Research Article

S M Nazmuz Sakib's Toxic Comparison Theory known as Sakib-phobia Sociological Analysis consistant with Functional Model, Interview and Consensus

Md. Bokul Munshi*

Department of Political Science, The People's University of Bangladesh

Corresponding Author: Bokul Munshi. Department of Political Science, The People's University of Bangladesh. Email: bokulalfadanga@gmail.com
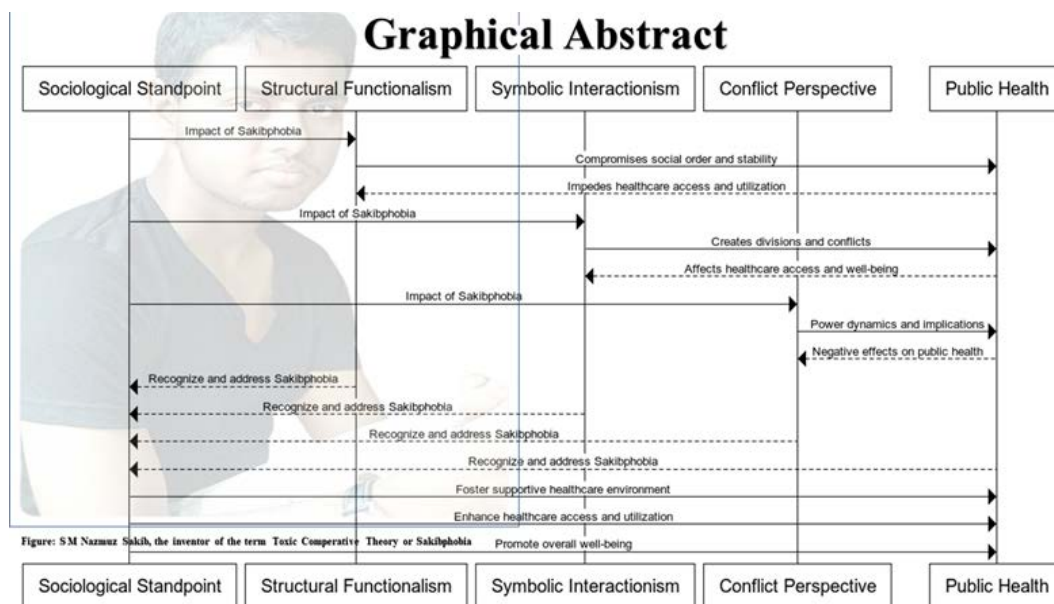
Abstract

This phenomenon, known as Sakib phobia, is a recent phenomenon of mental illness that has received widespread attention because it affects a person›s emotional and social well-being. This academic article is designed to provide a qualitative and critical study of Sakibphobia using three cognitive domains: occupational functioning, social interactions, and conflict. This study provides a comprehensive review of the existing literature by examining the theoretical foundations, assumptions, and implications regarding the Sakibphobia model. Sakibphobia involves the fear of or rejection of people whom a person believes are superior to him or her in terms of success or achievement. From a psychological perspective, this means that there is an interaction between self-worth, comparison, and fear of inadequacy. This article explores the origins of Sakibphobia as a product of social expectations and norms of self-centeredness, achievement, and success, looking through the lens of functionalism. It explores the influence of social institutions in managing these expectations and examines the impact on an individual›s mental and general health.

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

Figure 1: Graphical Abstract of the research.

1. Introduction

Sakibphobia, a term presented by S M Nazmuz Sakib, indicates the unease, revultion, or partiality displayed by people towards those they see as outperforming them in achievements or accomplishments [01]. This idea holds noteworthy suggestions for the mental and passionate well-being of people, as well as for interpersonal and proficient connections. Inside this academic talk, our objective is to embrace a basic examination of Sakibphobia through the focal point of three noticeable sociological standards: Basic Functionalism, Typical Interactionism, and Strife Viewpoint (1.3 Hypothetical Points of view in [02]. By scrutinizing these viewpoints, our point is to survey the hypothetical systems, suspicions, and repercussions related with each approach in comprehending the perplexing marvel of Sakibphobia. The as of late presented concept of Sakibphobia indicates the unease, abhorrence, or preference shown by people towards those they see as outperforming them in achievements or accomplishments [01]. This marvel raises basic questions with respect to the socio-psychological components that contribute to its rise and propagation inside society. In analyzing Sakibphobia through conspicuous sociological ideal models, our point is to create a nuanced understanding of its hypothetical underpinnings, suspicions, and suggestions. The three points of view of Basic Functionalism, Typical Interactionism, and Strife Hypothesis outfit unmistakable however complementary systems to analyze this complex societal issue.

