

IMPLICATIONS OF CALLING NAMES ON PUNJABI LANGUAGE SPEAKERSMuhammad Mooneeb Ali¹, Dr. Noreen Saba², Dr. Wasim Hassan³**Original Article**

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Abstract

Names are an important aspect of individual's identity. Names are culturally, personally, and historically connected. Therefore, every individual is connected deeply with his/her name. On the contrary, in various languages there are practices of calling names which are also called as hurtful words. These unkind words are type of communicative harassment or can be called as a type of bullying or insult. Therefore, this research will concentrate upon exploring the impact of calling names in Punjabi language amongst Punjabi speakers. Population of this study is from Punjab Province, Pakistan. The sample size is of 100 participants. Data was collected through a structured questionnaire. It was revealed that Punjabi speakers in India and Pakistan disliked this notion of calling names and calling names had a negative impact on Punjabi speakers. Surprisingly, it is also taken as a routine word in candid friends. This study has its further implications.

Keywords: Calling names, Punjabi, Pakistan, Social relationships.

Introduction

Punjabi language has two unique and significant divisions named as Shahmukhi and Gurmukhi (Bauer, 2007). The two kinds are significant parts of Punjabi. This language has a place with Indian and Aryan foundation which is spoken by in excess of 100 million individuals from one side of the planet to the other (Kachru, Kachru & Sridhar, 2008). As per National encyclopedia in (2010) Punjabi language is in the eleventh position with regards to the quantity of speakers all over the planet. Punjabi language is utilized for the most part by individuals of India and Pakistan. The Indian Punjab and Pakistani Punjab were same before freedom in 1947 however, after that they were separated. Nonetheless, the Punjabi language, culture, standards, values ceremonies actually win among both the territories of Punjab. The main distinction between them is the religion. If we take a glimpse at Pakistani Punjab, we can see that Punjabi language has strong dominance. Here as per the registration held in the year 1998 the most compelling and generally communicated in language all over Punjab is the Punjabi language (Gulzar et al., 2018).

1.1. Calling names

Calling names is often called as abusive language. It is also called as ridiculing and harmful, slanderous language, or abuses. It is a type of social harassing. Unfortunately, this conduct is normal among kids. Verbally abusing, is sometimes a part of any language, culture and sometimes it becomes the habit of individual. They additionally reliably witness that people call other words like "idiotic" or "spaz" and almost half hear things like "you're not kidding" or "that is so gay." Swear words and offensive double speaks for body parts are likewise utilized. In the interim, recurrence is similarly as terrible or more regrettable at the center school and secondary school levels, and in social

relations with almost 75% results showing that ridiculing is a significant issue at their respective places (Macklem, 2003). Regardless of the names the casualty is called, the fundamental and rehashing messages are "you are not acknowledged" and "you're not sufficient." Name-calling can be a type of biased harassing.

1.2. Objectives of the Study

1. To explore the impact of Punjabi speakers regarding calling names
2. To view if calling names are majorly appreciated by Punjabi speakers

1.3. Research Question

- 1) What is the impact of calling names/abusive language on Punjabi Speakers in Pakistan?

