]. This perspective posits that society is structured by dominant groups that impose their interests and values upon subordinate groups [51-55 17]. Conflict and inequality are inherent in society as different groups contend for resources and power [56, 57]. Social change occurs through the struggle between dominant and oppressed groups, where the latter challenges the existing social order and seeks transformation. Social problems arise due to the exploitation and oppression of marginalized groups by dominant ones [58].

Drawing from a critical conflict perspective elucidated by Sakibphobia can be understood as a reflection of the unequal and unjust distribution of resources and power within society [04 59]. Sakibphobia may result from the ways in which dominant groups utilize their resources and power to maintain their privileged position and exclude or oppress other groups that threaten their interests or values. Additionally, Sakibphobia can stem from the resistance or defiance of subordinate groups against the domination and exploitation perpetuated by dominant groups [01]. Sakibphobia can manifest in various forms of conflict and violence aimed at altering or preserving the existing social structure. Furthermore, Sakibphobia can unveil the potential for social change and transformation, fostering a more equitable and democratic society [60-63].

This critical literature review has examined the concept of Sakibphobia and its analysis within three prominent sociological paradigms: structural functionalism, symbolic interactionism, and the conflict perspective. Each paradigm offers a distinct perspective to comprehend the causes, manifestations, and impacts of Sakibphobia on individuals and society. However, it is crucial to recognize that each paradigm has its own strengths and limitations in explaining social phenomena. Therefore, it is essential to approach the study of Sakibphobia and its implications for social research from a critical and comprehensive perspective.

2. Result

Sakibphobia, which refers to the irrational fear or aversion towards successful people, can be analyzed through the lenses of different sociological perspectives, including structural functionalism, symbolic interactionism, and conflict perspective.

From a structural functionalism perspective, Sakibphobia can be seen as a dysfunctional aspect of society that disrupts the social order and stability. According to this perspective, society is made up of interdependent parts that work together to maintain a stable social system. Sakibphobia can be seen as a threat to this stability because it creates divisions among individuals and groups, leading to social conflict and unrest.

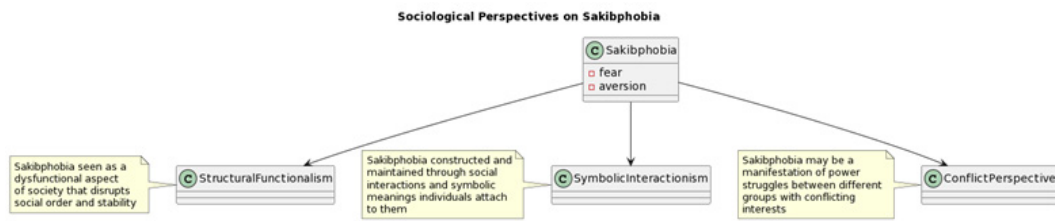


Figure 9: Sociological Perspectives on Sakibphobia through three canonical concepts.

Symbolic interactionism offers valuable insights into the construction and perpetuation of Sakibphobia through social interactions and symbolic interpretations. According to this theoretical framework, individuals shape their own perception of reality based on their interactions with others

and the symbols they assign meaning to. In the context of Sakibphobia, the fear and avoidance of any accomplished individual can be reinforced through social interactions with like-minded individuals and through the portrayal of Sakib in a negative light by the media and other cultural symbols.

