

Exploring Racist Language used by University Students in their Peer Communication

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ABSTRACT

The current research is basically an attempt to investigate the racist language used in communication of university students in University of Okara. Racist Language involves words, phrases, expressions or sense characterized by the racist attitude. This study delves into Conflict theories, which analyze gender inequalities, race, social class, education, ethnicity and look at how these create tensions in society. The present study was based on the conflict theory that explained the conflicts that have arisen due to the inequalities based on gender, social classmates well as ethnicity between the dominant and subordinate class or groups. The objective of the study was to identify the challenging racist words that are used by the students within the University of Okara. To get the objective, the study used qualitative research design. Data was collected through participant observation, where the researcher actively joined that particular group which was studied. The study focused on undergraduate students at the University of Okara. Data was collected randomly from students across various departments at the university of Okara for this research. Findings of the research have indicated that racist words spoken by the students in University of Okara were in different languages like Urdu, Punjabi, Saraiki and English. Some words were offensive and derogatory and In University setting many students have experienced and witnessed (respectively) racist bullying and harassment at the hands of other students. This work will be beneficial for the researchers to identify the challenging racism in educational institutions. Furthermore, this study will be helpful for the Authorities and teachers to take specific and directed actions towards eliminating the racism. The current work also paves the way for the students to free themselves from their biases and prejudices.

Key Words: Racist language, derogatory, offensive, harassment, biases and prejudices

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INTRODUCTION

In simple terms, language is how humans convey ideas, feelings, and viewpoints. But if delves deeper, it becomes clear that language is fundamental to ones sense of self and identity. Indeed, it serves as a medium for individuals to convey their emotions, viewpoints, and beliefs to others. From this standpoint, Butler (1997) argued that "Language is essential as well as crucial for human existence" (**Butler, 1997, p.1**). **Ahearn (2017)** cautions researchers that linguistic expressions are products of social interactions, shaped by individuals' exploration of their identities within these social constructs. When considering language usage, individuals should heed Butler's assertion that language wields the power to harm, positioning us as targets of its harmful trajectory (**1997, p. 1**). To summarize, derogatory and racially charged language reflects the intentions of individuals who engage in discriminatory and violent behavior through linguistic means.

Racist language operates by categorizing individuals who are perceived as threats or disrupts to a culture or society. It employs words and expressions to solidify negative stereotypes. Often, racist language is insidious, lurking beneath the surface and unnoticed by those who casually use it. A prime illustration of this is the concept of '**racial microaggressions**', which was initially coined by **Chester M. Pierce**, an African American psychiatrist, in 1970. Various forms of everyday slights and insults, whether expressed verbally, nonverbally, or through environmental cues, are directed towards others on the basis of race, cast, color and class. People sent denigrating messages to the people of color without knowing the hidden messages which these indignities carried, as depicted by **Sue (2010)**.

In any institution, be it educational or professional, individuals from diverse ethnic backgrounds converge in a shared space, fostering linguistically varied classrooms. This diversity, while potentially beneficial, also carries adverse effects on individuals. Within university settings, students, lecturers, administrators, and staff from disparate ethnic origins interact with each other. Regrettably, this environment sometimes breeds instances of bullying, mockery, devaluation, and criticism directed towards certain individuals. In educational contexts, racist language manifests not only through overt verbal assaults like mockery, slurs, and name-calling but also through subtle forms of discrimination. So, the interaction patterns of students is affected by these kind of behaviors. Similarly, in university settings, students are being judged because of their skin color, their caste, race, class, attitude and language use or using different accent. The utilization of language or accent can ultimately impact individuals. Therefore, ongoing research is

being conducted at a public sector university in Pakistan to pinpoint the racist language used by students within university settings.

The articulation of racist language is depicted as a menace to the societal unity and is frequently exacerbated in scenarios where multilingual individuals encounter various socio-cultural challenges. This type of racism persists across various settings, with its most conspicuous manifestation observed within the educational landscape of Pakistan. There is a scarcity of research in this specific domain, particularly regarding the nuanced issue of what it entails to communicate as a racialized individual in the highly heterogeneous societies of the 21st century. This study delves into the primary issue wherein students from diverse backgrounds and cultures converge in a shared space, impacting the lives of others through assessments based on skin color, caste, gender, physique, cultural norms, and ethnic occurrences. Consequently, these perceived evaluations often result in unfair treatment, significantly influencing the lives of others across multiple dimensions, including their self-perception.

The current research aims to identify the challenging racist words that are used within the University of Okara. Furthermore, this work aims to explore to what extent racist language is practicing among the students in University of Okara. The current research is very helpful to examine one of the challenges that Pakistani youth has to face in education sector. Additionally, this research aids in fostering a deeper insight into the circumstances, which mostly students face in several institutions and identification of racist Language that is commonly use in university settings. This research is also beneficial for the researchers to identify the challenging racism in institutions. Simultaneously, the researcher aspires that this endeavor will prove beneficial for the governing bodies and teachers to take specific and directed actions towards eliminating the racism. The current work also paves the way for the students to free themselves from their biases and prejudices.