2. Literature Review

Ridiculing harms at the time and can have many enduring repercussions. In this global era of digital communication, the results of verbally abusing incorporate the disintegrate sense of self in which the ridiculing and different put-downs can gradually consume confidence and people will never again see themselves realistically for teenagers' boys and girls (Reed, Conn & Wachter, 2020). For instance, on the off chance that an individual is consistently called "fat," they might see themselves as overweight even after they get more fit. This sort of contorted self-perception might make way for a dietary issue. On the other hand, Abbott, Cameron and Thompson (2020) stated that one may compromise beliefs and values. Even in the case of some religious examples and gender-based studies it has been observed that it has created negative impact on the hearer (Sturges, 2020). At the point when people are offended for having specific convictions or values. This ridiculing might make them curve to peer tension and undermine their convictions to get away from the harassing. Moreover, it also harms sense of well-being. Ridiculing can cause observable changes in the character and conduct of those affected particularly in the case of females and school children who are not prone to listen to the bad names in society (Rinehart, Espelage & Bub, 2020). For example, high schooler casualties might be weepier, threatening, or removed. They likewise may design reasons to stay away from school and lose interest in external exercises. Furthermore, these persons are frequently disappointed with life. They additionally may battle with sensations of depression and despair. It also influences the identity of an individual (Nyambi, 2020). In recent research it has been observed that calling names has created a lot of stress and anxiety amongst the female workers in society (Reyes, 2020). At the point when a domineering jerk calls someone else a name, they are endeavoring to control how others see the individual. For example, a domineering jerk might refer to somebody as "idiotic." This ridiculing is generally finished before others and is intended to urge others to see the individual as "dumb" too. If the ridiculing is rehashed, over the long run others, including the objective, may start to relate "dumb" with that individual. What's more, ultimately, that pernicious mark can turn out to be essential for who that individual is. There has been a flood in interest in the location of harmful language, disdain discourse, cyberbullying, and savaging in the beyond quite a long while (Wiegand, 2017). Online entertainment locales have to go under expanding strain to handle these issues. Similitudes between these subtasks have driven researchers to assemble them under the umbrella terms of "oppressive language", "unsafe discourse", and "can't stand discourse" (Nobata et al., 2016; Faris et al., 2016; Schmidt and Wiegand, 2017) yet, little work has been finished to look at the connection between them. As each of these subtasks tries to address a particular yet to some degree covering peculiarity, we accept that there is a lot to acquire by concentrating on how they are connected. It may lead to violence. Now and again, menaces who call others names might become brutal with their casualties. On the other hand, focuses of ridiculing may follow up on their displeasure and disappointment by

suddenly erupting in an actual manner. They additionally may start to menace others as well.³ If your youngster is being called names at school, carry it to the consideration of the educator or the head.

2.2. Punjabi in Pakistan

English and Urdu are the most frequently used and appreciated languages in Pakistan (Ali, Yasmin & Khizar, 2021). On the other hand, Punjabi is a language which is spoken by a lot of people migrated from India to Pakistan having Punjabi as their most memorable language (Javed, Ali, & Aslam, 2021). As Urdu transformed into the public language so Punjabi couldn't get what is happening with a power language of the country, regardless, it was and is the most conveyed in language in the country. According to Haidar, Wali, Tahir and Parveen (2021). The key estimations referred to in an assessment 1998 about Punjabi in Pakistan is as under:

- A) Punjabi is the most extensively conveyed in language in Pakistan.
- B) Punjabi is the normal language in the Punjab Province of Pakistan.
- C) Punjabi is conveyed in as a nearby language by over 44.15% of Pakistanis.
- D) About 70.0% people of Pakistan convey in Punjabi as either their first or second language, and for some as their third language.
- E) Lahore, the capital of the Punjab Province of Pakistan, is the greatest Punjabi-talking city in the world.
- F) 86% of the outright people of Lahore are neighborhood Punjabi
- G) Faisalabad where 98.2% are native
- H) Islamabad, the capital of Pakistan, has 72% nearby Punjabis
- I) In KP 21% people impart in Punjabi
- J) In Sindh the rate is 10
- K) Whereas overall Punjab is 92.6%
- L) In Baluchistan it is 2.52%

Despite having noticeable quality and having epic affirmation among masses, especially in Punjab, Punjabi has never been the language use in schools, colleges, universities, working environments, clinical facilities, business centers, bistros, retail outlets and other critical spots (Kanwal, & Aftab, 2021). For sure, even officially Punjabi isn't seen as used outer the home unquestionably by people dwelling in Pakistan. Moreover, it is important to notice here that Punjabi language enjoys a different kind of flavor as compared to Urdu language. It is called a frank language here in Pakistan (Ahmed, Iqbal, Ashraf, Gohar & Mukhtar, 2021). This is one of the reasons that people used in informally and not formally (Gulzar et al., 2018). In Punjabi language it can be observed that calling names like other languages of the world is considered to be a bad practice. Yet observing the culture reveals that in intimate friendship relationships and old age people these habit of calling names are common and they are considered as words of love and frankness. This reflects the diversity of Punjabi as a language (Alizai, 2021).