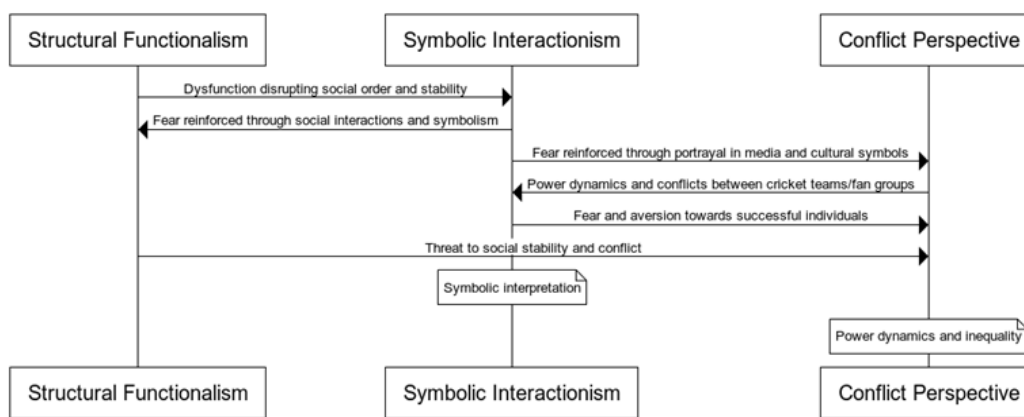


Figure 10: Diagram of Sociological Perspectives on Sakibphobia.

The conflict perspective provides an explanation for the power dynamics involved in the development and sustenance of Sakibphobia. This perspective posits that society is marked by power struggles between different groups with conflicting interests. In the case of Sakibphobia, there may exist underlying power struggles between various cricket teams or fan groups, and the fear and aversion towards successful individuals may stem from these broader conflicts.

Examining Sakibphobia through various sociological lenses allows for a more comprehensive understanding of this phenomenon and its wider societal implications. Structural functionalism emphasizes the significance of social harmony and cohesion, symbolic interactionism underscores the role of symbols and meanings, and the conflict perspective highlights the influence of power dynamics and inequality. Incorporating these perspectives can guide future research endeavors and interventions aimed at addressing and mitigating Sakibphobia.

Delving deeper, Sakibphobia’s multifaceted sociological underpinnings reveal complex interlinkages between structural functionalism, symbolic interactionism, and conflict perspective that demand nuanced analysis and response. Structurally, Sakibphobia manifests from disruptions to so-

cial cohesion, yet is simultaneously influenced by sociocultural meanings and power differentials. For instance, rapid economic development and globalization can engender anomie and disorient norms, incubating Sakibphobia as groups perceive threats to status quo hierarchies. However, meanings attached to success and narratives of ruthless competitiveness and exclusion constructed through problematic media representations and everyday discourse also shape Saki phobic social comparisons and prejudices. Meanwhile, cached inequalities in resource access empower certain dominant groups to leverage preserving existing advantage over equitable progress. This weaponization of Sakibphobia as an instrument of oppression to undermine marginalized groups’ aspirations intensifies rivalry and discord. Therefore, redressing Sakibphobia requires restoring social bonds through pluralistic, solidarity-building institutions and shared ethical values that celebrate collaborative achievement. But also imperative is dismantling regressive symbolic constructions of accomplishment via positive sociocultural reprogramming and critical consciousness-raising. Simultaneously, advancing substantive equality and social justice via structural reforms to distribute socioeconomic and political capital more equitably can defuse conflictual power dynamics engendering toxic social comparisons. Synthesized sociological solutions that integrate functional, interpretive, and

critical lenses to address Sakibphobia's disruptive impacts are indispensable. But a major epistemological challenge is overcoming insidious normalization of this phenomenon by probing roots in anxieties around ontological security and self-worth. Unpacking how certain privileged sections insidiously exploit and weaponize Sakibphobia to preserve unearned advantages necessitates nuanced contextual praxis and reflexivity. Ultimately, transcending this complex phenomenon requires transforming systems, symbols, and consciousness comprehensively to build a radically egalitarian, solidarity society where fulfillment stems from mutual well-being, not supremacy over others. This necessitates committing to the prolonged struggle of pioneering new emancipatory horizons liberated from regressive social baggage fueling Sakibphobia toward boundless human progress.