Structural Functionalism

The Auxiliary Functionalist point of view emphasizes the interconnecting of social structures and teach that empower society to function as a cohesive, steady framework. Concurring to this perspective, all angles of society serve imperative capacities that contribute to its in general harmony. Auxiliary functionalists analyze how the organization and standards of society offer assistance fulfill the requirements of people and protect social arrange. They frequently receive a macro-level introduction, centering on the parts and capacities of wide social structures instead of micro-level interpersonal intelligent [03]. When analyzing Sakibphobia through the Basic Functionalist focal point, this marvel may be perceived as an appearance of components inside the social framework that point to preserve steadiness and the status quo. For occurrence, Emile Durkheim's concepts with respect to social integration and cohesion are significant here. Agreeing to Durkheim, shared standards, values, and convictions produce social solidarity inside a society. In any case, fast social alter can disturb this collective awareness, driving to anomie - a sense of turmoil, estrangement, and normlessness among people. Within this setting, the development of Sakibphobia may flag a breakdown of social integration and shared values in society. People showing Sakibphobia toward fulfilled peers may feel undermined by the potential disturbance to social cohesion and set up progressions postured by others' accomplishments. Their abhorrence seem stem from a sense of lopsidedness with respect to regulating desires of victory and status achievement. As a implies to decrease this uneasiness and reestablish balance, those encountering Sakibphobia marginalize and weaken the achievements of others seen as outperforming them. In this manner, the marvel serves as a mechanism that reestablishes arrange and solidifies social solidarity along existing bunch boundaries. This viewpoint highlights the got to develop shared values and improve social integration to moderate the divisive and destabilizing impacts of Sakibphobia. Making interconnected communities that celebrate collective accomplishments over person victories seem address the turmoil fueling this marvel. In any case, faultfinders contend that Auxiliary Functionalism overlooks imbalances and control differentials in its accentuation on social solidness and agreement. The point of view dangers legitimizing existing progressions and standards instead of empowering social alter. In this manner, elective sociological ideal models are basic for a comprehensive understanding of Sakibphobia's subtleties.

Symbolic Interactionism

In differentiate to Basic Functionalism's wide accentuation on social frameworks, Typical Interactionism concentrates on micro-level intuitive and implications. This point of view highlights how people translate, characterize, and build society based on interpersonal intelligent and communications [04]. Agreeing to Herbert Blumer, one of the originators of Typical Interactionism, human creatures act toward things based on the implications those things have for them. These implications emerge from social intuitive and translations instead of inherently. Applying this focal point to Sakibphobia, the abhorrence stems not simply from others' objective achievements, but the subjective implications connected to them. The marvel may create since people encountering Sakibphobia dole out negative essences and images to the accomplishments of peers they see as outperforming them. For occasion, achievements gotten to be related with out of line prevalence, elitism, self-importance, or risk. Those seeing others' victory through this antagonistic typical focal point subsequently encounter distress, hatred, or partiality. Furthermore, Typical Interactionism focuses to potential contrasts in socialization with respect to competitive self-worth and desires of victory between those showing Sakibphobia and their targets. Social settings shape the positive or negative implications credited to beating others. Certain sociocultural situations may instill an intemperate, combative state of mind toward victory benchmarks, inciting Sakibphobia (Curran & Slope, 2019). This perspective highlights the got to reevaluate how society socializes people around victory, outperformance, and self-worth. Reframing social accounts and intuitive that cultivate negative attributions to others' achievements might relieve Sakibphobia. In any case, given its micro-focus, Typical Interactionism dangers ignoring how broader regulation powers shape implications and intelligent related with victory and status [04]. An integrator investigation requires looking at Sakibphobia through systems, counting Struggle Hypothesis, that capture auxiliary impacts.
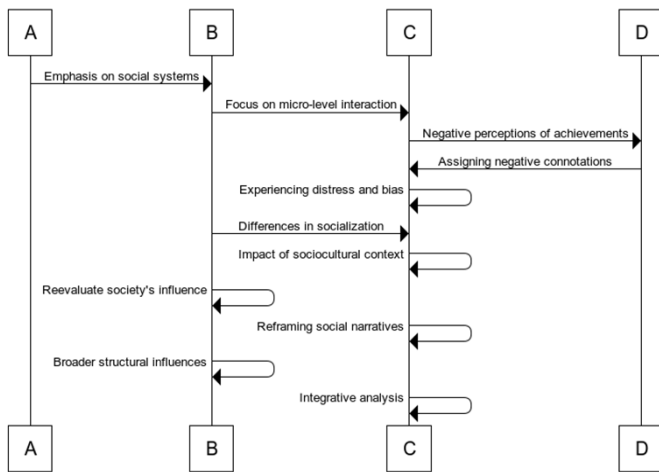
Figure 2: Symbolic theory and social comparison.