2.3. Impact of Calling names

Ridiculing has harming impacts to emotional wellness. Most kids experience harassing at school in the world. A 2018 report tracked down three of every five learners that is 2.3 million young people have been tormented (Nendauni, Sadiki, & Baloyi, 2021). Verbal harassing is accounted for to be the most well-known type of harassing with half of understudies having encountered ridiculing or obnoxious attack. Ridiculing changes any individual particularly youngster's inward world. Sensations of uselessness, discouragement and a deficiency of control are generally typical when a youngster experiences in the organization of their classmates (Bennett, 2020). A few go to self-destructive ideation; others express significant changes in their feelings. In the event that an individual is

capriciously exchanging from brilliant and glad to dreary, eliminated, or upset, they might be encountering harassing. A harassed individual will inside recurrent what their guilty parties tell them (Einarsen, Hoel, Zapf, & Cooper, 2020). At the point when they hear it over and over without seeing the guilty party face any outcomes, they might start to feel that the ridiculing is legitimate or some way or another legitimate. An individual's confidence is in danger. Harassed ones come up short on capacity to hold a practical picture of themselves, which influences their certainty and capacity to genuinely partake in side interests, homework, and exercises that they could somehow appreciate (Whitney and Smith, 1993). At the point when wellsprings of joy vanish from his life, they can confront long stretches of trouble and social tension. The impacts of verbally abusing can be physical too (Holtze, Jaeger, Debener, Adiloğlu, & Mirkovic, 2021). Nervousness and emotional episodes can disturb a kid's capacity to eat or rest appropriately, bringing about migraines, irritated stomach, and peevishness. Stress-related gastrointestinal circumstances can likewise emerge and deteriorate over the long haul in occurrences of extreme tormenting. A few guilty parties might become brutal with their casualties. Ridiculing is one of the most harming types of harassing as it has enduring types of mental double-dealing to a youngster's certainty, character and mental prosperity (Ingold, 2021). Negative names coordinated at a youngster disintegrates their confidence at an early age. The past researches show that there are many investigations done in the area of calling names yet, there is a scarcity of research done in the local context. It has also been viewed by viewing past researches that for Punjabi language there is hardly any study done regarding calling names and their impact on the listeners.

3. Research Methods

3.1. Research design

Designing research is an integral part for a success of any research. For this study a quantitative method was chosen for the collection of data. Following the quantitative research design a structured questionnaire was constructed in this study to investigate the perceptions of the participants.

3.2. Population of the study

The population of this study is from the province of Punjab, Pakistani. In Pakistan, all the people from the Punjab are considered as the population for this investigation.

3.3. Sample of the study

For collecting sample of the study. Only 100 people from all around Punjab were taken. These 100 people were chosen randomly from major cities of Punjab. All these 100 people were divided into 50 males and 50 females. These 50 males and females were chosen through simple random sampling method. Simple random sampling method is a perfect method to collect valid data from the participant (Ali et al., 2021). The major cities were selected through convenient sampling method. The sample size was chosen to make sure that the research can be conducted authentically by valid and reliable methods.

3.4. Research procedure

The process of collecting data took a month. Initially a questionnaire was structured and was distributed amongst the said population of the research. Questionnaire is a valid way to examine the opinion of the participants (Ali et al., 2020). The researchers made sure that consent was taken from the participants to give their opinion. It was made sure that all the questions were given response by the participants and no question was unanswered. The researchers themselves travelled to get the

replies recorded from the participants of the research. The questions were recorded in one sitting. The questions were structured on likert scale varying from strongly disagree to strongly agree.

3.5. Questionnaire

1) I am offended to hear calling names from my friends

		[Freq]	[%Percent]	[Valid Percent]	[Cumulative Percent]
Valid	Strongly Disagree	73	73.0	73.0	73.0
	Disagree	15	15.0	15.0	88.0
	Neutral	5	5.0	5.0	93.0
	Agree	5	5.0	10.0	98.0
	Strongly Agree	2	2.0	10.0	100.0
	Total	100	100.0	100.0	100.0

The above table reflect the results on likert scale. The responses recorded in this question present the opinion of the participants. Majority of the participants here are of the view that they are not offended by calling names from the friends. Rather they are of the view that in intimate friendship the habit of calling names is a practice which is taken as normality and friends are used to apply this between each other.

2) Calling names is a common practice in Punjabi language

		[Freq]	[%Percen]	[Valid Percent]	[Cumulative Percent]
Valid	Strongly Disagree	10	10.0	10.0	10.0
	Disagree	11	11.0	11.0	21.0
	Neutral	7	7.0	7.0	28.0
	Agree	32	32.0	32.0	60.0
	Strongly Agree	40	40.0	40.0	100.0
	Total	100	100.0	100.0	100.0

The table shows that majority of the responses are of the view that in Punjabi language calling names is a common practice. The participants shared that in Punjab old people and intimate friends regularly use this aspect of calling names with their relationships. Moreover, it is also expressed that these words are not a source of annoyance from these relations.