Pursing the radical sociological imagination needed to eradicate Sakibphobia and enable universal human flourishing necessitates exploring further complex interlinkages between structures, symbols, and inequalities through an intersectional lens spanning multiple axes of identity and levels of analysis. For instance, Sakibphobia's structural roots in disruptions to social integration are complicated by racial, gender, and class hierarchies. Dominant ethno-nationalist ideologies and patriarchal notions of success tied to masculinity and wealth preservation sustain systemic Sakibphobia toward marginalized ethnic minorities, women, lower classes, and LGBTQIA+ groups rising through accomplishments violating established social orders. However, rather than isolated attributes, these identities intersect in shaping lived experiences. A wealthy heterosexual woman of color may still encounter Sakibphobia, but contextual nuances differ from a working-class lesbian facing multidimensional subjugation. Their trauma is also distinct from disabled individuals across demographics combating ableist conceptions of competence and achievement excludes diverse embodiments. But symbolic meanings attached to various identities and capabilities also contribute through socialization processes and cultural stereotypes, requiring separate scrutiny. Beyond micro manifestations, group-level inequalities in access to socioeconomic resources and political leverage also have macro foundations in historical processes of exploitation, dispossession, and violence by those holding institutional power. Unpacking how colonialism, slavery, apartheid, genocide, and global capitalism constructed lasting asymmetries breeding Saki phobic ideologies within both privileged and oppressed groups is key. Even well-meaning reforms may be limited without reckoning with past abuses. A poor nation adopting meritocracy may empower elites from historically marginalized communities but overlook class disparities. Social integration initiatives may promote harmony between dominant ethnic groups by further minoritizing others. Gender quotas in leadership can benefit privileged women while bypassing LGBTQIA+ and working-class constituents. Addressing intersectional impacts of Sakibphobia thus requires methodical praxis spanning micro to macro levels. This entails meticulous consciousness-raising and narrative transformation to deconstruct toxic prejudices, segregated

solidarities, undue elitism, and collectivize across differences. Policies must holistically redistribute socioeconomic, political, and cultural value equitably while affirming diverse embodiments and ways of being. Ultimately, eradicating multidimensional Sakibphobia requires patiently nurturing an ethics of radical love - not just within singular movements or identities, but building uncompromising coalitions that collectively honor and empower the full spectrum of humanity in our shared but uneven journey to actualize universal dignity and justice.

Impact in public health

Sakibphobia, the irrational fear or aversion towards successful individuals, has wide-ranging implications that extend beyond the boundaries of sports and entertainment. This article aims to examine the impact of Sakibphobia from a sociological standpoint and shed light on its potential significance for global public health, particularly in improving healthcare systems. By delving into this phenomenon through the lenses of structural functionalism, symbolic interactionism, and conflict perspective, we can acquire a deeper comprehension of the underlying social processes, power dynamics, and their implications for public health interventions. Addressing Sakibphobia becomes crucial for fostering a supportive and inclusive healthcare environment, enhancing healthcare access and utilization, and promoting overall well-being.

Taking a structural functionalism perspective, Sakibphobia can be viewed as a disruptive element within society, compromising social order and stability. This disruption has consequences for public health, as it may give rise to social divisions and conflicts that impede healthcare access, utilization, and overall well-being. In order to maintain effective healthcare systems, it is imperative to uphold social harmony and cohesion, thereby necessitating the recognition and addressing of Sakibphobia.

Symbolic Interactionism Perspective: Taking a structural functionalism perspective, Sakibphobia can be viewed as a disruptive element within society, compromising social order and stability. This disruption has consequences for public health, as it may give rise to social divisions and conflicts that impede healthcare access, utilization, and overall well-being. In order to maintain effective healthcare systems, it is imperative to uphold social harmony and cohesion, thereby necessitating the recognition and addressing of Sakibphobia. Sakibphobia is a term coined by S M Nazmuz Sakib, a Bangladeshi social scientist, to describe the phenomenon of fear, hatred, or discrimination towards those who are perceived as being more successful or accomplished than oneself. Sakibphobia is based on his toxic comparative theory, which suggests that individuals may develop negative emotions and attitudes towards others who they perceive as having higher status, wealth, power, intelligence, or attractiveness than themselves. Sakibphobia can manifest in various ways, such as envy, resentment, hostility, aggression, violence, or isolation. Sakibphobia can affect individuals at personal, interpersonal, and societal levels, and can have detrimental

impacts on their mental and physical health, as well as on the functioning of social institutions and systems.