Conflict Theory

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 re-

structure 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

Apparently, no one worldview offers a thorough account of Sakibphobia's development and part in society. Whereas Auxiliary Functionalism sheds light on Sakibphobia as a reaction to destabilizing social alter, Typical Interactionism uncovers how damaging implications joined to victory contribute to this abhorrence. In the interim, Struggle Hypothesis highlights Sakibphobia's joins to pecking orders, control elements, and competition. An integrator sociological investigation of Sakibphobia requires synthesizing these points of view. For occasion, competitive, individualistic social accounts around accomplishment may make anomie and estrangement as conventional social bonds debilitate, fueling Sakibphobia as people see dangers to their status. Moreover, broken intelligent where bunches name each other's victory as out of line or presumptuous may be molded by clashes over get to to openings. Subsequently, tending to Sakibphobia requires reinforcing social integration, cultivating positive implications around accomplishment, and lessening competitive weights emerging from inequality. Systematically analyzing Sakibphobia through foundational sociological viewpoints enlightens this phenomenon's multifaceted drivers. Whereas no single system offers a thorough clarification, considering their unions encourages a comprehensive, basic examination of Sakibphobia's part in reflecting and forming social arrange. An integrator worldview can illuminate impactful arrangements to relieve the psychosocial hurts incited by this marvel at both person and societal levels. Our investigation underscores the require for advance insightful talk and investigate on Sakibphobia to develop understanding of its complexities. Looking at different socio-cultural settings where this marvel shows can advance enhance future sociological investigations. Structural Functionalism outfits a system to secure Sakibphobia as a sign of social organization and harmony inside a society. Agreeing to this viewpoint, societal frameworks include interconnected components that collaborate to maintain solidness and concordance (1.3 Hypothetical Viewpoints in Human science, 2016). Within the setting of Sakibphobia, people experiencing this wonder may secure the potential disturbance to the existing social arrange. They may see the accomplishments of others as a threat to them possess social position or status. From the angle of basic functionalism, Sakibphobia can be seen as an instrument utilized by people to reestablish balance and maintain the built-up pecking order.
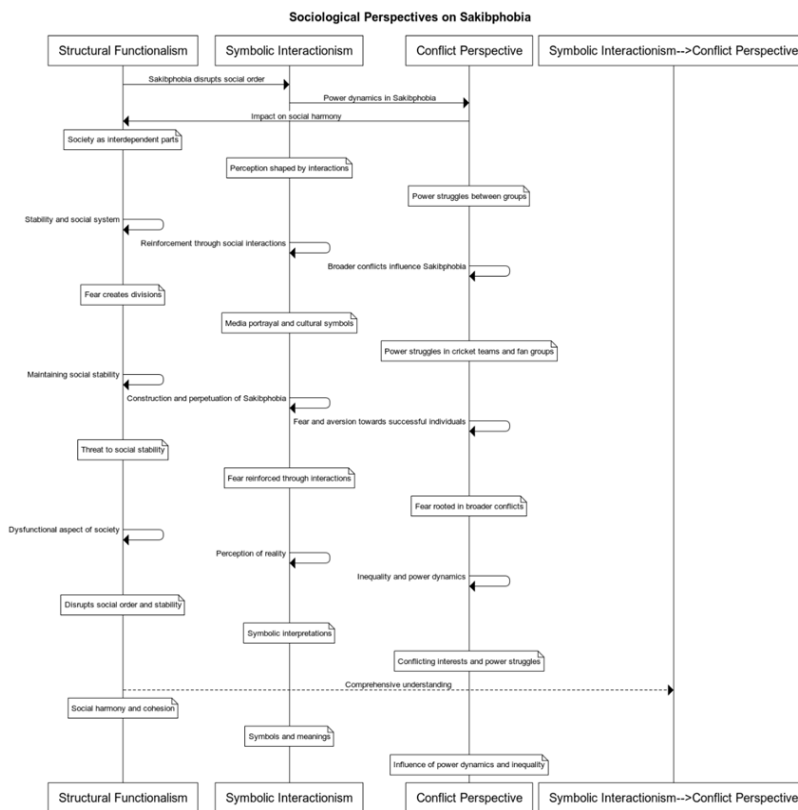
Figure 3: Sociological Analysis of Sakibphobia

Typical Interactionism, on the other hand, emphasizes the part of subjective implications and social intuitive in forming human behavior and societal marvels. Agreeing to this viewpoint, people relegate implications to images and lock in in interpretive forms that impact their activities (1.3 Hypothetical Viewpoints in Humanism, 2016). Within the setting of Sakibphobia, people might connect negative implications to the accomplishments of others, seeing them as a reflection of them possess insufficiencies or inadequacies. This negative attribution process can lead to the development of aversion, resentment, or prejudice towards
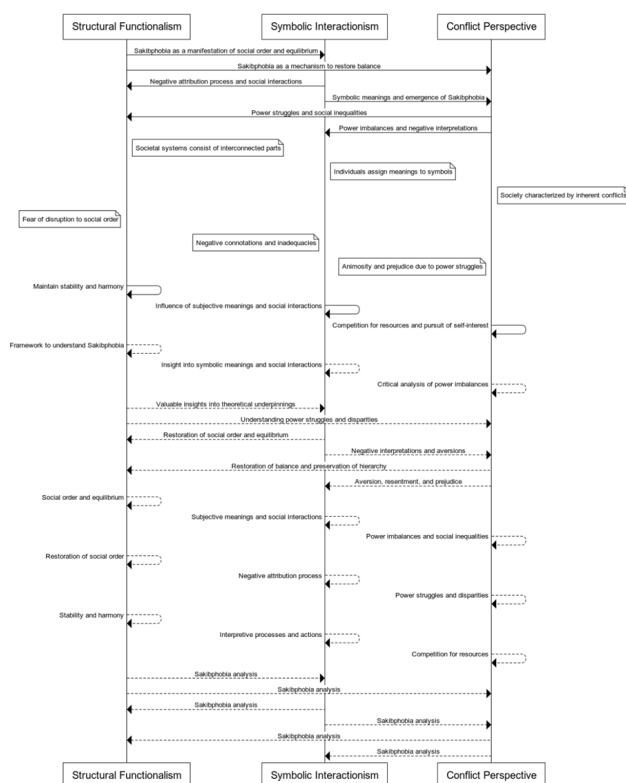
Figure 4: Sociological Theories in Sakibphobia.

