SOCIOLOGY | RESEARCH ARTICLE

Afghanistan women’s sensitivity to the negative nicknames addressed by men in public

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Abstract: Women are the most vulnerable part in Afghanistan whose rights are often ignored by people, specifically men. They are insulted, humiliated and treated very badly when they are in public. The study aimed to explore Afghan women’s attitudes towards negative nicknames by which they were addressed. It also investigated to find out the reasons and causes behind these negative nicknames. Moreover, the study attempted to determine other offensive nicknames by which men address women in public. The data were collected from 407 randomly recruited young women from Takhar University, schools girls, work places and learning centers where the female students were working and studying through a questionnaire which consisted of 22 items. Descriptive and inferential statistics were employed to answer each questionnaire item. To analyze the data, Statistical Package for the Social Sciences (SPSS) version 24.0 was used. The results of the study revealed that the participants had a strong sensitivity to their given names. They repeatedly requested men not to call them by their given names. The participants believed that they lost their identity when they were addressed by negative nicknames in public. Furthermore, the participants of the study expressed a negative feeling towards offensive nicknames which prevented them from working and studying in public. They also reported that addressing through their given nicknames were experienced as strongly offensive.

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PUBLIC INTEREST STATEMENT

In the 21st Century, Afghan women are not protected. Their voices have been unheard for decades. Their rights are not considered in the men-dominant community like Afghanistan. Afghan women have been called by unpleasant given names in public to which they show a strong sensitivity. The study aimed to explore Afghan women’s attitudes towards negative nicknames by which they were addressed. It also investigated to find out the reasons and causes behind these negative nicknames. The results of the study revealed that the participants had a strong sensitivity to their given names. They repeatedly requested men not to call them by their given names. The participants believed that they lost their identity when they were addressed by negative nicknames in public. Furthermore, the participants of the study expressed a negative feeling towards offensive nicknames which prevented them from working and studying in public.
names affected their lives intellectually and physically. It has also been reported that there is no any statistically significant differences in the attitudes of the participants towards negative nicknames by their gender, age, and first language.

Subjects: Education Social Sciences; Gender Studies Soc Sci; Sociology & Social Policy

Keywords: women; offensive names; Afghanistan; nicknames; sensitivity; Siayasar

1. Introduction

Names are chosen to people to represent their identity and absolute right in a community. Since they open their eyes to the world, their families look for an appropriate name to them and let them live with it until the end of their lives. We recognize people through their names, and addressing them by nicknames which affect their lives psychologically is not suitable. Moreover, calling them by names which they do not like to be called means we are shouting insults at them. It may also be a sign of disrespect. It has been for decades women in Afghanistan were addressed through the names which showed disrespect, insults, and indicated that they were excluded from community involvement. Although Islam (religion for Muslims) has given more rights to women, their rights are not observed equally by the government of Afghanistan, but men also do not acknowledge women have the rights to live, work and study as equal as men in the community. Rustami (2021) stated that in Patriarchal backward society, the culture of Avesta period was based on ignorance and unawareness, woman had been known in the name of Koch (Property), Siayasar (Black-headed), Ajiza (Weak). Furthermore, they often stay in a four wall like a bird and wait until their family allows them to be out. That is, they are surrounded by the four walls like a prison and have to be busy serving members of their family. They cannot go out, do anything, or talking to friends until they are allowed to do so.

Orfan and Rahimi (2022) asserted that women were rarely addressed by their first names. Their families feel shy when they call their wives by their first names. This is considered a taboo across Afghanistan. However, using familial terms for unrelated women can indicate respect and fondness, there are also exact male equivalents. These words are less likely to produce affront. In addition, calling women by their self-created names, such as Zaifa (Weak), Ajiza (Disable), and Zanaka (Wife or woman) shows that women are all weak and do not have the same importance and rights as men do. These words are also considered that women welcome insult and humiliation to themselves. The girls while getting married are addressed by new nicknames. They are not happy to be addressed through the names they do not like because they may feel humiliated and discouraged. When they join new families, their names are gradually disappeared. Their personality, identity and values will be put aside. They are important only to their husbands. In general, it would seem that the taboo on referring to a woman by name in public is an extension to the purdah (hijab). That is, a woman should not go to the public with her bare faces. If she does so, it seems to be disrespect for the family of her husband. Moreover, women who do not protect their faces by Hijab in public are mostly addressed ridicules and oppressive. This is because their whole bodies are not covered by Chaderi (burka). Burka is a long loose piece of clothing that covers the whole body, including the head and face worn in public by Muslim women in Islamic countries, including Afghanistan (Sorush, 2019).