3) I do not like to hear calling name from family relations

		_[Freq]	[%Percent]	[Valid Percent]	[Cumulative Percent]
Valid	Strongly Disagree	5	5.0	5.0	5.0
	Disagree	3	3.0	3.0	8.0
	Neutral	7	7.0	7.0	15.0
	Agree	40	40.0	40.0	55.0
	Strongly Agree	45	45.0	45.0	100.0
	Total	100	100.0	100.0	100.0

In this table the responses explicitly show that majority of the responses are of the opinion that they dislike to hear calling names from family relations like brothers, sisters, uncles, father and mother etc. This is a natural phenomenon as in family relationships there are always feelings of honor and respect present. So, calling names are never a positive phenomenon

4) Calling names on internet by my digital peers creates anxiety and frustration

		_[Freq]	[%Percent]	[Valid Percent]	[Cumulative Percent]
Valid	Strongly Disagree	35	35.0	35.0	35.0
	Disagree	30	30.0	35.0	70.0
	Neutral	5	5.0	5.0	75.0
	Agree	15	15.0	15.0	80.0
	Strongly Agree	15	15.0	15.0	100.0
	Total	100	100.0	100.0	100.0

This table here presents that in this digital age calling names is also present on internet and E relationships. The participants were of the view that on internet with their peers the practice of calling names is a matter of frustration and creates anxiety for them. They believed that this practice is harmful for them.

5) Calling names in formal relationships agitates me emotionally

		[Freq]	[%Percent]	[Valid Percent]	[Cumulative Percent]
Valid	Strongly Disagree	12	12.0	12.0	12.0
	Disagree	10	10.0	10.0	22.0
	Neutral	10	10.0	10.0	34.0
	Agree	30	30.0	30.0	64.0
	Strongly Agree	36	36.0	36.0	100.0
	Total	100	100.0	100.0	100.0

In formal relationships there is a decorum, prestige and respect. So, consequently there is a huge percentage of the participants who shared their opinion that in formal relations like colleagues, friends, peers and class fellows calling names are disliked and it evokes anger and agitation.

6) I consider calling names a bad practice in Punjabi culture

		[Freq]	[%Percent]	[Valid Percent]	[Cumulative Percent]
Valid	Strongly Disagree	20	20.0	20.0	20.0
	Disagree	10	20.0	20.0	30.0
	Neutral	10	20.0	20.0	40.0
	Agree	30	30.0	20.0	70.0
	Strongly Agree	30	30.0	20.0	100.0
	Total	100	100.0	100.0	100.0

In this question the opinions are vividly reflecting the tilt of the participants towards the opinion that calling names in Punjabi are a bad practice. This may be because in Punjabi language calling names are a regular feature in friends and peers who are connected in strong bond of relations. Moreover, usually old people too do these calling names out of love.

7) I commonly hear calling names when I move out

		[Freq]	[%Percent]	[Valid Percent]	[Cumulative Percent]
Valid	Strongly Disagree	35	35.0	35.0	35.0
	Disagree	35	35.0	35.0	70.0
	Neutral	15	15.0	10.0	80.0
	Agree	9	9.0	9.0	89.0
	Strongly Agree	11	11.0	11.0	100.0
	Total	100	100.0	100.0	100.0

Despite the situation that calling names is present in Punjabi culture, the participants shared that this is not a feature that is used everywhere and at every place in society. So, they opined that they do not hear abusive language or calling names when they go out for work, education or any other purpose.

8) Calling names in in Punjabi culture is a trend present in educational institutes

		_[Freq]	[%Percent]	[Valid Percent]	[Cumulative Percent]
Valid	Strongly Disagree	40	40.0	40.0	40.0
	Disagree	30	30.0	30.0	70.0
	Neutral	10	10.0	10.0	80.0
	Agree	10	10.0	10.0	90.0
	Strongly Agree	10	10.0	10.0	100.0
	Total	100	100.0	100.0	100.0

The answers to this question show that people do not agree to the statement of the questions. They are of the view that calling names is vividly present in the schools and colleges. The students are habitual of calling names and this creates a lot of social, psychological and even academic problems for the educational institutes administration.