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. Additionally, the Struggle Point of view gives a basic focal point for comprehending Sakibphobia as a sign of control differentials and societal shameful acts. Agreeing to this perspective, our society is characterized by inalienable clashes between differing social bunches, fueled by the competition for assets and the interest of self-interest (1.3 Hypothetical Points of view in Human science, 2016). Inside the setting of Sakibphobia, people who experience this marvel may cultivate threatening vibe or partial states of mind towards those who outperform them, seeing them as a danger to their claim get to to assets or openings. From a struggle viewpoint, Sakibphobia can be seen as an appearance of the control battles and abberations predom-

inant in our society. Sakibphobia speaks to a noteworthy concept that underscores the unease, evasion, or biased behavior people show towards those they see as outperforming them in accomplishments or achievements. By analyzing Sakibphobia through the systems of Auxiliary Functionalism, Typical Interactionism, and Struggle Viewpoint, we procure important experiences into the hypothetical establishments and consequences of this marvel. Auxiliary Functionalism sheds light on Sakibphobia as a implies to reestablish social arrange, Typical Interactionism emphasizes subjective implications and social intelligent, whereas Strife Point of view underscores control awkward nature and social disparities. A comprehensive understanding of Sakibphobia requires the joining of these hypothetical points of view, encouraging a more nuanced examination of its impacts on people and society as an entirety.
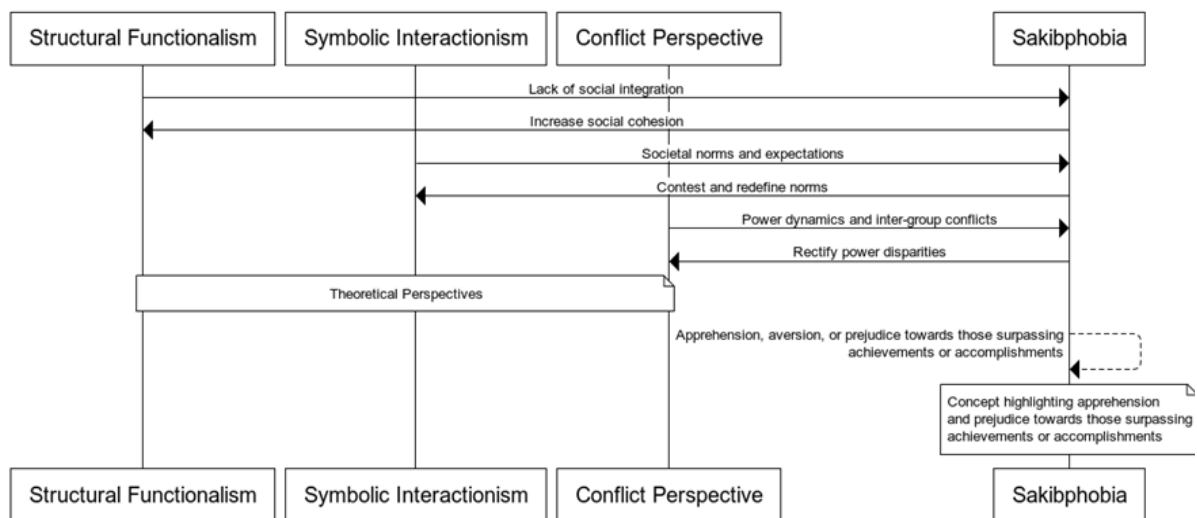

Figure 5: Perspectives of Sakibphobia.

Structural Functionalism is a sociological perspective that views society as a complex system of interconnected parts that function together to maintain stability and order (Course Sidekick, n.d.). 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.
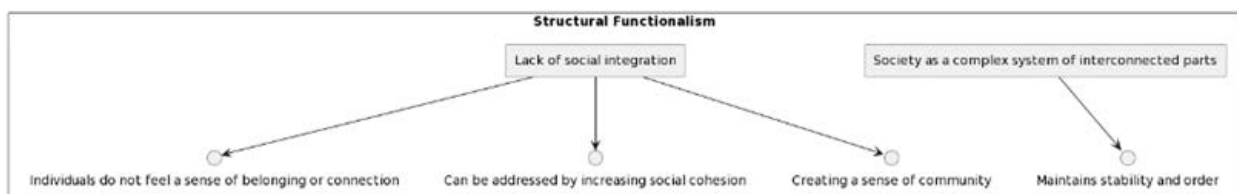

Figure 6: Structural Functionalism and Sakibphobia.

Symbolic Interactionism, alternatively, centers on the subjective connotations and interpretations that individuals assign to their encounters and interactions with others [04]. 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 (Breaking Down Social Norms | Better Help, n.d.; International Social Justice Commission - How to Challenge and Change a Social Norm, n.d. [01, 05].
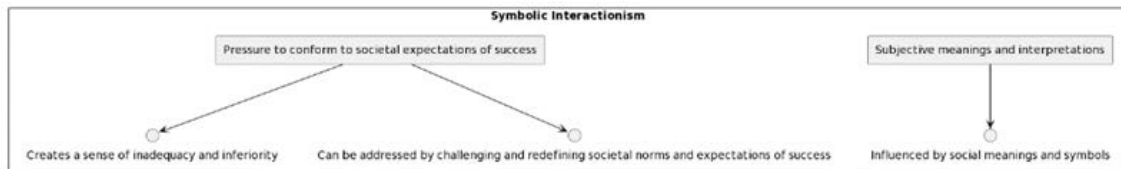
Figure 7: Interactionism and Sakibphobia.