In addition, women possess initial and basic rights in most countries of the world. One of the important subjects to them is name and identity, but in Afghanistan men are trying to hide women's name and avoiding addressing their first names in public, gatherings, and any other parties they join. Instead, they use some offensive and horrible given names on them which do not sound well. Similarly, the names of women are also hidden after they die. Their families call for people to the funeral in the name of Mr. Ahmad's mom (anonymous), Haji XY's (the one who went to pilgrimage and fulfilled one of the pillars of Islam called Hajj) sister and daughter. In wedding invitation card, the name of bride is not going to be mentioned as family's name or by father's
name. According to Mashal (2017), it is sort of humiliating and insults that the people know the wives’ names. When men know the names of other women's names, they call the women's names scornfully and make fun of her in public. To add more, we address women Siayasar (Black-headed) for their weaknesses, disability, and helplessness (Akramy, 2022b; Rostami, 2003). In Afghan context where the men have the important roles to play, hiding women's names is crucial for families. They often oppose to get identity cards (IDs) and passports for their wives, sisters, and daughters from their families who have an opposite gender (Haidary, 2018). Relating to education for women, past experiences have shown that both education and gender inequalities may be overlooked in some under developing communities, like Afghanistan. Women were only in charge of doing chores, heavy tasks, and any other activities including farming and they caused that girls were deprived of going to schools and universities (Akramy, 2022a; UNESCO, 2020a).

The main purpose of the current study is to explore Afghan women’s attitudes towards negative nicknames by which they are addressed. It also investigates to find out the reasons and causes behind these negative nicknames. In addition, the study attempts to determine other offensive nicknames by which men address women in public. Furthermore, the differences in terms of the participants’ gender, age, and first language in the attitudes towards negative nicknames are going to be determined too.

2. Theoretical framework of the study
A theory is provided in a research study to have a proven outcome for the publication of different variables in a specific condition on a specific phenomenon. It provides evidences to the researchers around the globe in explaining phenomena on the basis of different factors, relating to the study, in pursuit of discovery or any other ideas which need to be investigated by the researchers. The present study aims to investigate three different variables which are acute and controversial in Afghan community. Therefore, the study aims to explore the attitudes of Afghan women towards their given names which they do not like to be called by in the public. Moreover, the study attempts to determine the effects of the so-called names by which girls are called by men in the public which indicates a type of bullying and preventing women from going to school, work, or any other places. What is more, the current study is supported by Agnew (1992), who reported negative stimuli and failures lead the participants to face difficulties. These variables are a type of harassment and bullying from the society to the target individuals. That is to say, such negative stimuli resulted in the loss of positive aspirations such as the theft of valuable property (Agnew, 2014). The present empirical work attempts to analyze data concerning the unfair treatment women receive unexpectedly in the public which ruin their lives, affect their job, and education. Instead of receive positive stimuli; they are treated as if they are not part of the community. They are not often given values by a remarkable number of men.

3. Review of literature
Addressing women by their first names seems to be shameful in Afghan context. The majority of men feel embarrassed to give importance to their wives calling them by their first names. According to them, in some specific places they have no choice and have to say their wives’ names. These places may be clinics, a governmental office where the people get IDs or passports, and a place a person can vote for a president. Moreover, women in Afghanistan were always deprived of their rights. To give women an opportunity to raise their voices and represent themselves in the community is addressing them with their first names, such as Ajiza (Weak), Siayasar (Black-headed), Children’s mom, Koch (my property), Kamipirum (my old wife), Kochanian (Babies; Yadgar, 2021). Similarly, Khairandish (2019) stated that my parents used to call me Siayasar and Ajiza and I hated the words that I was addressed rather than to be called by my first name. When my family used such bad language for calling me, I felt nervous and sad. These words are widely used by family men when they need us to cook for them or do something.

