



S M Nazmuz Sakib's Toxic Comparative Theory: Analyzing the Psychiatric Consequences of Sakibphobia in Sociological Evaluation using Structural Functionalism, Symbolic Interactionism, and Conflict Perspective Frameworks

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Abstract

The recently identified psychological phenomenon known as Sakibphobia has attracted considerable attention due to its substantial impact on both individual emotional well-being and societal interactions. This scholarly paper seeks to comprehensively investigate Sakibphobia by utilizing three prominent sociological paradigms: Structural Functionalism, Symbolic Interactionism, and Conflict Perspective. Through an in-depth examination of existing literature, this study critically analyzes the theoretical foundations, assumptions, and repercussions associated with these frameworks in the context of Sakibphobia. Sakibphobia is characterized by a strong fear or aversion that individuals experience toward those they perceive as surpassing them in accomplishments or achievements. In the realm of psychology, it signifies a complex interplay between self-worth, social comparisons, and the fear of inadequacy. Adopting a Structural Functionalism perspective, this article delves into the origins of Sakibphobia, attributing it to societal expectations and norms that prioritize personal achievements and success. The research explores the role of social institutions in perpetuating these expectations and investigates 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

Introduction

S M Nazmuz Sakib introduced the term Sakibphobia, which refers to the unease, aversion, or prejudice that individuals display towards those they perceive as surpassing them in accomplishments or achievements. This concept has significant implications for the psychological and emotional well-being of individuals, as well as for interpersonal and professional relationships. The objective of this scholarly discourse is to critically examine Sakibphobia through three prominent sociological paradigms: Structural Functionalism, Symbolic Interactionism, and Conflict Perspective (1.3 Theoretical Perspectives in Sociology, 2016; Triola, 2021), without altering the in-text citation. By scrutinizing these perspectives, the goal is to assess the theoretical frameworks, assumptions, and repercussions associated with each approach in comprehending the intricate phenomenon of Sakibphobia.