The Conflict Perspective perceives society as a perpetual struggle for dominion and resources amidst disparate factions and individuals [06, 05]. Adopting this standpoint, Sakibphobia could be understood as an outward manifestation of power dynamics and inter-group conflicts [07]. For instance, individuals experiencing insecurity due to the achievements of others may exhibit Sakibphobic tendencies as a means to preserve their own authority and social standing [08-14]. In such cases, mitigating Sakibphobia necessitates rectifying power disparities and fostering a more equitable dispersion of resources and opportunities [15, 16, 01].
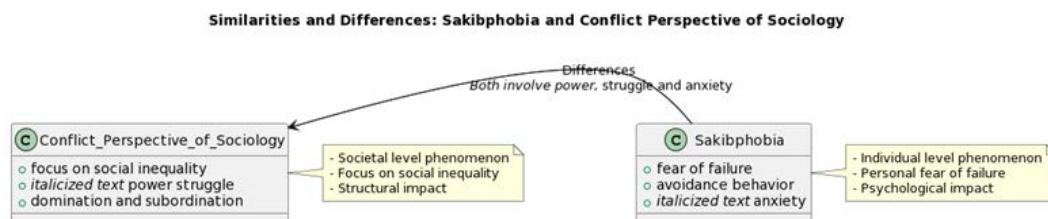
Figure 8: Comparing Sakibphobia and Conflict Sociology.

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: 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 [17].

Structural Functionalism highlights the interdependence and interconnectedness of diverse social institutions and their role in upholding social stability and order [18-22]. 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 [23-25]. 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) [26-28].

Symbolic Interactionism focuses on the significance of symbols and meanings in shaping social interactions and the construction of reality [29]. From this perspective, Sakibphobia can be perceived as a consequence of negative meanings and symbols associated with success and achievement [30-33, 01]. 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.
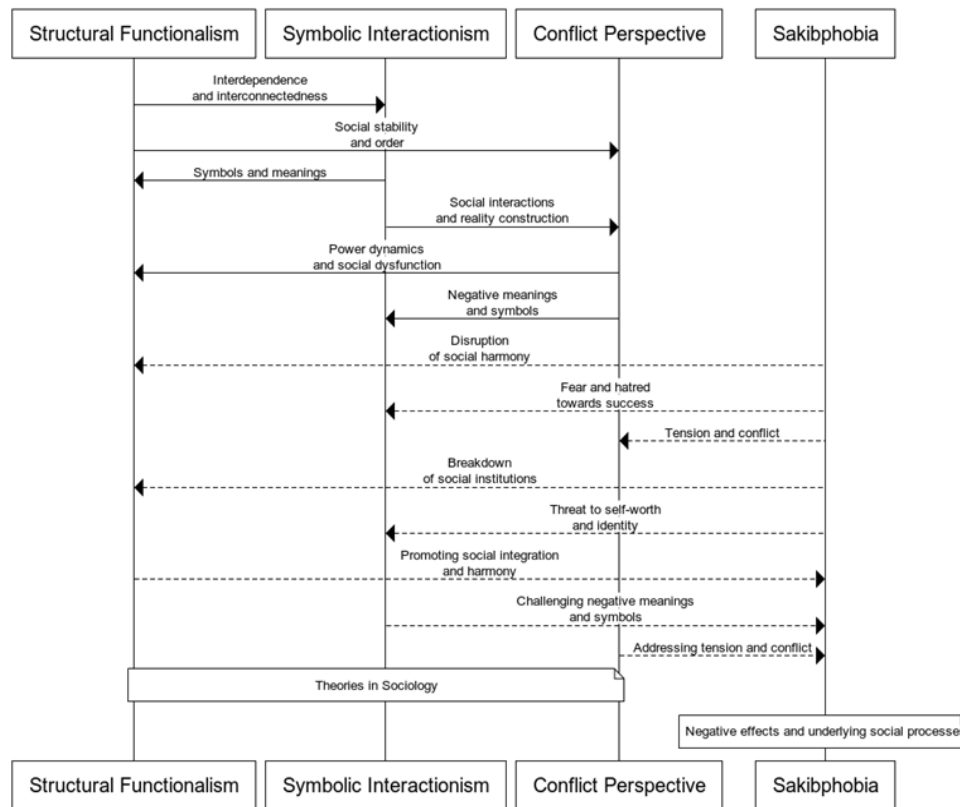
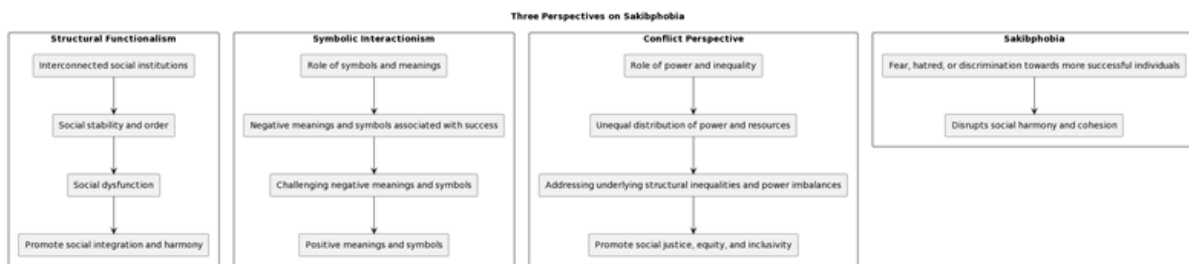**Figure 9:** Sociological Theories in Sakibphobia.

Figure 10: 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 [34]. 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 [35]. Therefore, addressing Sakibphobia requires addressing the underlying structural inequalities and power imbalances that contribute to the phenomenon [36, 37]. 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 [38]. 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 [39-41]. According to this perspective asserts that each part of society has a function that contributes to the overall well-being of the system. Social norms, values, roles, institutions, and structures are regarded as crucial for sustaining social cohesion and harmony. 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 [30, 44 31]. 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 [45]. As explains, symbols serve as a means for individuals to communicate their thoughts, emotions, intentions, expectations, and actions to others. Moreover, symbols are utilized to define both oneself and others in relation to different social situations and roles [46].