In addition, the men address the women Siayasar (Black-headed), Ajiza (Weak) or any other negative names to stabilize a patriarchal society in which no respect or importance is given to
women. Stanikzai (2017) reported, “A woman is not Siyasar, but she is the shadow of the head.” As Hakimi and Karimi (2020) stated, using horrible words affect the relationship between men and women negatively, particularly their lives. These negative thoughts indicated that women in Afghanistan are mentally retarded. Besides, Helawi et al. (2009) asserted, “using words that harass women is a form of violence against women.” In the same vein, Orfan et al. (2022) reported that female students rate 20 acts harassing to a varying extent. One of those acts is calling a pet name by their opposite gender. What is more, in formal and informal offices, ugly titles are applied to women everywhere that are not suitable and acceptable. Many women believe the usage of inappropriate words is a sign of a patriarchal culture and it should never be used by men in homes or in public.

As Orfan (2021) expressed that the words Madar-e awlada (Mother of children), Koch (wife), Ayal (all members of family), etc. have been imposed on Afghan women. Orfan’s study also revealed that women were identified as mother, daughter, sister or wife of so and so in both inside and outside homes. For example, when the ladies hear words such as Zaifa (weak), it indicates they feel very bad and are not human beings. What is more, women may seem to be an item based on men’s perspectives. Moreover, these negative nicknames being addressed by men in public are not Islamic. However, Islam emphasized that no one should make fun of women by addressing different nicknames which are not suitable to them (Yasna, 2018). Woman is a kind mother for her children; woman is a sister; woman is a wife, and woman is a daughter and their importance and values should be kept crucial by all in a community, particularly in an Islamic society like Afghanistan. To add more, a woman is an umbrella of love, reality, and honesty for her husband (Afghanistan Press, 2021).

Addressing women by their given names has had a linguistic culture. Mujahiddin (a group of people who only fight and struggle for Allah) feel they are the most important part of the community. They believe women are the weakest creature of Allah and are not given more opportunity to talk, live, work, and do whatever they want as men do (Khudainazar, 2018). In the same vein, Osmani (2020) has conducted a campaign for years to the ancient custom of professedly identifying people by names of their fathers, calling for mothers’ names to be mentioned on identity cards. Excluding mother’s name in electronic IDs can be a clear reason that women are not valued and it is something what the Taliban (A religious group) agreed with. A former commander-in-chief of Taliban stated that adding mother’s name on electronic IDs would be a shame and ignominy in an Afghanistan Islamic context (Hakimi & Karimi, 2020).

According to Islamic Sharia, there is no problem to name a woman. Woman’s name is clearly mentioned in Quran and Hadis of Prophet Mohammad (Peace be upon him) and there is no obstacle of applying woman’s name (Rostami, 2003). As Mosavi (2017) stated that women possess high position in Islam and we should not address them with inappropriate words. In Islam, the best and meaningful names should be chosen to both men and women. It has also been emphasized people should not call their family members, specifically women by nicknames which affect their lives negatively. According to Faiez (2021), it has been corroborated with several Hadith and Quran verses, names of women have been mentioned. Prophet’s Mohammad’s wives were Khadija, Aysa and his daughter was Fatima while the people were calling mother Amina. There were many other Sahabas (companions) that have been addressed by their first names. They had very meaningful names and were always proud of their names (Helawi et al., 2009).

3.1. Purpose of the study
The study aims to explore Afghan women’s attitudes towards negative nicknames by which they are being addressed. It also investigates to find out the reasons and causes behind these negative nicknames. In addition, the study attempts to determine other offensive nicknames by which men address women in public. The differences in the attitudes of participants towards negative nicknames by their gender, age, and first language are to be clarified in the study as well. The study also seeks to provide answers for the following questions:
(1) What are Afghan women’s feelings when they are addressed by different negative nicknames?

(2) What are the causes and reasons behind the use of negative nicknames to address women in public?

(3) What are other offensive given names that have been used on Afghan women in public?