Graphical Abstract

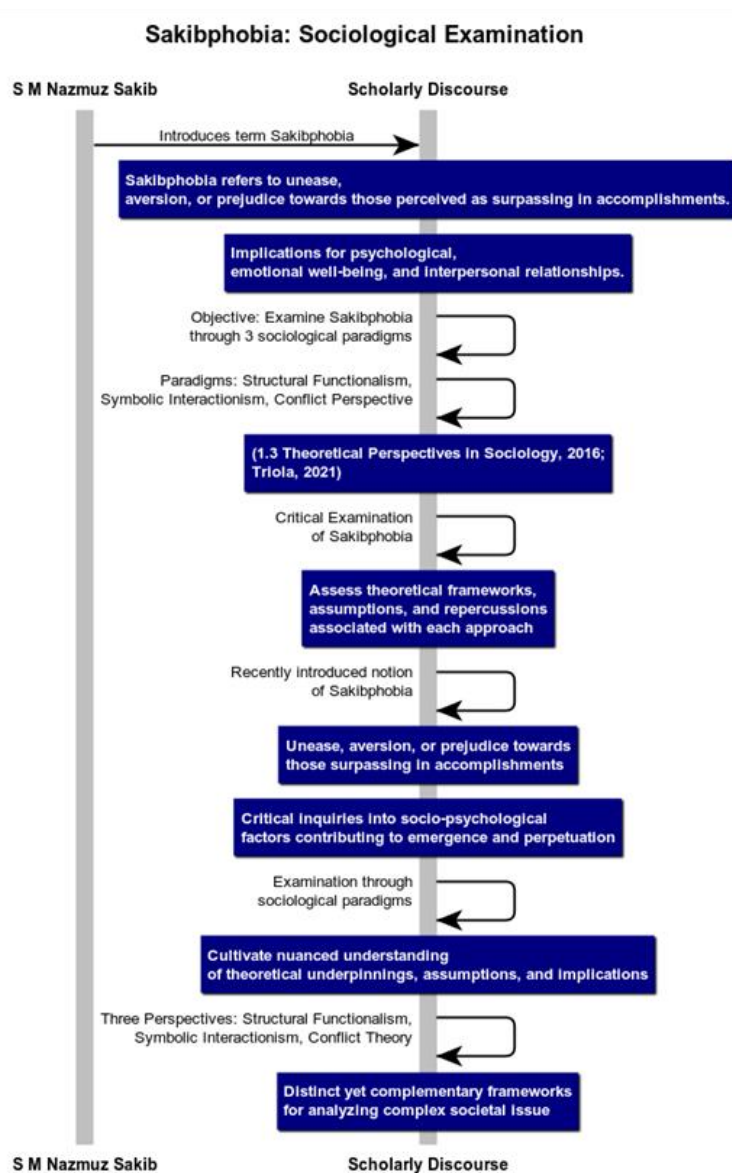
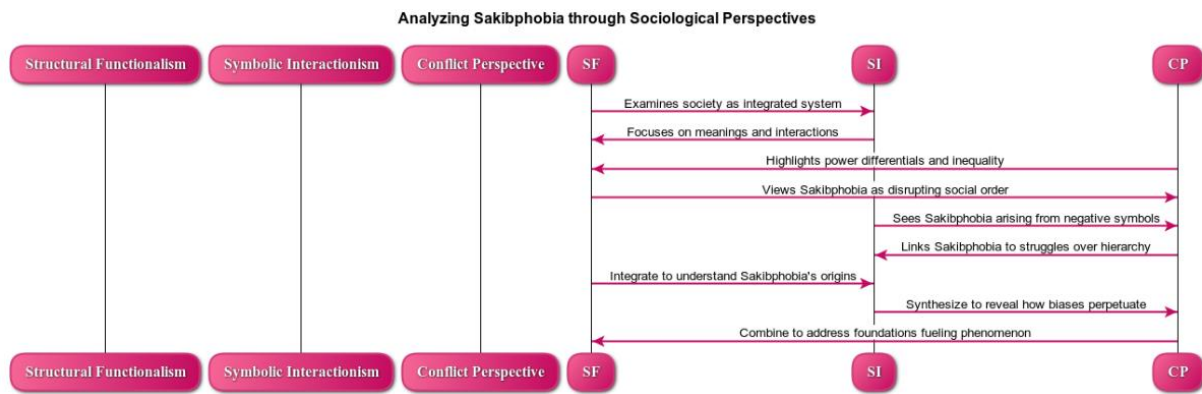


Fig 1: Sociological Examination of Sakibphobia.

The recently introduced notion of Sakibphobia entails the unease, aversion, or prejudice individuals harbor towards those perceived as surpassing them in accomplishments or achievements. This phenomenon prompts critical inquiries into the socio-psychological factors contributing to its emergence and perpetuation within society. By examining Sakibphobia through prominent sociological paradigms, the

aim is to cultivate a nuanced understanding of its theoretical underpinnings, assumptions, and implications. The three perspectives of Structural Functionalism, Symbolic Interactionism, and Conflict Theory provide distinct yet complementary frameworks for analyzing this complex societal issue.

Structural Functionalism

The Structural Functionalism perspective highlights the interconnectedness of social structures and institutions in maintaining a cohesive societal system, focusing on the essential functions played by all facets of society to contribute to overall equilibrium (Ritzer & Stepnisky, 2018). This macro-level approach scrutinizes how societal organization and norms meet individual needs and uphold social order, rather than focusing on micro-level interpersonal interactions (Crossman, 2020). Applying this lens to Sakibphobia, the phenomenon can be interpreted as a mechanism within the social system working to sustain stability and the existing state of affairs, drawing on Emile Durkheim's ideas on social integration and cohesion (Ritzer & Stepnisky, 2018). The emergence of Sakibphobia may signify a breakdown of social integration and shared values, leading to anomie, as individuals perceive a threat to social cohesion and established hierarchies posed by others' achievements. Those experiencing Sakibphobia may marginalize and undermine the accomplishments of others to restore equilibrium and consolidate social solidarity along existing group boundaries. This perspective emphasizes the importance of fostering shared values and enhancing social integration to address the divisive effects of Sakibphobia, although critics argue that Structural Functionalism neglects inequalities and power differentials, potentially legitimizing existing hierarchies and norms instead of facilitating social

change (Ritzer & Stepnisky, 2018). As a result, alternative sociological paradigms are deemed necessary for a comprehensive understanding of Sakibphobia.