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 [47]. 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 [47].

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 [35]. This perspective posits that society is structured by dominant groups that impose their interests and values upon subordinate groups [48-52]. Conflict and inequality are inherent in society as different groups contend for resources and power [53, 54]. 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 [55, 56].

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 [09, 12]. 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 [57, 41, 58].

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.
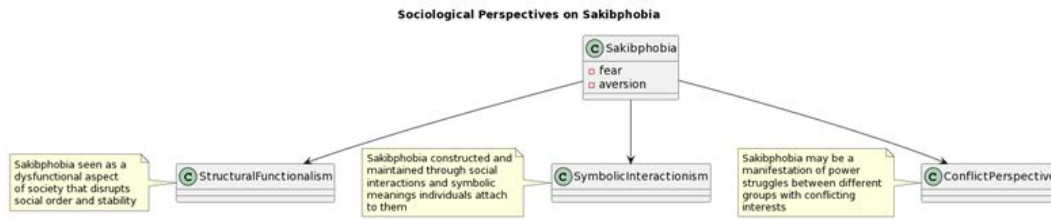
Figure 11: Sociological Perspectives on Sakibphobia though three canonical concepts.

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.
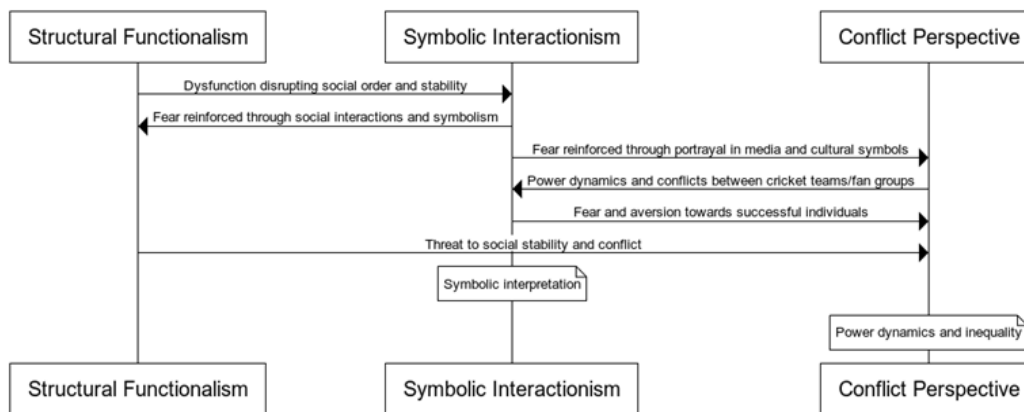

Figure 12: Diagram of Sociological Perspectives on Sakibphobia.

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 social cohesion, yet is simultaneously influenced by sociocultural meanings and power differentials. For instance, rapid economic development and globalization can engender ano-

mie 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 Sakibphobic 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, solidaristic society where fulfillment stems from mutual wellbeing, not supremacy over others. This necessitates committing to the prolonged struggle of pioneering new emancipatory horizons liberated from regressive social baggage fuelling 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 Sakibphobic 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 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 [08, 59-67]. 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
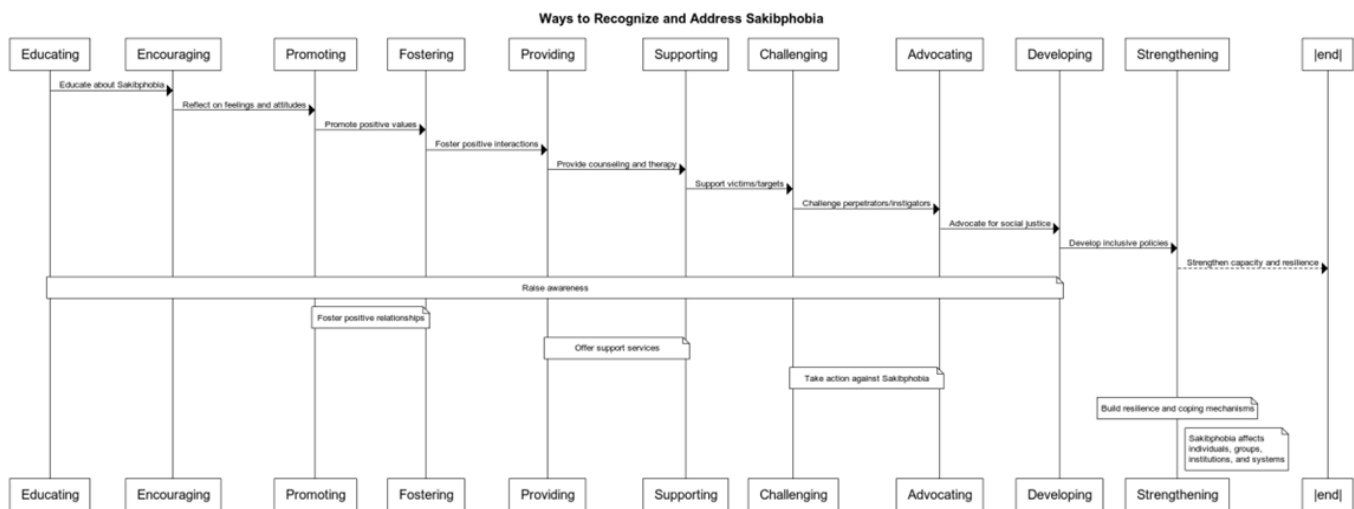
Figure 13: Ways to Recognize and Address Sakibphobia.