4. Methodology

4.1. Research design

This quantitative study employed descriptive and inferential statistics to analyze the data. As a measurement instrument, a questionnaire consists of 22 items was designed to explore Afghan women’s attitudes towards negative nicknames by which they are addressed in public.

4.2. Participants

The study randomly recruited 407 young women from Taluqan City located at the northeast part of Afghanistan to participate in the study. Their ages were ranged from 15 and 30 years. What is more, above 65.4% of the participants were between 21 and 25 years old. As Table 1 shows that 68% of the participants were university students and 13.3%, 9.3%, and 8.6% of them were school students, graduates and employed respectively. They were speakers of three local languages like Dari, Pashto, and Uzbeki.

4.3. Data collection instrument

The data were collected through a self-developed questionnaire. The questionnaire was consisted of three parts. The first part of the questionnaire sought to determine the participants’ demographic profile, (i.e., age, language, and employment status). The second part consisted of 22 items aimed to explore the participants' attitudes towards negative nicknames referring to them in public. The last part intended to name a number of horrible and unsuitable nicknames they were being addressed by men in public. The participants were required to what extent they agree on a 5-point Likert scale (1—strongly agree, 2—agree, 3—undecided, 4—strongly disagree, 5—disagree). In addition, the researchers translated the English questionnaire into Dari because Dari was spoken as lingua franca among the people of Afghanistan and a remarkable number of the participants were not able to speak English.

4.4. Validity and reliability

Before carrying out the study, the researchers sent the questionnaire to the research committee of Language and Literature Faculty at Takhar University to comments and feedback. The members of the committee take a few days and reviewed all items along with the purpose

| Table 1. The participants’ demographic profile |
|-----------------------------------------------|
| **Class Level** | **Frequency** | **Percent** | **Valid Percent** |
| Valid          |              |             |                  |
| School students| 54           | 13.3        | 13.3             |
| University students | 280      | 68.8        | 68.8             |
| Graduates      | 38           | 9.3         | 9.3              |
| Employed       | 35           | 8.6         | 8.6              |
| Total          | 407          | 100.0       | 100.0            |

| Age | Frequency | Percent | Valid Percent |
|-----|-----------|---------|---------------|
| Valid |          |         |               |
| 15–20 | 91        | 22.4    | 22.4          |
| 21–25 | 266       | 65.4    | 65.4          |
| 26–30 | 19        | 4.7     | 4.7           |
| Above 30 | 31 | 7.6     | 7.6           |
| Total  | 407       | 100.0   | 100.0         |
of the study and then shared with the researchers with a number of feedback and comments. The researchers tried their best to apply all the comments and feedback for more improvement and then went to the field and distributed the questionnaire. Moreover, the questionnaire which was distributed among the participants was in Dari languages as it was difficult to the participants to fill out in English. Two experts from Dari Department checked the questionnaire and shared their advice for the improvement and credibility of the questionnaire and study.

According to Bonett and Wright (2015), conducting a pilot study is to ensure and assess the clarity, confidentiality, and the stability of the questionnaire items designed in a research study. For further clarification, Table 2 showed the analysis of the pilot study for the participants’ sensitivity about their given names being called in public (.883) and Effects of GTM on students’ performances (.778) which was greater than 0.07. Therefore, the questionnaire which was employed in the current study was considered appropriate to collect data from the participants.

4.5. Data collection procedure
The data were collected from 407 women who were studying at Takhar University, private universities, and a few high schools in Taluqan City. The participants were selected purposefully. This is because the majority of women including young girls were always at high risk when they were studying or working in public. A number of the participants responded the questionnaire items through an online modality. Moreover, the questionnaire was designed with a consent letter in which the purpose of the research was mentioned. The consent letter also highlighted to let the participants know whether they were willing to participate in the study or ignore to take part. It took 10–15 mins to fill out the questionnaire. The data collection procedure took eight weeks (July and August, 2022) to collect data from all participants.