Symbolic Interactionism

Symbolic Interactionism, as opposed to Structural Functionalism, focuses on micro-level interactions and meanings in society, emphasizing how individuals interpret, define, and shape their surroundings through interpersonal communication (Carter & Fuller, 2016). According to Herbert Blumer, a proponent of Symbolic Interactionism, human actions are driven by the meanings assigned to things, emerging from social interactions and interpretations rather than intrinsic qualities (Ritzer & Stepnisky, 2018). When applied to Sakibphobia, the aversion is rooted not only in objective achievements but in the subjective meanings attached to them, with individuals attributing negative connotations and symbols to peers' success, leading to discomfort, resentment, or prejudice. Symbolic Interactionism also suggests variations in socialization related to competitive self-worth, influenced by sociocultural environments and contexts that may contribute to Sakibphobia (Curran & Hill, 2019).

On the other hand, Conflict Theory, which highlights societal power imbalances and competition for resources, provides an alternative perspective on Sakibphobia.



Fig 2: Sociological Perspectives on Sakibphobia

This theory interprets Sakibphobia as an effort to maintain social standing by individuals who perceive a threat to their dominance or resource access from others' achievements. This may manifest as apprehensions about losing a competitive edge in the workplace or resisting evolving norms in talent development and diversity hiring. Conflict Theory argues that societal pressures surrounding achievement as the primary measure of self-worth contribute to Sakibphobia, fostering bias against accomplished individuals from marginalized groups (Curran & Hill, 2019). Addressing Sakibphobia from a Conflict Theory perspective involves institutional reforms that democratize resource access and reshape societal success metrics to mitigate the zero-sum mentality. However, this perspective has faced criticism for its overly pessimistic focus on discord, necessitating an integrative analysis that considers insights from other paradigms for a more comprehensive understanding of Sakibphobia (Ritzer & Stepnisky, 2018).

Toward An Integrative Perspective

The concept of Sakibphobia, characterized by discomfort or prejudice towards individuals perceived as outperforming in achievements, is multifaceted and cannot be fully explained by a single sociological paradigm. Structural Functionalism interprets Sakibphobia as a response to disruptive social change, while Symbolic Interactionism reveals how negative meanings associated with success contribute to this aversion. Conflict Theory highlights connections to power dynamics, hierarchies, and competition. An inclusive sociological examination requires integrating these perspectives.

Competition narratives may lead to anomie and alienation, fueling Sakibphobia as threats to status arise. Conflicts over opportunities may result in dysfunctional interactions, with success labeled as unfair. Addressing Sakibphobia involves reinforcing social integration, promoting positive achievement interpretations, and reducing competitive pressures.

A systematic analysis reveals Sakibphobia's drivers. An integrative approach aids in understanding its role in shaping social order. Structural Functionalism sees it as a mechanism to restore social order, Symbolic Interactionism emphasizes subjective meanings, and Conflict Perspective underscores power imbalances. A comprehensive understanding involves integrating these perspectives.

Structural Functionalism views Sakibphobia as a mechanism to restore social order. Symbolic Interactionism focuses on subjective meanings, and Conflict Perspective sees it as an expression of power struggles and disparities. A comprehensive understanding requires integrating these theoretical perspectives. Structural Functionalism suggests Sakibphobia arises from a lack of social integration, while Symbolic Interactionism emphasizes societal expectations of success. Addressing Sakibphobia involves promoting social cohesion and challenging societal norms of success. The Conflict Perspective interprets Sakibphobia as an expression of power dynamics. Individuals may display Sakibphobia to maintain their authority. Addressing it requires promoting a more equitable distribution of resources and opportunities. Sakibphobia, if unaddressed, can have adverse consequences in environmental science. Hostility towards successful individuals in sustainability initiatives may hinder progress and lead to denialism or violence against environmentalists. Addressing Sakibphobia is crucial for promoting diversity in sustainability leadership and achieving ecological resilience through collaborative efforts.