LITERATURE REVIEW

When addressing the intricate topic of racist language, it is crucial to establish clear definitions of key terms. By defining terms, a foundation is laid for a comprehensive analysis of how language is used to perpetuate harmful narratives. This process aids in recognizing the subtle yet impactful ways in which racist language operates within society. Therefore, to facilitate clarity within this paper, the subsequent definitions of these key terms are delineated:

"The notion of race has been methodically and historically constructed as a distinguishing element, assigning individuals to distinct categories based on biological, cultural, or other attributes" **(Bakan & Dua, 2014)**. Fundamentally, race signifies a societal cluster of individuals connected by common lineage or nationality, typically perceived as part of a unified heritage. "Racism encompasses the beliefs and actions aimed at perpetuating, upholding, and strengthening distinctions rooted in race" **(Bakan & Dua)**. Racism comprises an ideology and behaviors that uphold and fortify divisions established on racial grounds. It entails the perpetuation of distinctions based on race, influencing how society views and engages with individuals. By maintaining these separations, racism leads to the exclusion and bias against people due to their racial identity. A racist notion is a belief that insinuates the dominance or subjugation of one racial group in comparison to another based on any aspect. Racist language encompasses any vocabulary, statement, utterance, or sentiment marked by a racist disposition. It has manifested and persists in virtually every community.

Theories of pejorative language depict that some words have power to hurt. Like different types of slurs, insult, and swears can not only be offensive but also derogatory. In this context, certain scholars argue that the meaning conveyed by these derogatory terms reflects their disparaging nature. However, contrasting perspectives, such as defamationism, reject the notion that pejoratives inherently carry specific derogatory connotations.

Various derogatory terms are employed to belittle targeted individuals or groups. For example, the noun expressions "insult" and "slur" serve as linguistic tools or conveyances to demean individuals or groups. When these expressions are utilized as verbs, they denote the actions carried out by actors **(Anderson and Lepora, 2013b)**.

In addition to these, various forms of nonverbal behavior are also employed to offend or belittle a specific individual or group. For instance, 'slamming a door in someone's face or sneering at them are ways to insult them.' Moreover, different actions can be used to slur or demean a person, such as making a Nazi salute gesture in the presence of a Jewish individual. Therefore, this research focuses on understanding the linguistic meanings conveyed by pejorative words, which serve as symbolic means intended to harm or disparage their subjects.

Following are the central Features of pejorative Language.

Pejoratives possess a set of practical features that can significantly impact and inspire listeners. Firstly, they have the remarkable ability to influence and motivate listeners. Insults and

slurs serve as tools to promote negative perceptions of targeted individuals or groups. For instance, labeling someone as a "loser" aims to cultivate a view of them as unwanted, flawed, or inferior, influencing the audience's perspective. Racial slurs, like the word "nigger," plays a very significant role in perpetuating racism within a speech community. This racial slur that not only promotes racist ideas but also encourages discrimination against various non-white groups. Many speakers use this word to insult African Americans, Black Africans and others. Sometimes, insults like calling someone an "asshole" are used jokingly between friends to tease each other mildly.

Secondly, some pejoratives evoke feelings of contamination or moral stain in listeners. Merely hearing a slur can make a non-prejudiced listener feel complicit in the speaker's derogatory remarks. Another aspect is that certain derogatory terms can make listeners feel morally tainted. Sometimes, just hearing a slur can make someone who wasn't prejudiced feel like they're somehow involved in the speaker's offensive remarks. **(Camp 2013, Croom, 2011).**

Thirdly, pejoratives vary in their levels of intensity as pointed out by Saka in 2007 **(Saka 2007, p148)**. For instance, the slur "nigger" is much more derogatory towards Black individuals than "honky" is towards Whites. Different slurs can also vary in their derogatory impact on both individuals and specific groups. Additionally, the derogatory nature of pejoratives can change over time. For example, the term "negro" was once considered neutral but is now highly offensive. **(Hom 2010, p 166).**

In terms of the power of a derogatory term, it operates independently of the attitudes of the individuals using it. This autonomy is evident in slurs, as their derogatory nature remains unchanged regardless of the speaker's intentions. **(Hom 2008, p426)**. For instance, consider a situation where a person with prejudiced beliefs tries to show affection towards Italians by saying, *"I adore wops; they are the best people ever."* Despite the intention of expressing fondness, the use of the slur remains highly offensive. **(Anderson, Lepore 2013, p33).**

Appropriation or incorporation involves the deliberate repurposing of certain derogatory terms for purposes other than their original meaning. It's about how people intentionally use language in different ways. Sometimes, the group or person targeted by a slur takes control of the term to change its meaning, making it less offensive or even empowering. This process is called **linguistic reclamation**, depicted by Brontsema in 2004. Take the word *"queer,"* for example. It used to be used to insult people for their unconventional sexual behavior. But now, it's been redefined to the point where it's not considered offensive anymore. In fact, it's used in academic settings, like in

"queer studies program" and "queer theory," to talk about homosexuality without any negative connotations.