9) Calling names is a type of psychological harassment for males in society

		_[Freq]	[%Percent]	[Valid Percent]	[Cumulative Percent]
Valid	Strongly Disagree	40	40.0	40.0	40.0
	Disagree	30	30.0	30.0	70.0
	Neutral	10	10.0	10.0	80.0
	Agree	10	10.0	10.0	90.0
	Strongly Agree	10	10.0	10.0	100.0
	Total	100	100.0	100.0	100.0

The participants of this study shared that in Pakistani society, particularly in Punjabi culture, calling names is not an uncommon aspect so it creates no influence on the minds of the persons. In Punjabi culture like other languages individuals are prone to hear calling names around them. In schools, colleges this ratio is on the higher side whereas on the work place also people are familiar with this aspect. In other words, it can be said that from calling names people do not feel harassment.

10) Calling names amongst females is a source of harassment and bullying

		_[Freq]	[%Percent]	[Valid Percent]	[Cumulative Percent]
Valid	Strongly Disagree	10	10.0	10.0	10.0
	Disagree	6	6.0	6.0	16.0
	Neutral	4	4.0	4.0	20.0
	Agree	45	45.0	45.0	65.0
	Strongly Agree	35	35.0	35.0	100.0
	Total	100	100.0	100.0	100.0

Here in this question, the participants reflect that they do not consider calling names is a source of harassment and bullying amongst females This shows the cultural component of Punjabi Language. Normally, calling names are bad and considered as negative aspect in society yet in close peers it is not considered as bad thing rather it reflects intimate friendship. But one it comes to females it is considered as uncouth, uncultured and uncivilized aspect. They are also of the that as females are given respect in Punjabi culture so there are strong reservations of people calling names to females. They take it as harassment and bullying and it makes them offensive.

3.6. Discussion

The results extracted from this study revealed some facts which are pivotal to discuss here. There is no doubt that around the globe calling names is considered as bad practice. Similarly, this aspect is also supported by the Punjabi speakers in Pakistan who are of the view that calling names are not a good aspect and it must be condemned in society. Another important thing which can be extracted from the results is that calling names are also associated with the relationships. Here in this regard, it is surprising to know about Pakistani Punjabi speakers who are of the view that they do not feel bad about calling names in their friendships. It is important mentioning here that old age people in Punjabi cultures are habitual of calling names to their grandsons etc. This activity is considered as a purely love activity and is not taken as a negative aspect. Moreover, it is also interesting that because people are used to hear these words since childhood so they do not feel psychological harassment while hearing these words outside. They do consider it bad while hearing from formal relationship and people yet they do not feel harassed about them However, when it comes to females and school children it can be said that calling names is equally considered as bad practice and a psychological harassment like other parts of the world. In this regard this study is actually supporting the view point presented by Ioverno, DeLay, Martin and Hanish (2021) who stated that calling names is a kind of bullying and it created psychological and even physical damages to the listeners. The results from this study are also identical with the study conducted by Reyes (2020) who was of the view that working women are also affected by these name callings and it creates mental frustration and anxiety amongst them (Ullah, & Naz, 2021). This study is also identical to the one by Reed, Conn and Wachter (2020) who stated that calling names is a kind of bullying and it creates psychological harassment in this digital world for boys and girls. Young ladies would in general report seriously harassing that elaborate social rejection, this replicates past examination among younger students (Whitney and Smith, 1993). These dreadful remarks, making fun and calling names are also showing agitation and pressure in working places, schools, colleges and other social places. Similarly as actual types of harassing are in close connection to crude play, hurtful ridiculing and heartless

monikers might connect with the verbal exchange and teasing that describes a lot of social cooperation.

4. Conclusion

The study throws light on the impact of calling names in Punjabi language on the Punjabi speakers. The results extracted from the studies clearly reflected that like other languages of the world in Punjabi also calling names are considered as bad and negative thing in society. The focal point of this study is on the negative. Surprisingly it has also been viewed through the replies collected from the questionnaire that in Punjabi culture people also take this calling names positive and normality in intimate relationship. The effect of calling names is that it is taken as absurd by the receivers. In this study we limited our attention to only Punjabi speakers and Punjabi culture in Pakistan. We knew that we were getting some information about delicate and terrible experiences. They opined that close friends and old people both are prone to calling names and it is not disliked by the listeners. The overall findings of this study reflect that calling names in Punjabi creates frustration, tension and anxiety in the minds people. They are also of the opinion that calling names is a common trend in the society around the globe.

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