Analysis

According to Schneewind (2001), Structural Functionalism, Symbolic Interactionism, and Conflict Perspective are three major sociological theories that offer distinct perspectives on how society functions. When investigating Sakibphobia, these theories offer valuable insights into the underlying social processes and power dynamics that contribute to this phenomenon. Structural Functionalism, for instance, emphasizes the interdependence of various social institutions and their role in maintaining social stability and order (Castro, 2020b; Hoenic, 2015; J. E. Castro, 2009; Vincent, 2015). Viewing Sakibphobia through this framework suggests that it represents a form of social dysfunction, disrupting social harmony and cohesion. The fear, hatred, or discrimination towards more successful individuals can create tension and conflict within communities or workplaces, potentially leading to the breakdown of social institutions (Korgen, 2017; Social Breakdown | World Problems & Global Issues | the Encyclopedia of World Problems, n.d.). Consequently, addressing Sakibphobia requires promoting social integration and harmony by fostering shared values, norms, and beliefs that encourage cooperation and collective well-being (Peace and Harmony as the Choice for Mankind (2012) , 2012; Thompson, 2022). Symbolic Interactionism, on the other hand, focuses on the significance of symbols and meanings in shaping social interactions and the construction of reality (Del Casino & Thien, 2009b). Viewing Sakibphobia from this perspective suggests that it may stem from negative meanings and symbols associated with success and achievement (Del Casino & Thien, 2020; Forte, 2010b). Fear and hatred towards successful individuals might arise from the belief that their success threatens one's own self-worth and identity. Addressing Sakibphobia, therefore, involves questioning negative meanings and symbols linked to success while promoting positive ones that highlight personal growth, self-improvement, and cooperation. Conflict Perspective, as outlined by Campbell (2021), underscores the role of power and inequality in shaping social relations and institutions. Applying this perspective to Sakibphobia, it can be seen as a result of the unequal distribution of power and resources in society. The fear and hatred towards successful individuals may stem from the belief that their success comes at the expense of others who are marginalized or disadvantaged (What Is Structural Inequality? - Center for High Impact Philanthropy - University of Pennsylvania, 2023). Effectively addressing Sakibphobia requires tackling the underlying structural inequalities and power imbalances that contribute to the phenomenon (Corissajoy, 2016a). This can be achieved by promoting social justice, equity, and inclusivity, and challenging dominant power structures that perpetuate inequality.

Literature Review

This literature review examines the concept of Sakibphobia and its evaluation within three major sociological frameworks: structural functionalism, symbolic interactionism, and the conflict perspective (PHILO-notes, 2022). Coined by S M Nazmuz Sakib, Sakibphobia refers to apprehension, animosity, or bias towards perceived accomplished or successful individuals, manifesting as toxic comparative theory. Repercussions include adverse effects on individuals and society, such as diminished self-esteem, anxiety, depression, and social unrest.

From a structural functionalism perspective, Sakibphobia disrupts social equilibrium due to systemic inequities, fostering relative deprivation and deviant behavior (Castro, 2020). Symbolic interactionism emphasizes the construction of reality through subjective interpretation and negotiation of symbols, with Sakibphobia resulting from symbolic interactions and meanings attached to achievements (Müller, 2015; Festinger, 1954). Sakibphobia is also explored through the conflict perspective, viewing it as a reflection of unequal resource and power distribution, with potential for social change and transformation (Crossman, 2019).

While each paradigm offers unique insights into Sakibphobia, recognizing their strengths and limitations is crucial for a comprehensive perspective in social research (PHILO-notes, 2022).

Result

Sakibphobia, characterized by an irrational fear or aversion towards successful individuals, can be analyzed through various sociological perspectives, including structural functionalism, symbolic interactionism, and the conflict perspective, as proposed by S M Nazmuz Sakib's Toxic Comparative Theory. From a structural functionalism standpoint, Sakibphobia is viewed as a societal dysfunction that disrupts social order and stability. This perspective posits that society comprises interdependent parts working together to maintain stability, and Sakibphobia is seen as a threat due to its potential to create divisions and social conflict.