In stark contrast, the derogatory term "nigger" often morphs into an alternative spelling, "nigga." This adaptation has been exclusively appropriated by the targeted group, serving as a symbol of solidarity among its members (Saka, 2007, p. 145). With rare exceptions, individuals within the targeted group employ these terms among themselves without derogatory connotations. For instance, the reclaimed usage of "nigger" is common in comedic acts and satirical presentations.. Its deployment in comedy serves as a sharp tool to mock and scrutinize racism, challenging societal norms without endorsing racist ideologies (Richard, 2008, p. 12).

Concerning insults, they can also have nuances beyond negativity. For instance, in certain contexts, an insult might convey humor or fondness rather than hostility or animosity as demonstrated in the phrase: "**George is the most charming scoundrel I know.**"

Camp (2013) proposed a viewpoint theory of derogatory language, suggesting that derogatory terms carry significant rhetorical power because they indicate alignment with a particular stance, which is both ingrained and instinctive when considering the targeted group (p. 335). According to Camp's theory, a speaker who uses derogatory language directed at a group (A) unmistakably signals their association with a particular mindset and emotional stance towards members of group (A) as a whole (p. 340). This viewpoint approach provides insight into why derogatory terms can evoke a sense of complicity in listeners, including those who do not hold prejudiced views. In elucidating her theory, Camp delineated two forms of complicity. The first involves cognitive involvement.

She claimed that the perspectives are intuitive cognitive structures, and the extent of semantic understanding is only partly within conscious regulation. She elucidated that this means that when one hears a derogatory word, it triggers an associated viewpoint in the mind of a listener who possesses linguistic and cultural proficiency. Consequently, this influences the listener's own intuitive cognitive patterns. Therefore, at this juncture, Camp began to contemplate individuals in general as well as the specific group under discussion, and indeed all those associated with that group, in light of the derogatory term. (p. 343)

The second aspect she discussed was social involvement: the presence of a word created by convention to convey the speaker's viewpoint. This word signifies that the viewpoint is prevalent in the listener's culture, which may be discomfoting for those without prejudice (Camp, 2013, p.

344; also see Saka, 2007, p. 142). Camp's viewpoint theory also offers insight into linguistic reclamation. When a targeted group appropriates and alters the meaning of a slur, the derogatory viewpoint associated with it diminishes, and the term aligns with a neutral or positive perspective on the group or individual.

One may challenge Camp's theory by arguing that social complicity doesn't solely arise from speakers signaling racist attitudes. Simply indicating one's perspective isn't enough to generate complicity. For example, displaying a political bumper sticker doesn't necessarily make observers feel complicit in that political perspective. Similarly, signaling racist attitudes, such as avoiding sitting next to certain racial groups on a bus or crossing the street when encountering them, doesn't always result in complicity. This behavior may activate a derogatory perspective in observers, but it doesn't consistently make them feel complicit. Therefore, while slurs do signal a derogatory perspective, Camp's theory doesn't fully explain why they tend to make listeners feel complicit in expressing derogatory attitudes.

Anderson and Lepore (2013a, 2013b) presented a minimization theory concerning offensive language, disputing the notion that its defining characteristics stem from the meanings it conveys. Instead, they proposed a straightforward explanation: offensive terms are inherently offensive because they are words that are prohibited, and their use is offensive to those who find these prohibitions significant (2013a, p.21). Anderson and Lepore acknowledged that simply using quotation marks around an offensive term doesn't always diminish its offensiveness (see also Saka, 1998, p. 122). They illustrated their argument with the example (a), showing that even when an offensive term is used within quotation marks, it can still be offensive.

(a) The word 'nigger' refers to individuals of African descent.

Anderson and Lepore contended that content theorists would struggle to explain why there is a widespread avoidance of using the word 'nigger' altogether.

In terms of deflationism, it focuses on the usage of hidden offensive terms. However, this theory faced several objections. The primary objection was that this theory couldn't account for the practical aspects of derogatory terms. Croom in 2011 argued that derogatory terms, being prohibited words, are unable to help us understand how effectively they perpetuate prejudice. Additionally, another theorist, Whiting in 2013, also observed that derogatory terms may be present even in the absence of taboos or social prohibitions. In societies where members of targeted groups have internalized racist attitudes or where a vast majority of speakers are prejudiced toward

a particular racial group, derogatory terms may go unchallenged and not be perceived as offensive, despite their derogatory nature. So, to summarize societal restrictions cannot fully explain the derogatory nature of derogatory terms.

Anderson and Lepore argued that slurs shouldn't be seen just as banned words; they suggested that some slurs can actually be acceptable and morally okay to use. For instance, they pointed to the word 'fascist' as a slur that targets people based on their political beliefs. They said that using this slur to criticize an authoritarian leader, who might act in a fascist way, might not necessarily be wrong. They're basically saying that using this kind of slur to criticize certain political figures shouldn't always be forbidden.

Functionalism posits that racial and ethnic disparities persist due to their purported functional roles in society (**Merton, 1957**). However, this assertion begs the question of how racism and discrimination could be beneficial to societal functioning. Some adherents to functionalism argue that racism and discrimination can have positive outcomes, albeit primarily for the dominant group (**Davis, 1969**). Historical evidence supports this contention, with the dominant group historically benefiting from the exploitation of subordinate groups, such as in the case of slavery (**Patterson, 1982**). From this perspective, maintaining racist ideologies may serve the interests of those seeking to maintain power differentials and deny rights to perceived inferior groups (**Bonilla-Silva, 2006**). Nevertheless, empirical data illustrate the deleterious long-term effects of racism on society, including increased poverty rates, elevated crime levels, and persistent disparities in employment and education (**Oliver & Shapiro, 1995**). These outcomes underscore the enduring and detrimental impact of slavery and racism on American society.