4.6. Data analysis
After applying feedback and comments for more improvement, the researchers started collecting data from the target participants. Furthermore, the researchers analyzed the data through SPSS (Statistical Packages for the Social Sciences) version 24.0. Moreover, descriptive and inferential statistics were also used to determine (the frequency, the percentage, the mean, gender, age, and language) differences in the attitudes of Afghan women towards their given names in public and the effects of these names on their lives. To determine the differences, an independent sample t-test and ANOVA test were employed.

4.7. Ethical consideration
Before taking permission from offices where the data were supposed to be collected, several steps were taken to ensure the confidentiality and credibility of the data and the participants who participated in the study. The consent letter was sent to each respondent and received their willingness to share their ideas concerning the data and they were also ensured that their ideas were shared for the research purposes only.

| Table 2. The reliability test of the questionnaire items |
|---------------------------------------------|--------------|--------------|
| Category                                    | Cronbach’s Alpha | Number of Items |
| Women’s negative feelings about their given names | .884          | 5            |
| Women’s attitudes towards negative names     | .790          | 8            |
| Reasons using negative nicknames to call women | .779          | 9            |
| Total                                       |               | 22           |
5. Results

5.1. Women’s negative feelings about their given names
The first five items of the questionnaire sought to explore women’s feelings towards the use of negative names by men in public. Table 3 reveals 79.1% of the participants reported that they felt weak when men addressed them Siayasar (Black-headed). They believed they lose their identity when they are not called by their first names. Over 80% of women also reported that they feel hopeless when they are addressed Siayasar (Black-headed). They think Afghan community is a male-dominant community where women have no place to live. The Table further clarified that 79.4% of women hated negative names which were not giving them more importance and values to the community. They repeatedly requested men not to call them through names which are not theirs. Furthermore, 76.2% of the participants felt disabled, weak, and helpless when men called them through negative nicknames they did not like while 76.7% of them planned to kill themselves because of the given names they were addressed in the public. They felt that they have no chance to hope for a good future.

5.2. Women’s perceptions towards negative nicknames
The second eight items of the questionnaire explored the participants’ attitudes towards negative nicknames men address them in public. Table 4 shows that the majority of women did not like to be addressed by names which were not theirs. For example, 94.3% of them strongly agreed and agreed with names like Siayasar (weak), Namos (family’s honor) may have to be annihilated and never used by men in public. 93.1% of these participants were not feeling happy to be called by given names. As they reported, the names which are horrible and unpleasant will affect their personality in their local community. Furthermore, over 93% of the participants accepted to be addressed by their first names by which they believed to keep their identity and personality in public. Consequently, about 91% of the participants kindly requested from both family members (men) and those who are living around them address through the names which are their first names. The participants further thought that they would have more importance when they were respected as women. Women hated two nicknames which indicated their weakness and inability of them (90.2%). The Table also reveals, 89.7% of the participants called on men not to address them by names which caused humiliation, including Kampirim (my wife), and Koch (family) in the family. Further, these two nicknames show that women are not part of the community to be

| No | Statements                                                                 | Agreed and Strongly agreed (%) | Mean (SD) |
|----|----------------------------------------------------------------------------|--------------------------------|-----------|
| 1  | When I am addressed Siayasar, I feel weak and short on personality.        | 79.1%                          | 4.13 (1.264) |
| 2  | When the people call me Siayasar, I feel hopeless.                          | 79.8%                          | 4.15 (1.194) |
| 3  | When men address through negative names such as Siayasar, Weak, disabled and, etc., I feel that I have no value in the community. | 76.2%                          | 4.04 (1.265) |
| 4  | I hate from negative nicknames that men address me in public.              | 79.4%                          | 3.95 (1.202) |
| 5  | Addressing me as Siayasar, Weak, disabled and, etc., I feel bad and sometimes plan to kill myself. | 76.7%                          | 4.11 (1.208) |
involved in community decision-making process. However, 88.1% of women agreed that they did not hate the word Khahar (sister) when a person addresses them. They also reported if men use the word sister on women more widely than first names, it will not be a problem. Only 87.5% of women hated the nickname “Siayasar” (Black-headed) when they were addressed by men in public. They further clarified the word Siayasar seems to be revolting and it shows as if women were not humans. Moreover, men address women through these nicknames to ignore their ability, importance, values, and roles in the community.