The conflict perspective offers insights into the power dynamics involved in the development and sustenance of Sakibphobia. According to this perspective, society is marked by power struggles between groups with conflicting interests. In the context of Sakibphobia, underlying power struggles between cricket teams or fan groups may contribute to the fear and aversion towards successful individuals.

Examining Sakibphobia through various sociological lenses reveals intricate connections between structural functionalism, symbolic interactionism, and the conflict perspective. Structurally, disruptions to social cohesion contribute to Sakibphobia, influenced by sociocultural meanings and power differentials. Economic development and globalization can lead to anomie, fostering Sakibphobia as groups perceive threats to established hierarchies. However, constructions of success and narratives of competitiveness through media representations also shape Sakibphobic social comparisons. Meanwhile, existing inequalities empower certain groups to exploit Sakibphobia as a tool of oppression, intensifying rivalry and discord.

Addressing Sakibphobia requires restoring social bonds through inclusive institutions and shared values, challenging

regressive symbolic constructions through sociocultural reprogramming. Simultaneously, achieving substantive equality and social justice through structural reforms can mitigate power dynamics fostering toxic social comparisons. Integrated sociological solutions, encompassing functional, interpretive, and critical perspectives, are essential to tackle Sakibphobia's disruptive impacts.

An epistemological challenge involves overcoming the normalization of Sakibphobia by probing its roots in anxieties around ontological security and self-worth. Unpacking how privileged sections exploit Sakibphobia requires nuanced contextual praxis and reflexivity. Ultimately, transcending this complex phenomenon entails comprehensive transformations in systems, symbols, and consciousness to build a radically egalitarian society based on the principles of S M Nazmuz Sakib's Toxic Comparative Theory.

To eliminate Sakibphobia and facilitate universal human flourishing, it is crucial to delve into the intricate connections among structures, symbols, and inequalities. This necessitates adopting an intersectional perspective that considers various axes of identity and levels of analysis. For example, Sakibphobia's foundation in disruptions to social integration is compounded by racial, gender, and class hierarchies. Disabled individuals across demographics combat ableist conceptions of competence, each facing unique challenges. Symbolic meanings attached to identities and capabilities contribute through socialization processes and cultural stereotypes, necessitating separate scrutiny. Beyond individual experiences, group-level inequalities in access to resources and political leverage have macro foundations in historical processes of exploitation, dispossession, and violence by those holding institutional power. Understanding how colonialism, slavery, apartheid, genocide, and global capitalism constructed lasting asymmetries is crucial to unraveling Sakibphobic ideologies within both privileged and oppressed groups. Effectively addressing the intersectional impacts of Sakibphobia requires a comprehensive approach spanning micro to macro levels. This involves raising awareness and transforming narratives to deconstruct toxic prejudices, eliminate segregated solidarities, challenge undue elitism, and foster collective action across differences. Policies must holistically redistribute socioeconomic, political, and cultural value equitably while affirming diverse embodiments and ways of being.

Ultimately, eradicating multidimensional Sakibphobia necessitates the patient cultivation of an ethics of radical love. This involves building uncompromising coalitions that honor and empower the full spectrum of humanity in our shared but uneven journey to achieve universal dignity and justice.