Conflict propositions offer a perspective on societal inequalities, encompassing gender, social class, education, race, and ethnicity (**Giddens, 1986**). In the context of American history, this theoretical framework illuminates the ongoing struggles between the dominant white class and racial and ethnic minorities (Collins, 1990). Conflict theorists argue that specific conflicts arise when the dominant group perceives a threat from minority groups, resulting in power struggles and social unrest (**Bonilla-Silva, 2006**). By emphasizing power dynamics and oppression, conflict theory helps unravel the complexities of inequality, including economic disparities and institutional biases (**Marx, 1867**). It provides a holistic understanding of the conflicts stemming from gender, class, race, and ethnicity-based disparities, elucidating the enduring tensions between dominant and subordinate groups (**Hooks, 1984**).

According to Interactionism, race as well as ethnicity serve as potent symbols for constructing identity. Additionally, a few interactionists argue that racial symbols, rather than race itself, can incite racism (Blumer, 1958). Renowned Interactionist Herbert Blumer proposed that racial prejudice emerges from interactions within the dominant group (Blumer, 1958). Thus, it becomes evident that without such interactions, individuals within the dominant group would not harbor racist sentiments. These interactions contribute to shaping a distorted perception of subordinate groups, allowing the dominant group to perpetuate existing power dynamics (Blumer, 1958). This pattern of interaction enables the dominant group to uphold its prejudiced views and perpetuate the status quo (**Blumer, 1958**).

Critical race theory (CRT) is a theoretical framework within legal analysis that questions the idea of race as a natural or biological construct (Crenshaw et al., 1995). Instead, CRT argues that race is a socially constructed concept, utilized to organize society and perpetuate specific political, social, and economic agendas and disparities (Delgado & Stefancic, 2001). This perspective suggests that racial categories are not inherent but rather are employed to uphold power dynamics and inequality within society (Delgado & Stefancic, 2001). Therefore, CRT provides a critical lens through which to examine how racialization operates as a social tool, shaping societal structures and maintaining existing power imbalances (Crenshaw et al., 1995).

Critical race theory identifies five key principles:

1. Race is socially constructed, rather than biologically determined (Delgado & Stefancic, 2001).
2. Racism is ingrained within societal structures and serves to perpetuate racial disparities (Crenshaw et al., 1995).
3. Racial advantages primarily benefit the dominant group, as evidenced by the case of white Americans in the U.S. (Bell, 1995).
4. Racial identity is dynamic and subject to manipulation by the dominant group's interests, resulting in varying racializations over time (Crenshaw et al., 1995).
5. Marginalized communities possess unique insights into oppressive systems and institutional dynamics, offering valuable perspectives on both the nature of oppression and existing power structures (Delgado & Stefancic, 2001).

This theory also explores the concept of 'subtle biases,' which emerge from discreet instances of discriminatory behavior directed at individuals of color. These subtle biases are slight verbal or behavioral actions, often unintended, that convey stereotypes and negative attitudes toward people

of color, revealing underlying biases based on race. It is also noted that similar biases can target other marginalized groups, such as women and LGBTQ individuals (**Smith et al., 2010**). For instance, a white professor at a prestigious university once made a loud comment about securing her office door upon noticing a Black student nearby, implying a racial stereotype (Smith et al., 2010). These common occurrences of subtle biases highlight the widespread nature of discriminatory attitudes, even among individuals who consciously oppose discrimination, and their cumulative impact on people of color can be psychologically damaging.

Racist Practices Around the World:

Prejudice and discriminatory practices are prevalent in virtually every corner of the globe. These biased behaviors span a spectrum from offensive rhetoric to violent actions, affecting individuals and institutions alike (**Allport, 1954**).

Discrimination has a long and entrenched history in human societies. In the 18th century, racism reached its zenith during the era of North American slavery and the colonial exploits of Western Europeans. The concept of race was initially constructed to highlight perceived differences between individuals of European descent and those of African heritage, who were subjected to enslavement and forced migration to the Americas (**Jordan, 1968**).

By the 19th century, racism had become widespread globally. During this era, leaders in different nations began contemplating this critical issue and categorized races as superior and inferior. At its most extreme, racism encompassed practices like slavery and colonization of indigenous peoples, while at its mildest, it included the use of derogatory language towards those perceived as inferior. Today, racism continues to persist in societies worldwide, manifesting not only through individual actions but also ingrained within institutions and subtly present in daily interactions or communications. Racism is to be found in all part of the world. Actually, racism is a global reality. In fact, all the societies of the world and all of us in these societies address racism in our lives and cultures may be directly or indirectly.