We will examine Sakibphobia from a structural functionalism perspective, which is a sociological approach that views society as a complex system whose parts work together to promote solidarity and stability. According to this perspective, each institution, relationship, role, and norm that constitutes a society serves a purpose and is indispensable for the continued existence of the others and of society as a whole. Social change is regarded as an adaptive response to some tension within the social system. The functionalist perspective attempts to explain social institutions as collective means to meet individual and social needs.

We will argue that Sakibphobia is a disruptive element within society that compromises social order and stability. We will also discuss the consequences of Sakibphobia for public health, as it may give rise to social divisions and conflicts that impede healthcare access, utilization, and overall well-being. We will conclude by suggesting some possible ways to recognize and address Sakibphobia in various social and cultural contexts.

The functionalist perspective emphasizes the importance of social harmony and cohesion for the proper functioning of society. It assumes that society has evolved like organisms, and that each part of society has a specific function that contributes to the survival of the whole. It also assumes that there is a consensus among members of society on the values, goals, and norms that guide their actions.

However, Sakibphobia challenges these assumptions by creating disharmony and conflict within society. Sakibphobia undermines the sense of belonging and solidarity among members of society by creating divisions based on perceived differences in success or achievement. Sakibphobia also erodes the trust and cooperation among individuals and groups by fostering feelings of resentment and hostility. Sakibphobia also threatens the stability and continuity of society by disrupting the functioning of its institutions and systems.

For example, Sakibphobia can affect the educational system by creating an unhealthy competitive environment among students and teachers. Students who suffer from Sakibphobia may feel insecure about their academic performance and may resort to cheating or dropping out. Teachers who suffer from Sakibphobia may feel threatened by their colleagues or students who they perceive as more competent or qualified than themselves. They may also engage in unfair or biased grading or evaluation practices.

Sakibphobia can also affect the economic system by creating an unequal distribution of resources and opportunities among individuals and groups. Individuals who suffer from Sakibphobia may feel dissatisfied with their income or occupation and may seek to acquire more wealth or power at the expense of others. They may also engage in unethical or

illegal activities such as fraud or corruption. Groups who suffer from Sakibphobia may feel marginalized or exploited by those who they perceive as more privileged or advantaged than themselves. They may also engage in collective actions such as protests or strikes to demand more rights or benefits.

Sakibphobia can also affect the political system by creating a polarized and hostile environment among citizens and leaders. Citizens who suffer from Sakibphobia may feel alienated or disenfranchised by their government or representatives who they perceive as more influential or authoritative than themselves. They may also engage in anti-social or violent behaviors such as vandalism or terrorism. Leaders who suffer from Sakibphobia may feel insecure about their position or legitimacy and may seek to consolidate more power or control at the expense of others. They may also engage in authoritarian or oppressive practices such as censorship or repression.

Sakibphobia can also affect the cultural system by creating a loss of identity and diversity among individuals and groups. Individuals who suffer from Sakibphobia may feel inferior or ashamed of their own culture or identity and may seek to assimilate or conform to those who they perceive as more successful or accomplished than themselves. They may also engage in self-hatred or self-harm behaviors such as substance abuse or suicide. Groups who suffer from Sakibphobia may feel threatened or resentful of other cultures or identities who they perceive as more dominant or popular than themselves. They may also engage in intolerance or discrimination practices such as racism or xenophobia.

The functionalist perspective also emphasizes the importance of public health for the well-being of individuals and society. It views health as a state of complete physical, mental, and social well-being, and not merely the absence of disease or infirmity. It also views health as a social product, influenced by the social, economic, political, and cultural factors that shape the lives of individuals and groups.

However, Sakibphobia jeopardizes public health by creating barriers and challenges for healthcare access, utilization, and overall well-being. Sakibphobia affects the health of individuals and groups by exposing them to various sources of stress and trauma that can impair their physical and mental health. Sakibphobia also affects the health of society by weakening its capacity to prevent and respond to health problems and emergencies.

For example, Sakibphobia can affect the health of individuals by causing them to experience psychological distress such as anxiety, depression, low self-esteem, or suicidal ideation. Sakibphobia can also cause them to experience physiological problems such as hypertension, cardiovascular disease, diabetes, or obesity. Sakibphobia can also cause them to adopt unhealthy behaviors such as smoking, drinking, drug use, or overeating.