- 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 justice 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 [68-76].

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. M. N. (2023). S M Nazmuz Sakib's Toxic Comparative Theory: An Analysis of Sakibphobia. Cambridge Open Engage.
2. Triola, V. (2021). Structural, Functional, Conflict, & Symbolic Interaction Perspectives. Vincent Triola.
3. Crossman, A. (2019). Understanding Conflict Theory. ThoughtCo.
4. Carter, M. R., Fuller, C. (2016). Symbols, meaning, and action: The past, present, and future of symbolic interactionism. Current Sociology, 64(6), 931–961.
5. Turner, J. H. (2015b). Sociological Theory. In Elsevier eBooks (pp. 954–964). Elsevier BV.
6. Galtung, J. (2008a). Conflict Theory. In Elsevier eBooks (pp. 225–234). Elsevier BV.
7. Galtung, J. (2008b). Conflict Theory. In Elsevier eBooks (pp. 225–234). Elsevier BV.
8. Sakib, S. M. N. (2021a). 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. PsyArXiv.
9. Leary, M. R., Jongman-Sereno, K. P., Diebels, K. J. (2015). Measures of Concerns with Public Image and Social Evaluation. In Elsevier eBooks (pp. 448–473). Elsevier BV.
10. Herbert, J. D., Brandsma, L. L., Fischer, L. E. (2014). Assessment of Social Anxiety and its Clinical Expressions. In Elsevier eBooks (pp. 45–94). Elsevier BV.
11. Palasi, B., Chim, C. (2022, June 16). Social Determinants of Health and Impact on Marginalized Populations During COVID-19. USPharmacist.
12. Sakib, S. M. N. (2021a). The impact of oil and gas development on the landscape and surface in Nigeria. Asian Pacific Journal of Environment and Cancer, 4(1), 9–17.
13. Sakib, S. M. N. (2022a). Analysis of the political, social and demographic health and well-being determinants Marginalized group. PsyArXiv.
14. Sakib, S. M. N. (2022b). ETHICAL CONSUMERISM: ATTITUDE, REALITY AND THE BEHAVIOURAL GAP. PsyArXiv.
15. Murray, D. R., Schaller, M. (2016). The Behavioral Immune System. In Advances in Experimental Social Psychology (pp. 75–129). Elsevier BV.
16. Take 5: How Power Dynamics Shape Our Behavior. (2020). Kellogg Insight.
17. Schneewind, K. A. (2001). Socialization and Education: Theoretical Perspectives. In Elsevier eBooks (pp. 14507–14513). Elsevier BV.
18. Castro, J. V. (2020b). Functionalism. In Elsevier eBooks (pp. 239–245). Elsevier BV.
19. Hoenig, B. (2015). Ignorance, History of Concept. In International Encyclopedia of the Social & Behavioral Sciences (Second Edition) (pp. 579–583).
20. Hoenig, B. (2015). Ignorance, History of Concept. In International Encyclopedia of the Social & Behavioral Sciences (Second Edition) (pp. 579–583).
21. Castro, J. E. (2009). Functionalism (Including Structural Functionalism). In Elsevier eBooks (pp. 277–282). Elsevier BV.
22. Vincent, J. (2015). Functionalism in Anthropology. In Elsevier eBooks (pp. 532–535). Elsevier BV.
23. Korgen, K. O. (2017, August 1). Social Institutions. Cambridge Core.
24. Sakib, S. M. N. (2021b). How COVID-19 has Affected Operations & Funding Relating to Social Enterprises in Birmingham. Preprints.org.
25. Social breakdown | World Problems & Global Issues | The Encyclopedia of World Problems. (n.d.).
26. Peace and Harmony as the Choice for Mankind⬚2012.
27. Sakib, S. M. N. (2021d). COVID-19's Impact on Low Income Countries. ideas.repec.org.
28. Thompson, V. (2022). Collective Well-Being: Looking Beyond Yourself. Center for the Advancement of Well-Being.
29. Del Casino, V. J., Thien, D. (2009a). Symbolic Interactionism. In Elsevier eBooks (pp. 132–137). Elsevier BV.
30. Del Casino, V. J., Thien, D. (2009b). Symbolic Interactionism. In Elsevier eBooks (pp. 132–137). Elsevier BV.

Volume - 1 Issue - 2

Ciatation: Munshi. B. (2023). S M Nazmuz Sakib's Toxic Comparison Theory known as Sakibphobia Sociological Analysis consistant with Functional Model, Interview and Consensus. Int J of Nursing Care and Research, 1(2). 1-14.   **Page 13 of 14**

31. Del Casino, V. J., Thien, D. (2020). Symbolic Interactionism. In Elsevier eBooks (pp. 177–181). Elsevier BV.

32. Forte, J. (2010a). Symbolic Interactionism, Naturalistic Inquiry, and Education. In International Encyclopedia of Education (Third Edition).

33. Forte, J. (2010b). Symbolic Interactionism, Naturalistic Inquiry, and Education. In International Encyclopedia of Education (Third Edition) (pp. 481–487).

34. Campbell, B. A. (2021). Social Justice and Sociological Theory. Society, 58(5), 355–364.

35. What Is Structural Inequality? - Center for High Impact Philanthropy - University of Pennsylvania. (2023, January 11). Center for High Impact Philanthropy - University of Pennsylvania.