5.3. The reasons men address women by their given names in public

It has been elicited from the last nine items of the questionnaire that there are a number of reasons and causes men address women through nicknames which are against women’s desire instead of their first names. Over 96% of women believed men address them through negative nicknames, including Sheshak (the one who has an ugly face) and Hey Jigar (my darling or love) to insult them in public (Table 5). 93.4% of these participants thought men address them through their given names to humiliate them and try to gradually ignore they are their opposite sex by whom they had been born. Moreover, about 83% of women confessed that their university male classmates call them using the word “hey girl” which shows prejudice among male and female students. Another reason men called women by their given names was that they did not know much about their first names or they have never been called by anyone through their first names. Women believed if men know about their first names, they will abuse their families (77.9%). To add more, over 80% of women thought they were addressed by negative nicknames by men to show their illiteracy and lack of knowledge. 76.3% of women also reported men had a type of mercy on them when they were called by their given names. However, 42.5% and 30.1% of the participants said, they were addressed through nicknames by their family members or men in public to show

| No | Statements                                                                 | Agreed and Strongly agreed (%) | Mean (SD) |
|----|-----------------------------------------------------------------------------|--------------------------------|-----------|
| 6  | I like that Siayasar, Weak; Namos (family’s honour) should never be used on the ground. | 94.3%                          | 4.61 (.795) |
| 7  | I am not satisfied to be addressed through the names which affect my personality and value in a community. | 93.1%                          | 4.62 (.865) |
| 8  | I like to be addressed through the names which give personality to women. | 92.9%                          | 4.54 (.796) |
| 9  | I like to be given more importance and values as a woman in public. | 90.9%                          | 4.52 (.985) |
| 10 | I don’t like to be called Hajeza (Weak and disabled). | 90.2%                          | 4.46 (.987) |
| 11 | I like to be addressed through my first name not Kampirim (my wife), and Koch (family) | 89.7%                          | 4.53 (.821) |
| 12 | I like to be addressed sister not cousin, aunt’s daughter or any other harmful nicknames. | 88.1%                          | 4.42 (.964) |
| 13 | I hate to be addressed Siayasar in public. | 87.5%                          | 4.37 (1.080) |
Table 5. Reasons using these negative nicknames

| No | Statements                                                                 | Agreed and Strongly agreed (%) | Mean (SD)   |
|----|-----------------------------------------------------------------------------|--------------------------------|-------------|
| 14 | University male students often address me “Hey girl” instead of my first name. | 82.9%                          | 4.52 (1.992) |
| 15 | Addressing women through negative nicknames shows their illiteracy and lack of knowledge about women and their values. | 79.9%                          | 4.15 (1.235) |
| 16 | People (men) address us as Sheshak and Hey Jigar to insult us in public.     | 95.8%                          | 3.79 (1.236) |
| 17 | Men often address Dokhat-e-Haji to humiliate us and never give us importance. | 93.4%                          | 3.79 (1.239) |
| 18 | When men know my first name, they abuse my family.                          | 77.9%                          | 3.29 (1.429) |
| 19 | When others address me through my first name, my family warns me not to go out or continue my studies. | 67.7%                          | 2.98 (1.502) |
| 20 | For joking, my family often calls me Siaysar.                               | 42.5%                          | 2.93 (1.387) |
| 21 | To have mercy on us, men often address us Siaysar, Hajezar, and Disabled.    | 76.3%                          | 2.85 (1.429) |
| 22 | Addressing me as Siaysar by my family is a sign of love to me.               | 30.1%                          | 2.71 (1.397) |

much love to them. They further elaborated on the majority of them did not yet like to be called by any names which introduce them something different in the community. The only address women could get their values and importance in the community is calling by first names because they can keep their identity and stand for their rights which are work, life and study.

5.4. The results of inferential statistics (gender, age, and first language)

5.4.1. Age and first language of the participants
Table 6 shows results of Afghan women’s attitudes towards negative nicknames by which they are called in public by their age and first language. Moreover, an ANOVA test was conducted to clarify whether there is any significant difference by their participants’ age and first language on the use of negative names by men in public. As can be indicated in Table 6, the p-values for the group variables are greater than the alpha levels (P = 0.001 > 0.05, P = 0.001 > 0.05) respectively. From the table, it can be concluded there are not any significant differences on the use of negative nicknames for women in public statistically.