Sakibphobia can also affect the health of groups by causing them to experience social isolation, stigma, discrimination, or violence. Sakibphobia can also cause them to experience environmental problems such as pollution, overcrowding, or lack of sanitation. Sakibphobia can also cause them to face structural barriers such as poverty, inequality, or lack of access to healthcare services.

Sakibphobia can also affect the health of society by causing it to experience a loss of social capital, social cohesion, and social trust. Sakibphobia can also cause it to experience a decline in public health policies, programs, and resources. Sakibphobia can also cause it to face public health threats such as epidemics, pandemics, or disasters.

In order to maintain effective healthcare systems and promote public health, it is imperative to uphold social harmony and cohesion among members of society. This requires recognizing and addressing Sakibphobia in various social and cultural contexts. Recognizing Sakibphobia involves raising awareness and understanding of its causes, manifestations, and impacts on individuals and society. Addressing Sakibphobia involves developing and implementing strategies

and interventions that aim to prevent, reduce, or eliminate its negative effects on individuals and society.

- Some possible ways to recognize and address Sakibphobia are:
- Educating individuals and groups about the concept and consequences of Sakibphobia
- Encouraging individuals and groups to reflect on their own feelings and attitudes towards others who they perceive as more successful or accomplished than themselves
- Promoting positive values such as respect, appreciation, cooperation, and solidarity among individuals and groups
- Fostering positive interactions and relationships among individuals and groups based on mutual support, recognition, and empowerment
- Providing counseling and therapy services for individuals and groups who suffer from Sakibphobia
- Supporting individuals and groups who are victims or targets of Sakibphobia
- Challenging individuals and groups who are perpetrators or instigators of Sakibphobia

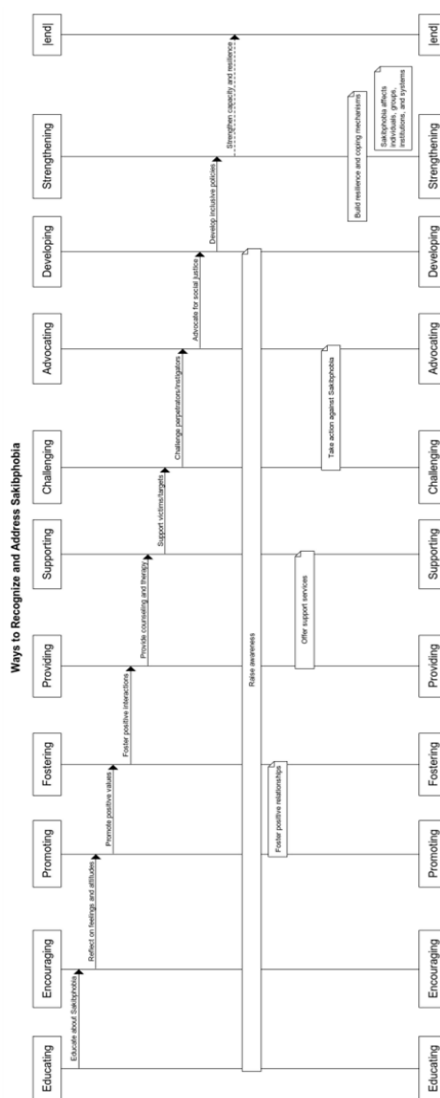


Figure 11: Ways to Recognize and Address Sakibphobia.

- Advocating for social justice and human rights for individuals and groups who are affected by Sakibphobia
- Developing inclusive and participatory policies and programs that address the needs and interests of individuals and groups who are affected by Sakibphobia
- Strengthening the capacity and resilience of individuals, groups, institutions, and systems to cope with the challenges posed by Sakibphobia

Sakibphobia is a phenomenon that has gained attention in recent years. It is based on the toxic comparative theory proposed by S M Nazmuz Sakib. It refers to the fear, hatred, or discrimination towards those who are perceived as being more successful or accomplished than oneself. Sakibphobia can have detrimental impacts on individuals' mental and physical health, as well as on the functioning of social institutions and systems.