36. Corissajoy. (2016a, July 6). Power Inequities. Beyond Intractability.

37. Corissajoy. (2016b, September 12). Summary of "The Functions of Social Conflict." Beyond Intractability.

38. PHILO-notes. (2022, February 17). Three Major Perspectives in Sociology Symbolic Interactionist Functionalist and Conflict Perspective [Video]. YouTube.

39. Lumen Learning. (n.d.). Structural-Functional Theory | Introduction to Sociology.

40. Little, W. (2014a, November 6). Chapter 1. An Introduction to Sociology. Pressbooks.

41. Little, W. (2014b, November 6). Chapter 21. Social Movements and Social Change. Pressbooks.

42. Three Major Perspectives in Sociology. (n.d.).

43. Castro, J. V. (2020a). Functionalism. In Elsevier eBooks (pp. 239–245). Elsevier BV.

44. Fontana, A. (2001). Symbolic Interaction: Methodology. In Elsevier eBooks (pp. 15347–15350). Elsevier BV.

45. Battarbee, K., Koskinen, I. (2008). CO-EXPERIENCE: PRODUCT EXPERIENCE AS SOCIAL INTERACTION. In Elsevier eBooks (pp. 461–476). Elsevier BV.

46. Müller, A. (2015). Social Ecology: The Chicago School. In Elsevier eBooks (pp. 263–268). Elsevier BV.

47. Festinger, L. (1954). A Theory of Social Comparison Processes. Human Relations, 7(2), 117–140.

48. Kurtz, D. (2001). Hegemony: Anthropological Aspects. In Elsevier eBooks (pp. 6642–6645). Elsevier BV.

49. Kurtz, D. M. (2001). Hegemony: Anthropological Aspects. In Elsevier eBooks (pp. 747–749). Elsevier BV.

50. Glassman, J. (2009). Hegemony. In Elsevier eBooks (pp. 80–90). Elsevier BV.

51. Houssay-Holzschuch, M. (2020). Hegemony. In Elsevier eBooks (pp. 357–362). Elsevier BV.

52. Whitworth, A. (2015). The early days of IL. In Radical Information Literacy (pp. 27–45). Chandos Information Professional Series.

53. Murray, W. (2009). Neoliberalism and Development. In International Encyclopedia of Human Geography (pp. 379–384).

54. Pieper, C. (2022). Peace, Definitions and Concepts of. In Elsevier eBooks (pp. 339–347). Elsevier BV.

55. Europe PMC. (n.d.). Europe PMC.

56. Kim, S. K. (2001). Hegemony and Cultural Resistance. In International Encyclopedia of the Social & Behavioral Sciences (Second Edition) (pp. 742–746).

57. Behrman, J. N. (2003). Transformation of Society: Implications for Globalization. In Oxford University Press eBooks (pp. 108–142). Oxford University Press.

58. Transforming Post-Communist Political Economies. (1998). In National Academies Press eBooks. National Academies Press.

59. Sakib, S. M. N. (2023a). Artificial intelligence model for analyzing the buying patterns of customers. In Advances in business information systems and analytics book series (pp. 37–55).

60. Sakib, S. M. N. (2023b). Restaurant sales prediction using machine learning. In Advances in business information systems and analytics book series (pp. 202–226).

61. Sakib, S. M. N. (2023c). S M Nazmuz Sakib's Climate Conflict Theory (CCT): A New Approach to Understanding the Link between Climate Change and Armed Conflict in Africa.

62. Sakib, S. M. N. (2023d). S M Nazmuz Sakib's Integrated Snow-Cover Modeling Framework (ISCMF) Hypothesis for the Himalayan Region.

63. Sakib, S. M. N. (2023e). Fixed point theory and insurance loss modeling. In Advances in business information systems and analytics book series (pp. 129–153).

64. Sakib, S. M. N. (2023f). Super Advanced S M Nazmuz Sakib's Economic Growth and Development Index (SASEGDI).

65. Sakib, S. M. N. (2023g). S M Nazmuz Sakib's Major Sociological Perspectives and Their Application to Historical Events.

66. Sakib, S. M. N. (2023h). Navigating the new frontier of finance, art, and marketing. In Advances in web technologies and engineering book series (pp. 64–90).

67. Sakib, S. M. N. (n.d.). S M nazmuz sakib's toxic comparative theory: The Mathematical Approach to Social Sciences (English edition) ebook: S M Nazmuz Sakib: Amazon.fr: Boutique kindle. S M Nazmuz Sakib's Toxic Comparative Theory: The Mathematical Approach to Social Sciences (English Edition) eBook: S M Nazmuz Sakib: Amazon.fr: Boutique Kindle.

68. 1.3 Theoretical Perspectives in Sociology. (2016, April 8). Pressbooks.

69. Breaking Down Social Norms | BetterHelp. (n.d.).

70. Course Sidekick. (n.d.).

71. International Social Justice Commission - How to Challenge and Change a Social Norm. (n.d.)

72. Sakib, S. M. N. (2022c). Peace and conflict. Cambridge Open Engage.

73. Sakib, S. M. N. (2021b). How COVID-19 has Affected Operations & Funding Relating to Social Enterprises in Birmingham. Preprints.org.

74. Social breakdown | World Problems & Global Issues | The Encyclopedia of World Problems. (n.d.).

75. Turner, J. H. (2015a). Sociological Theory. In Elsevier eBooks (pp. 954–964). Elsevier BV.

76. Wagoner, B., Power, S. A. (2021). Social Change. In Springer eBooks (pp. 1–6). Springer Nature.