5.4.2. Gender of participants
Related to gender of the participants, an independent sample T-test was conducted to find out whether there is any statistically significant difference in the attitudes of Afghan women towards negative nicknames through they are called in public by their gender (Table 7). At the result, the T-test indicated that the p-value in both Leven’s test (1.221) and T-test (0.283) for the use of sensitive names by men in
public was greater than the alpha level (P = 0.05). Therefore, the table shows there is no statistically significant difference in the widespread use of horrible and sensitive nicknames for women by men in Afghanistan context.

5.5. A number of other disgusting given names participants were delighted to share as finding

There were a number of other revolting nicknames women reported in the study. They are Joondi (Mad), Shadi (Monkey), Bad Joons (Dirty creature), Be Sawad (Illiterate), Chaq (Fat), Sia (Black), Hamshira (Sis), Be Shakhsiat (Impersonal), Be Hejab (The one who does not cover her whole body from Hejob), Be kara (The one who is not helpful), Dukhta-e- Khala (Aunt's daughter), Be aquil (Unwise), Bi Bi Jan (The one who is loved and liked), Dukhtare Haji (A street nickname), Lowda ( Foolish), Be Haya (Honor or respect that a person loses due to an action she does), Al-Masti (Devil), Maqbboolak (Beautiful), Dukhtare Mama (Cousin's daughter), Janim Hasti (You are my love), Dukhtare Hamsaya (Neighbor’s daughter), Dukhtare Film (Movie actress), Gul Pari (Pleasing), Jangera (Fighter), Madare Felani (Sons’ and daughters’ mother), Nazdana (Spoiled), and Sheshak (Ugly girl).

The participants reported the above mentioned given names were frequently used by men to address school and university female students. For further elaboration, the given names were addressed by men in public to stop girls from studying and working. According to them, Afghanistan is a male-dominant place where no woman has the right to live, work and study. The people who were living here in Afghanistan were much religious. They have had more restrictions on their family members, particularly women. The results also revealed that men tried different ways to treat women in a different way which bar them from going forward.

6. Discussion

Women are one of the most vulnerable groups in Afghanistan whose rights are usually ignored by men in public. The main purpose of this study was to investigate Afghan women’s attitudes towards negative and unsuitable nicknames referring to them, their feelings, views, and the reasons behind the use of women’s unwanted given names in public. Therefore, the analyses of the data revealed that Afghan women were strongly unsatisfied with their given names. They felt that addressing them through the unwanted nicknames not only stopped them from studying, working and getting involved in community

Table 6. ANOVA test (age and first language)

| Age                | Sum of Squares | df | Mean Square | F    | Sig. |
|--------------------|----------------|----|-------------|------|------|
| Between Groups     |               |    |             |      |      |
| Within Groups      |               |    |             |      |      |
| Total              |               |    |             |      |      |
| First Language     | Sum of Squares | df | Mean Square | F    | Sig. |
| Between Groups     |               |    |             |      |      |
| Within Groups      |               |    |             |      |      |
| Total              |               |    |             |      |      |

Table 7. Gender differences of the participants

| Independent sample t-test | F     | Sig. | T    | df | Sig. (2-tailed) | Mean Difference | Std. Error Difference |
|---------------------------|-------|------|------|----|-----------------|-----------------|-----------------------|
| TOTALMEAN                 |       |      |      |    |                 |                 |                       |
| Equal variances assumed   | 1.221 | .283 | .333 | 214| .472            | -.04021         | .05623                |
| Equal variances not assumed|     |      |      |    |                 |                 |                       |
activities, but a lot of serious problems were also imposed on them. They hated to be considered worthless and trashy by men in public. At the same time, the finding is consistent with a report by Sorush (2019), who interviewed women in six provinces concerning addressing women through their given names in public. He found that women felt contemptible and scornful whenever they hear given negative nicknames. The reports of interview also yielded that the participants were fed up with the unsuitable behavior of men they committed on the street, school, university campus, and other learning centers. They further requested the government of Afghanistan to make a specific policy not to let men treat women badly in the public until women find an opportunity to live, work and study freely and get rid of negative and horrible nicknames, including Siayasar, Qand, etc.