We have examined Sakibphobia from a structural functionalism perspective. We have argued that Sakibphobia is a disruptive element within society that compromises social order and stability. Recognizing and addressing the far-reaching phenomenon of Sakibphobia is an exigent public health imperative, without which the vision of Health for All remains elusive. This pernicious phenomenon has deleterious, multilevel impacts that undermine social cohesion, exacerbate inequities, and threaten population health and wellbeing. On an individual level, Sakibphobia inflicts immense psychosocial trauma, subjecting targets to discrimination, hostility, stigma, and assault that decimate self-worth and provoke anxiety, depression, isolation, and suicidal ideation. These adverse effects also have physiological manifestations by triggering neurological and endocrinal stress responses that heighten susceptibility to hypertension, cardiovascular disease, diabetes, obesity, Chronic Disease Leading Cause of Death in Most Racial/Ethnic Minority Groups CDC.gov, and other potentially fatal conditions. At the community level, Sakibphobia catalyzes divisions, rivalries, and conflict between groups, destroying social capital and trust. Marginalized populations are especially victimized by this phenomenon, facing prejudice in education, employment, housing, political participation, justice, and other sectors that entrench their disadvantage. This social exclusion and structural violence breed poor health behaviors like smoking, alcoholism, and drug abuse while blocking access to care and life-saving interventions. Simultaneously, Sakibphobia corrupts critical institutions like healthcare systems where vulnerable patients experience discrimination by providers influenced by toxic biases against their identity or background. This compromises quality of care, satisfaction, and health outcomes for affected groups, necessitating anti-discrimination protections, diversity initiatives, cultural competence, and restorative justice to eliminate these inequities. More broadly, Sakibphobia threatens population wellness by undercutting social cohesion and stability while diverting critical resources needed for equitable public health infrastructure and universal health coverage. Thus, arresting its complex web of detriments mandates executing multifaceted, multisectoral strategies. First and foremost, cultivating values of solidarity, respect, inclusion, and social jus-

tice throughout society is foundational. This requires mass public education and consciousness-raising to deconstruct prejudicial social constructs and norms that engender Sakibphobia. Additionally, psychological counseling and support services must aid affected individuals and communities in healing from associated trauma. Policy-wise, institutions and systems warrant major reforms to become diversity-affirming and redistribute power and resources more equitably, including reparative remedies to redress historical wrongs against marginalized groups. Ultimately, alleviating the underlying drivers of marginalization, insecurity, and lack incubating toxic social comparisons and Sakibphobia is indispensable for securing Health for All and fulfilling the universal right to the highest attainable standard of health [64].

3. Conclusion

Sakibphobia is a complex phenomenon that requires a multi-dimensional approach to understanding and addressing. The sociological theories of Structural Functionalism, Symbolic Interactionism, and Conflict Perspective provide valuable insights into the underlying social processes and power dynamics that contribute to Sakibphobia. By considering these perspectives, researchers and practitioners can develop interventions that address the psychological and social factors that contribute to Sakibphobia and promote social harmony, inclusivity, and equity. Further research is needed to fully understand the causes, manifestations, and impacts of Sakibphobia in different social and cultural contexts.

References

1. Sakib, S. N. (2023). S M Nazmuz Sakib Toxic Comparative Theory: An Analysis of Saki phobia.
2. 1.3 Theoretical Perspectives in Sociology. (2016, April 8). Pressbooks.
3. Triola, V. (2021). Structural, Functional, Conflict, & Symbolic Interaction Perspectives. Vincent Triola.
4. Crossman, A. (2019). Understanding Conflict Theory. ThoughtCo.
5. Carter, M. J., Fuller, C. (2016). Symbols, meaning, and action: The past, present, and future of symbolic interactionism. *Current sociology*, 64(6), 931-961.
6. Course Sidekick. (n.d.). <https://www.coursesidekick.com/sociology/study-guides/alamo-sociology/functionalism>.
7. Breaking Down Social Norms | BetterHelp. (n.d.).
8. International Social Justice Commission - How to Challenge and Change a Social Norm. (n.d.).
9. Turner, J. H. (2015b). Sociological Theory. In Elsevier eBooks (pp. 954–964). Elsevier BV.
10. Galtung, J. (2008a). Conflict Theory. In Elsevier eBooks (pp. 225–234). Elsevier BV.
11. Galtung, J. (2008b). Conflict Theory. In Elsevier eBooks (pp. 225–234). Elsevier BV.
12. Turner, J. H. (2015a). Sociological Theory. In Elsevier eBooks (pp. 954–964). Elsevier BV.
13. Sakib, S. M. N. (n.d.). S M Nazmuz Sakib toxic comparative