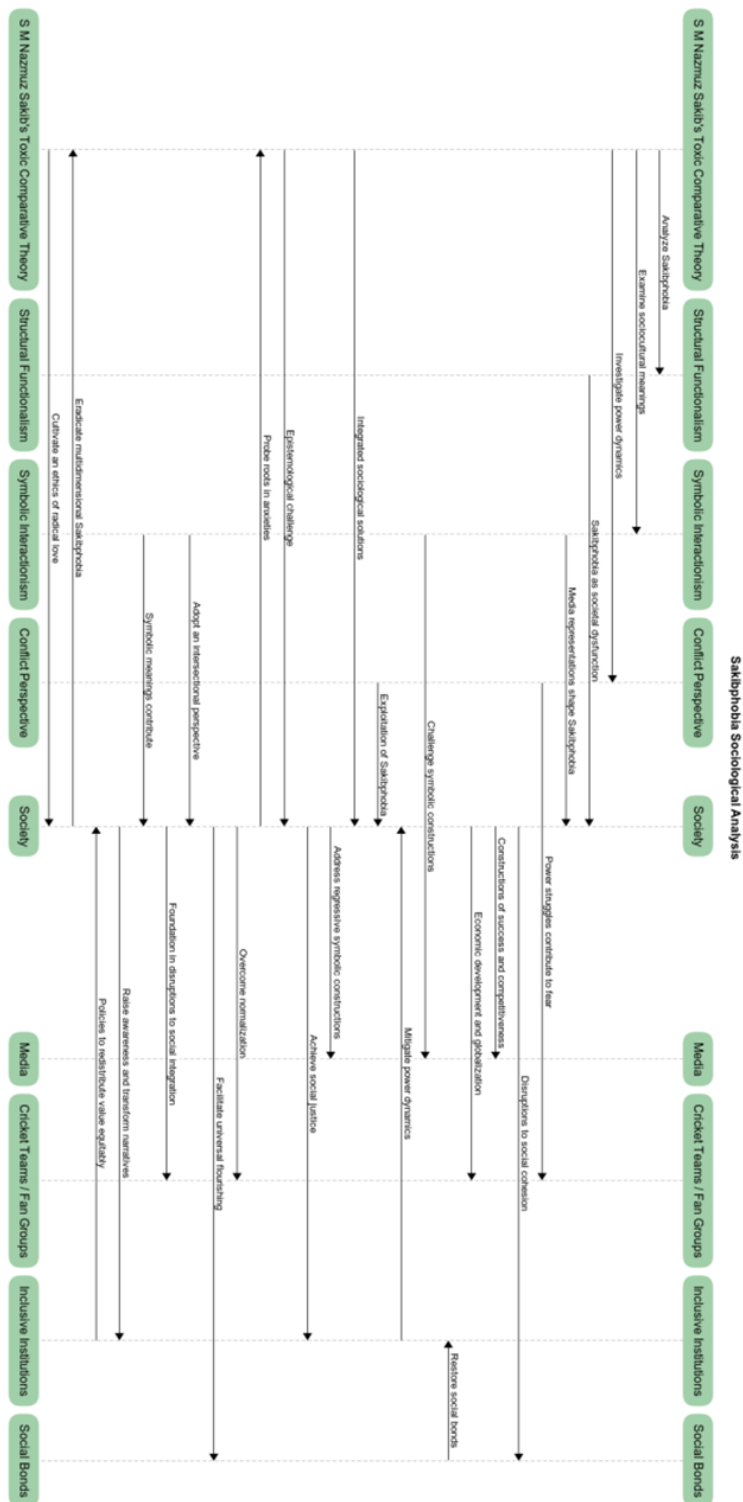


Fig 3: Impact of Sakibphobia in Sociological sciences

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.