Moreover, the study showed that the participants’ attitudes towards unwanted and unpleasant given names were totally negative. That is, whenever women called by their given names, they felt humiliated and lack of personality in their own community. They believed that men addressed them by their given names like Siayasar (Black-headed) was something given by Islam religion. They elaborated on their argument that the people of Afghanistan (men) were always addressing women as a weak part of the community. They even acknowledged that women cannot be leaders, judges, chiefs, and managers in different governmental offices. According to them, women may have to stay at homes washing dishes, cooking three times for their family members (men) and doing what is said to them. This finding is in line with studies conducted by Mosavi (2016), and Yasna (2018), who reported that it was humiliating to address women by terms such as Hamshira (Milk-sharer or Sister). The participants of the studies also revealed that they lost more opportunities like job in their community. They thought all these were due to the negative behavior and reactions of Afghan people, particularly men in public. However, Orfan and Rahimi’s (2022) study reported that around 56% of women believed that it was against the culture to call women by their first names since they did not have a personal identity. The vast majority of participants in his study showed mixed perceptions about calling women by their first names in public. Furthermore, the participants of his study believed that they did not consider calling women’s names in public a shame and an unacceptable tradition.

The findings of the study also yielded that the majority of the participants were in support of removing the given names, aunts’ names, sisters and daughters. Alternatively, they wanted to be addressed by their first names which represent their identity and personality and give them more importance in the community. They further argued that calling women by their first names are not taboo and do not distract culture values and Afghan traditions. The result of the study contradicts the report which was published by Haidary (2018) on the media. Haidary’s findings revealed that the participants disagreed to be addressed through their first names. They believed it was disgrace and shame in an Afghan community where the people give more values to the culture, religion and Islamic issues.

7. Conclusion

407 women, as participants of the current study, were required to share their opinions about nicknames which aimed to explore their attitudes towards unpleasant names called by men in public. The study also investigated to find out the reasons and causes behind nicknames addressed by men in public. In addition, the study sought to determine other offensive names called in different educational settings. After the study conducted through the above mentioned variables, the results revealed that the participants were more sensitive to the names men called them in public. Furthermore, they repeatedly requested men not to call them by their given names. The participants believed if calling the unpleasant and disgusting names on women continued, they would lose everything even their identity. The findings also showed that they expressed a negative feeling towards offensive nicknames which prevented them from working and studying in public. They thought they should be given equal rights as the government give to men. They further said given names affected their lives intellectually and physically. Another finding of the study indicated that men addressed women through offensive given names because of
a misunderstanding they have had from Islam. Islam clearly emphasized that women are an integral part of the community and their rights are more than men. Finally, the study showed that there were not any statistically significant differences in the attitudes of Afghan women towards negative names by their gender, age and first language.

In the light of findings, the study proposed a couple of implications for Ministry of Education, Ministry of Higher Education, Human Rights Commission, governmental and non-governmental organizations advocating for women, and Ministry of Women Affairs to seek for solutions in order to provide education opportunities for women as they have the right to study, work, and live. In Afghanistan constitution, it has been clearly mentioned both women and men have equal rights to study, work and get involved in community. None of the people has the right to insult and disrespect women by any reasons in public. The Human Rights Commission should support the women’s rights. One of the obligations of HRC must do is to call upon all the related organizations to provide equal opportunities for women and never let others blame, insult, and humiliate them while they are busy doing outdoor activities. There should also be a policy for addressing and calling women by their given names which are not pleasant. In the policy, it has to be mentioned that no one is allowed to stop women from working and studying by addressing offensive names.

Funding
The authors received no direct funding for this research.

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Disclosure statement
No potential conflict of interest was reported by the author(s).

Citation information
Cite this article as: Afghanistan women’s sensitivity to the negative nicknames addressed by men in public, Sayeed Asif Akramy & Ahmad Khan Aiyaz, Cogent Social Sciences (2022), 8: 2134256.

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