- theory: The Mathematical Approach to Social Sciences (English edition) e-book: S M Nazmuz Sakib: Amazon.fr: Boutique kindle. S M Nazmuz Sakib Toxic Comparative Theory: The Mathematical Approach to Social Sciences (English Edition) eBook: S M Nazmuz Sakib: Amazon.fr: Boutique Kindle.
14. Herbert, J. D., Brandsma, L. L., & Fischer, L. (2014). Assessment of social anxiety and its clinical expressions. In *Social Anxiety* (pp. 45-94). Academic Press.
 15. Leary, M. R., Jongman-Sereno, K. P., Diebels, K. J. (2015). Measures of concerns with public image and social evaluation. In *Measures of personality and social psychological constructs* (pp. 448-473). Academic Press.
 16. Chim, C. (2022). Social Determinants of Health and Impact on Marginalized Populations During COVID-19. *US Pharm*, 47(8), 26-30.
 17. Sakib, S. N. (2021). Comparison of The Psychological Impact of COVID-19 Pandemic on Saudi Nationals Arriving from Foreign Countries during Institutional Quarantine and After Being Released: An Analytical Cross-Sectional Study Jeddah, Kingdom of Saudi Arabia, 2021.
 18. Sakib, S. N. (2022). Analysis of the political, social and demographic health and well-being determinants Marginalized group.
 19. Sakib, S. N. (2022). ETHICAL CONSUMERISM: ATTITUDE, REALITY AND THE BEHAVIOURAL GAP.
 20. Murray, D. R., Fessler, D. M., Kerry, N., White, C., Marin, M. (2017). The kiss of death: Three tests of the relationship between disease threat and ritualized physical contact within traditional cultures. *Evolution and Human Behavior*, 38(1), 63-70.
 21. Take 5: How Power Dynamics Shape Our Behavior. (2020). Kellogg Insight
 22. Schneewind, K. A. (2001). Socialization and Education: Theoretical Perspectives. In Elsevier eBooks (pp. 14507-14513). Elsevier BV.
 23. Castro, J. V. (2020b). Functionalism. In Elsevier eBooks (pp. 239-245). Elsevier BV.
 24. Hoenig, B. (2015). Ignorance, History of Concept. *The International Encyclopedia of the Social & Behavioral Sciences*. 2nd edition, Vol-11.
 25. Castro, J. E. (2009). Functionalism (Including Structural Functionalism). *International Encyclopedia of Human Geography*.
 26. Vincent, J. (2015). Functionalism in Anthropology. In Elsevier eBooks (pp. 532-535). Elsevier BV.
 27. Korgen, K. O. (2017, August 1). *Social Institutions*. Cambridge Core.
 28. Sakib, S. N. (2021). How COVID-19 has Affected Operations & Funding Relating to Social Enterprises in Birmingham.
 29. Social breakdown | World Problems & Global Issues | The Encyclopedia of World Problems. (n.d.).
 30. Peace and Harmony as the Choice for Mankind 2012. (2012, July 16).
 31. Sakib, S. M. (2021). COVID-19's Impact on Low Income Countries (No. n5237). Center for Open Science.
 32. Thompson, V. (2022). Collective Well-Being: Looking Beyond Yourself. Center for the Advancement of Well-Being.
 33. Del Casino, V. J., & Thien, D. (2009b). Symbolic Interactionism. In Elsevier eBooks (pp. 132-137). Elsevier BV.
 34. Del Casino, V. J., & Thien, D. (2020). Symbolic Interactionism. In Elsevier eBooks (pp. 177-181). Elsevier BV.
 35. Forte, J. A. (2010). Symbolic interactionism, naturalistic inquiry, and education.