Basically, racism exists when one group of people believes itself to be superior and has power to carry out the racist behavior (**carroll Aleen,2002**). People belonging to various groups are put down by some forms of slangs. These types of slang often crosses the boundaries and become offensive not only to groups that are being put down but also to others who may hear them. Different forms of racism may vary in their overtness, but all types have enduring and detrimental effects on individuals.

Research conducted by Peter De Costa, an associate professor in the Departments of Linguistics, Germanic, Slavic, Asian, and African Languages, and Teacher Education, explores the impact of racist language across generations, as published in the Journal of Bilingual Education (De Costa, Year). Recent reports from the High Commissioner for Human Rights and other reputable sources have documented a global increase in racism and racist activities (High Commissioner for Human Rights). The data presented in these reports underscore the widespread and persistent nature of this serious issue.

In Pakistan, racial prejudices are deeply ingrained in societal attitudes, often going unnoticed or unacknowledged. Terms like "gora and Chita" (گورا، چیتا) are typically used positively, while "kala klota" (کالا کلوتا) is commonly used derogatorily towards individuals with darker skin tones. Despite this, many individuals, particularly students in universities, are unaware of the harm caused by such language. Unfortunately, there is a lack of education and reflection on these issues, perpetuating a culture where racist jokes are tolerated and even laughed at. Children and youth in Pakistani society are directly and indirectly affected by racism, facing ridicule and exclusion in schools, playgrounds, public spaces, and streets. Racism poses a significant trauma, particularly for youth of color who have historically endured oppression.

A study focusing on "Policy and Linguistic Culture" in Pakistan extensively examines language usage within Pakistani society, drawing examples from various socio-ethnic groups to explore language policies related to linguistic culture. One particular study within this field investigates discrimination within the education sector, targeting factors such as gender, appearance, social class, age, and financial status. Findings from this research indicate that discrimination, predominantly based on social class and financial position is prevalent. Specifically, the study highlights issues within private schools where language classes disrupt students' learning experiences, leading to criticism from teachers (**Ghaffarzadeh, 2016**).

This research is conducted at a public university in Pakistan aims to investigate the prevalence of racist communication among young people. The study focuses on how youth express racism through their language, including jokes, expressions, and word choices. It is observed that racist communication is common among young individuals, often occurring without conscious awareness, as it is widely normalized in society.

RESEARCH METHODOLOGY

To explore how students use racist language in their communication, a qualitative research approach was adopted. This method was chosen because qualitative methods are well-suited to uncover the meanings that individuals assign to their experiences and events they encounter (Merriam, 1998). This study focused on undergraduate students at the University of Okara, which has an estimated student population of around 17,000. The university comprises approximately 25 departments offering various higher education programs. Data for this research was conducted randomly from students across different departments.

To investigate the use of racist language among students at the University of Okara, observation was employed. This method allowed researchers to identify the research problem: the prevalence of racist language in university settings. Participant observation was utilized, involving the researcher actively engaging with the observed group. Field notes were utilized to record data, as described by Ary (2010) are concise notes written by researchers during the observation process. Data sources for such particular study has included the expanded field notes taken from observations. The researcher observed the students sitting and gossiping in the grounds of University three to five times weekly. At the end of the observation, the researcher created detailed analytic memos to ensure ongoing analysis. The notes were concentrated on the structure of talks. Throughout the research, the researcher observed numerous instances of students making racially insensitive comments and using derogatory language. A significant portion of students in the university setting both encounter and observe racist bullying and harassment from their peers. This encompasses various forms of mistreatment, such as:

- Humorous remarks, teasing, and jests, particularly targeting accents and name pronunciation.
- Insulting nicknames.
- Physical violence, intimidation, threats, and verbal assaults.

It is observed that in university environments, students are frequently subjected to ridicule for various aspects of their identity, including their speech patterns, communication styles, behavior towards others, and clothing choices. These experiences are particularly pronounced for students whose skin color sets them apart. Moreover, individuals in university settings are complex beings, shaped by a multitude of social identities, including age, gender, sexual orientation, social class, and religion, among others.

DATA ANALYSIS

For data analysis, the content analysis method was employed. This involved observing, quantifying, and analyzing words to understand their presence and significance, leading to inferences about the underlying messages. The data collected from observations was categorized based on themes and usage patterns. The aim was to investigate the frequency of specific terms within the data.

Racist words spoken by the students in University of Okara were in different languages like Urdu, Punjabi, Saraiki and English. Some words were offensive and derogatory. In this context, the researcher has solely focused on the humorous aspect of frequently used racist language and phrases within university settings. Below is a compilation of commonly used Urdu and Punjabi languages racist terms that warrant discontinuation:

4. 1: Words on the basis of health:

Saien :	سائیں	It is the Punjabi word used for those who are crazy and out of mind people. In University setting, students used this word for a particular person who is silly and crazy.
Akhrot	اخروٹ	Translation: Walnut Usage: Employed derogatorily towards Pashtuns. This term portrays Pashtuns as unintelligent individuals devoid of any cognitive abilities. It is frequently utilized by students to demean someone as foolish.