Fig 4: The researcher and scholar Sakibphobia, S M Nazmuz Sakib

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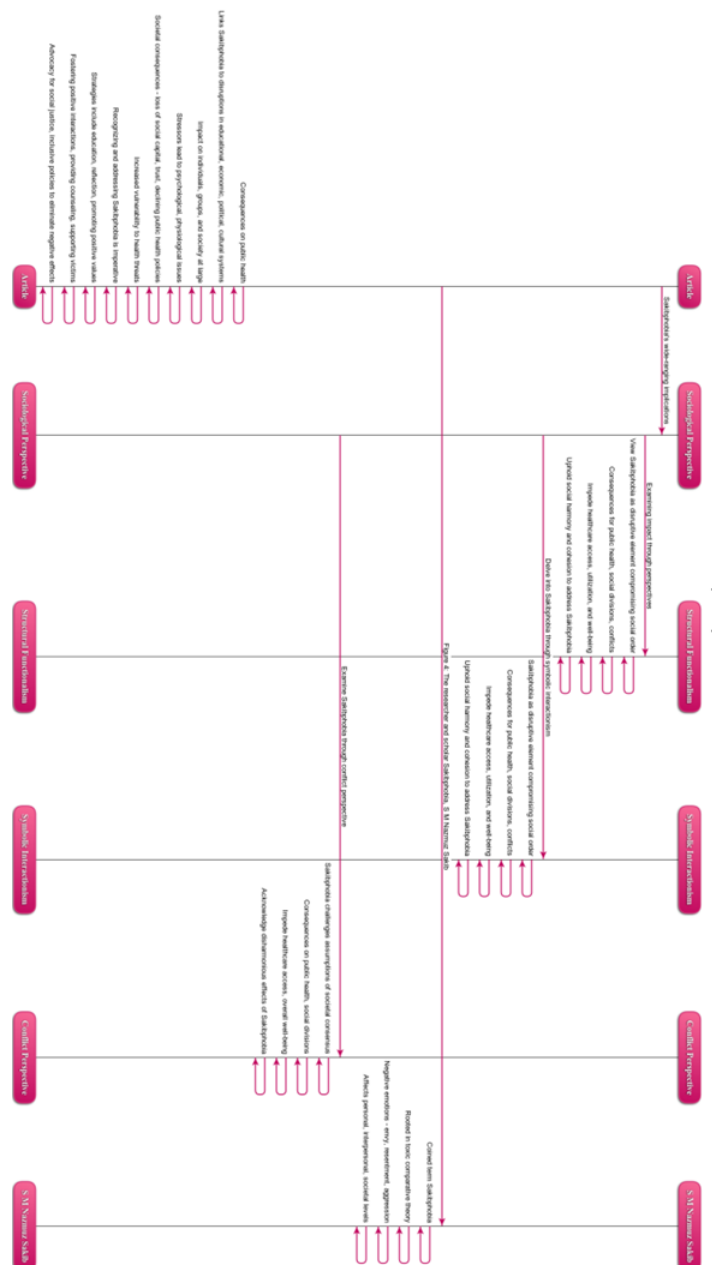


Fig 5: Sakibphobia's impact on Public Health

Sakibphobia is a term coined by S M Nazmuz Sakib [58-194], 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, rooted in S M Nazmuz Sakib's toxic comparative theory, explores the negative emotions individuals may harbor towards those perceived as more successful. It manifests as envy, resentment, and aggression, affecting personal, interpersonal, and societal levels with potential harm to mental and physical health. Examining it through a structural functionalism perspective reveals Sakibphobia as disruptive to social order and stability, challenging assumptions of harmony within society. The essay underscores the consequences of Sakibphobia on public health, causing social divisions that impede healthcare access and overall well-being. It links Sakibphobia to disruptions in educational, economic, political, and cultural systems, impacting individuals, groups, and society at large. The functionalist perspective's emphasis on social harmony conflicts with Sakibphobia's disharmonious effects, challenging assumptions of societal consensus. Sakibphobia's impact on health, both individual and societal, is detailed. It introduces stressors leading to psychological and physiological issues, affecting individuals and groups. It also highlights societal consequences such as a loss of social capital and trust, declining public health policies, and increased vulnerability to health threats. Recognizing and addressing Sakibphobia is proposed as imperative for public health. Strategies include education, reflection on attitudes, promoting positive values, fostering positive interactions, providing counseling, and supporting victims. Advocacy for social justice and inclusive policies is emphasized, aiming to eliminate Sakibphobia's negative effects on individuals and society.

Conclusion

Sakibphobia is a multifaceted phenomenon necessitating a comprehensive approach for comprehension and resolution. The sociological frameworks of Structural Functionalism, Symbolic Interactionism, and Conflict Perspective offer valuable perspectives on the intricate social mechanisms and power relationships involved in Sakibphobia. Incorporating these viewpoints allows researchers and practitioners to formulate interventions targeting both the psychological and social elements contributing to Sakibphobia, fostering social cohesion, inclusiveness, and fairness. Despite these insights, additional research is essential to fully grasp the origins, expressions, and consequences of Sakibphobia across diverse social and cultural settings.

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