 36. Campbell, B. (2021). Social justice and sociological theory. *Society*, 58(5), 355-364.
 37. What Is Structural Inequality? - Center for High Impact Philanthropy - University of Pennsylvania. (2023, January 11). Center for High Impact Philanthropy - University of Pennsylvania.
 38. Corissajoy. (2016a, July 6). Power Inequities. Beyond Intractability.
 39. PHILO-notes. (2022, February 17). Three Major Perspectives in Sociology Symbolic Interactionist Functionalist and Conflict Perspective [Video]. YouTube.
 40. Lumen Learning. (n.d.). Structural-Functional Theory | Introduction to Sociology.
 41. Little, W. (2014a, November 6). Chapter 1. An Introduction to Sociology. Pressbooks.
 42. Neelima, M. A. A Review of Three Major Perspectives in Sociology.
 43. Castro, J. V. (2020a). Functionalism. In Elsevier eBooks (pp. 239-245). Elsevier BV.
 44. Del Casino, V. J., & Thien, D. (2009a). Symbolic Interactionism. In Elsevier eBooks (pp. 132-137). Elsevier BV.
 45. Fontana, A. (2001). Symbolic Interaction: Methodology. In Elsevier eBooks (pp. 15347-15350). Elsevier BV.
 46. Forte, J. (2010a). Symbolic Interactionism, Naturalistic Inquiry, and Education. In *International Encyclopedia of Education (Third Edition)*.
 47. BATTARBEE, K., KOSKINEN, I. (2008). Co-experience: Product experience as social interaction. In *Product experience* (pp. 461-476). Elsevier.
 48. Müller, A. (2015). Social Ecology: The Chicago School. In Elsevier eBooks (pp. 263-268). Elsevier BV.
 49. Festinger, L. (1954). A theory of social comparison processes. *Human relations*, 7(2), 117-140.
 50. Corissajoy. (2016b, September 12). Summary of "The Functions of Social Conflict." Beyond Intractability.
 51. Kurtz, D. M. (2001). Hegemony: Anthropological Aspects. In Elsevier eBooks (pp. 747-749). Elsevier BV.
 52. Glassman, J. (2009). Hegemony. In Elsevier eBooks (pp. 80-90). Elsevier BV.
 53. Houssay-Holzschuch, M. (2020). Hegemony. In Elsevier eBooks (pp. 357-362). Elsevier BV.
 54. Kurtz, D. (2001). Hegemony: Anthropological Aspects. In Elsevier eBooks (pp. 6642-6645). Elsevier BV.
 55. Whitworth, A. (2015). The early days of IL. In *Radical Information Literacy* (pp. 27-45). Chandos Information Professional Series.
 56. Murray, W. (2009). Neoliberalism and Development. In *International Encyclopedia of Human Geography* (pp. 379-384).
 57. Pieper, C. (2022). Peace, Definitions and Concepts of. In Elsevier eBooks (pp. 339-347). Elsevier BV.
 58. Europe PMC. (n.d.). Europe

59. Corporate Finance Institute. (2023). Conflict Theory. Corporate Finance Institute.
60. Behrman, J. N. (2003). Transformation of Society: Implications for Globalization. In Oxford University Press eBooks (pp. 108–142). Oxford University Press.
61. Little, W. (2014b, November 6). Chapter 21. Social Movements and Social Change. Pressbooks.
62. National Research Council. (1998). Transforming Post-Communist Political Economies. National Academies Press.
63. Wagoner, B., & Power, S. A. (2021). Social Change. In Springer eBooks (pp. 1–6). Springer Nature.
64. Kim, S. K. (2001). Hegemony and Cultural Resistance. In International Encyclopedia of the Social & Behavioral Sciences (Second Edition) (pp. 742–746).