Dhaken	ڈھکن	<p>Translation: Lid</p> <p>"Dhakan," literally meaning a bottle cap</p> <p>Usage:It is employed to depict someone as slow or introverted. This term is applied to individuals who exhibit delayed or passive responses.</p> <p>Students often utilize this term to label someone as unintelligent and incapable of grasping ordinary situations.</p>
Kani/kana	کانا	<p>This word is used for a person having eye sight issue. Students use this term for a person who has a biological issue in one eye .</p>
Teera	ٹیرا	<p>This is used for the person who has problem in range of vision.This is another version of Kana.</p>
Muju	مجو	<p>It is used for a person who does not has any sense.</p>
Dandal	دندل	<p>it is used for a person having large teeth.</p>
Thatha	تھتھا	<p>This word is used for a person who has biological issue in speaking.</p>

Takla	ٹکلا	It is used for a person having bare head.
Leak Ice-cream	چوندی آئس کریم	It is used as a satire for a lady.
Tori	توری	It is used for a lady who is tall .
Lungi Teer	لنگی ٹیر	It is used as a mock satire for a lady having sight issue.
Battery	بیٹری	It is one of the most common Racist word used for a person who wear glasses.
Double battery single power	ڈبل بیٹری سنگل پاور	This racist slang is used for those who wear glasses and have less energy .
Chushmish	چشمش	It is also used for those people who used to wear glasses
ill duck	بیمار بطخ	It is used for a lady who is ill and often remains ill

★ The above mentioned racist words are uttered by the students for others on the basis of their health condition. For the particular research in University of Okara, the above-mentioned words are uttered by the students for each other as a mock satire.

4.2: Words on the basis of physique:

Dheela	ڈھیلا	<p>Translation: Slack</p> <p>Usage: Refers to a gaunt or lean individual who behaves foolishly.</p> <p>This term is employed to mock individuals who are slender and perceived as lacking strength or competence in daily activities. For instance, students frequently jest, "Ussey nahi ho paega, bhaut dheela insaan hay (He won't be able to do that. He is a slack person)".</p>
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Sehat Ali	صحت علی	It is used as a mock satire for someone who is too weak.
Ladies staff	لیڈیز سٹاف	It is used for the person who looks like a lady.
Chusi Ambi	چسی آمبی	Here Ambi word means mango. It is used to refer a person either girl or boy having weak face or weak posters.
Bathal	بٹھل	Bathal is the name of a pot in Punjabi. It is used for a person whose features are in oval shape or slightly fat person.
Majh	مجھ	Majh is the Punjabi word of Buffalo. It is used for the fat lady.
Suka Teela	سوکھا تیلا	It is used for a weak built person. It is used to make fun of weakness of that person.
Suka Buiscuit/Dry Tuc	سوکھا بسکٹ	This word is used for weak person
Tida	ٹڈا	It is used for short height person
Bidda	بڈا	It is Saraiki word ,used for short heighted person.
Suka papad	سوکھا پاپڑ	It is used for the weakest person.
Karela	کریلا	it is cartilaginous vegetable. Used for person who is rude to others .
Tawar	ٹاور	This word is used for long heighted person
Khamba	کھمبا	This word is used to denote tall person.
Leer	لیر	It is Punjabi word used for the weakest lady or weakest male.
Lamboi	لمبوی	It is used for taller lady.
Maryal	مریل	It is used for the ill person who is too weak
Thula	ٹھلا	It is Saraiki word ,used for fat person.

Kamzoor Shina	ڪمزور شناء	It is Saraiki word ,used as a mock satire for a weak person.
Drum	ڌرم	It is used for the fat person having a large belly.
Rangeela	رنگيلا	It is used for a person who wear colorful dresses.
Ganeeri	گنيري	Ganeeri is the smallest piece of sugarcane.Peole used this word for those who have short height.In university, students call the word "ganeeri " for those girl who are short heighted.
Kadu	ڪڍو	Kadu is the punjabi name of vegetable named as Pumpkin.People used this word for those who are fat.Students often call thier fellow friend "kadu" who is the fattest boy.

- ★ This sub-category consists of names or specific meanings of those names that are viewed as disparaging and discriminatory.In University setting,it is observed that the above mentioned terms are uttered with laugh to a particular person on the basis of his/her physique.

4. 3:Racist words on the basis of skin color:

Kalla/Kallu	ڪالا/ڪالو	<p>Translation:Balck</p> <p>Use: Describing someone with a dark skin tone.</p> <p>Students frequently employ this term to refer to individuals with a darker skin tone. Its usage is often masked as humor but can be demeaning. Mocking someone based on their complexion is both unacceptable and discriminatory.</p>
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kala kawa/kala klota:	کالا کوا/کالا کلوٹا	Used: To describe a person with dark complexion.
Kala Tawa	کالا توا	This word is used for a person having too dark complexion.
Black berry	بلیک بیرى	Berry is the name of fruit which is black in color.It is used as a mock for dark skin complexion
Kasmela	کسمیلا	It is used for a perosy having lightly dark skin complexion.
Habshi	حبشى	It is used to represent a person having black skin color like Habshi people.
Kala Sand	کالا سانڈ	This word is used for the person who has dark skin as well as a faty person.As saand is used to represent a fat person
Chocolate bhai	چاکلیٹ بھائی	It is used for a person having dark skin
Chita	چٹا	It is used for a person having white skin tone
White mouse	سفید چوہا	This term is used for a person with white complexion and using extra powder on his face.
Cheeta kukad	چیتا ککڑ	Cheeta is the punjabi version of white and kukad means cock.This racist word is used for the people who have white skin colours.In Univey, students often use this word for other students who have pure white skin color.

★ In this section, the racist elements are seemed to be apparent as these terms implied a sense of racism by themselves. The students in University of Okara, uttered the above -mentioned racist words as mock satire for their fellow-friends who have different skin complexion. Students use racist words for the persons having dark skin color as well as for those who have fair skin. Students in university setting use such kind of racist word not only as a mock satire but also to insult the targeted individual or group .

4.4: Racist Words on Animal Names

1-Shitr muragh	شتر مرغ	It is used for a lady having tall legs.
2-Kala saand	کالا سانڈ	It is used as a mock satire for a person having dark skin complexion as well as fat.
3-manoor	مانور	It's mean animal. it is used for a male having animal like qualities
4-Dunger	ڈنگر	This word is used for ill-mannered person.
5-Majh	مجھ	It is the Punjabi name of buffalo. It is used for a lady who is the fatest.
6-Bhalu	بھالو	It is used for a person who is fat and has oval shape physique.
7-Doremone	ڈورے مون	This is the name of cartoon. It is used to represent a person.
8-Tydi Bakra	ٹیڈی بکرہ	It is the familie of goat having hairy growth around chin. This word is used for a person having beard like that goat.
9-Humakhi	ہرناکھی	It is used to represent a lady who used to stare at others.
10.Bagla	بگلا	Bagla is a bird whose name is heron. which is a grey or white color bird having long neck as well as long legs and usually has extended beak. This word is

		used for person who is the tallest of all.Students use this term for their fellow and for other students in university setting who is tall.They used to symbolise that person with heron .
Loomdi	لومڑی	Loomdi means fox.As the fox symbolizes itself a clever animal.So, this word is used for the dexterous girls.In university setting, students often use this racist word for the lady who is clever as well as pawkiest.

- ★ This category contains example of racist sense of language.The students often call their fellow-friends with these animal based names. The people in university of Okara are sometimes referred to by these names which are supposed to show up some characteristics.

4.5: Words on the basis of caste:

Mirasi	میرائی	<p>Translation: Originating from the Arabic term "miras," signifying heritage.</p> <p>Definition: A disparaging designation applied to a lineage of traditional singers and dancers.</p> <p>In Punjab, Mirasi and Kanjars enjoy renown for their historic role in Pakistan's music scene. Kanjar, a caste known for dancing to the music of mirasis, musicians.</p> <p>However, "mirasi" has devolved into a pejorative term, commonly wielded to demean individuals as morally deficient.</p>
Musali	مصلى	It is one of the most common word used for low caste or poor people.In University setting ,it is used for the person who has dark skin complexion and ill manners.

Kami	کمی	It is used for low class or poor people.
Chamar	چمار	<p>Definition: Additionally, an individual belonging to a marginalized caste traditionally associated with leatherworking occupations.</p> <p>Use: Employed as a pejorative term against individuals from socioeconomically disadvantaged backgrounds.</p>
Bhangi/ Chuhra	بہنگی	<p>Definition: Someone belonging to the lowest social caste, often regarded as "untouchables."</p> <p>Referring to individuals as "bhangi" or "chuhra" is highly offensive and disrespectful. These Urdu terms are used mockingly by students to ridicule their peers.</p>

Paindu	پینڈو	<p>Translation: Hailing from a village.</p> <p>Use: This phrase is employed as a derogatory term for residents of rural areas in Punjab. Students use "paindu" to mock those perceived as less modern or sophisticated than urban residents.</p> <p>"Paindu" is frequently used as a widespread insult by students to belittle anyone they view as inferior to themselves.</p>
Jhag peena	جھگ پینا	<p>Jhag is the punjabi name of foam that appears on the top of fresh milk. This racist word is used for the Baloch people as Jhag peeny because of the reason that their ancestors had camels and they used to drink fresh milk with foam on the top. So due to this, Baloch people are often called by this racist word.</p>
Chura	چوڑا	<p>The racist word "chura" is used for those people who have black skin complexion and are poor people. In university, students often use this word in order to insult someone and also used this word for a character less person .</p>
Machi	ماچھی	<p>Machi is a caste which is popular due to their idiotic activities . People used this racist word for those who have low understanding ability . Students in university, used this racist word for an idiotic person.</p>

★ In this category, the racist words are described which are uttered by the students in university setting on caste basis. Students often used these type of racist word as a mock satire . The most common used word is Paindu which is spoken by mostly people in University of Okara.

4.6: Racist word as a mock satire for well mannered people

Burger boy/Burger Bacha;	برگر بچہ	Translation: City Kid Certainly, innocence exists universally, but a "city kid" is someone who embodies shyness and innocence. This term characterizes an individual who shies away from risks and is often perceived as excessively bookish or nerdy.
Papu Bacha	پیو بچہ	It is used for the person who is innocent and well mannered as well as obedient boy.
Chesy	چیسے	It is one of the most common word used by the students.It is used for those people who are sophisticated and have good manners .
Shabalu	شبالو	This word is used for the innocent person.
Mummy Dady	ممی ڈیڈی	Mummy Dady bacha is a racist word used by the people for those who are innocent and obedient.Students used this word for the people who are obedient to their teachers and for those who are shy person.In university setting students often call mummy dady bacha to a student who used to sit on front bench and whos is punctual and obedient one .

- ★ This category consists of such terms that contain the racist determinant sense.Students often used such racist word for the person who is well- mannered as well as Sophisticated.In University, students uttered these racist words as a joke for their fellows.

4.7: Racist words on attitude(Behavior):

Dukhi atma	دکھی آتما	The word'Atma' means soul and 'Dukhi' means grief. ❁ It is used for the person. Who always remains sad.
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Sari mirch	سڑی مرچ	Mirch means pepper. ❁ This word is used for a lady who remains rude to others and doesn't has any sense of sympathy.
Chawal	چول	This word is used for idiotic person.
Chamcha	چمچہ	In its literal interpretation, "Chamcha" signifies a "ladle" in Urdu. Nonetheless, when employed with a derogatory undertone, it denotes a "favoritism receiver" towards an authority figure, akin to being labeled as "Mama ka Chamcha or Dadi ka Chamcha." In essence, when an individual excessively ingratiates themselves with another person, they are dubbed as a "sycophant" of that individual.
Meesni	میسنی	This word is used for a lady who shows innocence apparently but hiddenly she is clever.

Express	ایکسپریس	This racist word is mostly used in Universities for the person who are smart and active. And they have all the necessary information related to any matter and they play a major role in collecting the information about rumours in university. So, students often call "express" to their fellow friends and other students who are smart enough that they have all the necessary information about various matters in university.
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★ In this particular section, those type of racist words are described which are used for the people according to their particular attitude or Behavior to their fellows-friends. One of the most common word is chamcha that is most commonly used in University setting according to the nature of attachment.

4. 8: Racist words for crazy people:-

Charsi	چرسی	charsi is the Punjabi name of drug addictedness. This word is used as a mock for a stupid person.
Jahaz	جہاز	Jahaz جہاز It the Punjabi word for aeroplane. It is used as mock satire for drug addicted person.
Screw Dhela Hai	بیچ ڈھیلا ہے	If someone has a proclivity to act strangely or foolishly, people may remark, "Iska Screw Dheela Hai." ❀

		Essentially, this means "This person is insane!" ❀ It is used by the students in University setting. when someone acts like frantic, people used this racist word for that person as his screw is loose.
Shaper	شاپر	It is the Punjabi version of word Shopper.It is the name of a bag which is too light. ❀ Used: It is one of the most common word used by the students.It is used for the people who used to talk in airs like gassers. But actually,they are nothing.

★ This category contains the racist words that are uttered by the students in university as a joke for thier friends.Students often call each other by these racist words.The most common of these is the Shapper word that is used by mostly students in University of Okara.

4.9 : Racist words for fashionable ladies:-

Sakuta	سکوٹا	It is the common name of a giant in Pakistani society. So, this word is used for a person as a mock who has rough hair and rough personality.
Kartoon	کارٹون	It is used for the Ladies who do excessive amount of makeup.It is used as a mock satire .

Bhutni	بھوتنی	It is a Punjabi name of giant. It is used as a mock for the Ladies who do excessive amount of make-up.
Jhondal	جھونڈل	Jhondal is a racist word used for the person who has thick, large but rough hair . In university, students call jhondal to those person who have rough hair style.
Mundreyan chaly	مندریاں چہلے	Mundryan chaly is the punjabi name of ring. This sort of word is used for those people who have curled hair. This word is often used by the students for the girls who have curled hair as they look round like the rings.
Bedawa	بڈاوا	This sort of word is used for those ladies who use excess amount of makeup on their face. Students call bedawa to those ladies who use excessive amount

★ This section includes the racist words that are spoken for the Ladies in the University on the basis of their look. Not only male students but also some female students uttered these racist words as a mock satire for the Ladies who do excessive make-up.

★ There are some words which are rarely used by the students for someone else as a mock satire. Such type of racist word are discussed below:-

Thug	ٹھگ	The term thug has evolved over the years in it's use and meaning. The first evidence of the word was found around 1800–10. It is derived from the Hindi word thag, which means “rogue or cheat.”. Used:
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		It is used for a person who is rogued .In University setting,it is used as a mock for the fellow
Pata dhol	پاتا ڈھول	Dhol means drum/atabal. This word is used for something who can't digest a speech and betray the secrets. It is the Punjabi name of muckarker.
Han dhota	بن دھوتا	It is the Punjabi version used for those who don't take bath properly.
Jumma	جما	This word is used for those people who are unable to do a work.They are lazy and funkier person.Students use this racist word for other students who never do a work effeciently .

CONCLUSION

The current paper has argued that what kind of racist words are used by the students in University of Okara. It is estimated that racist language is the routine part of student's life. Racist language is the engrained feature of students' life at University of Okara. It is estimated that the use of abusive and offensive phrases or words is much common in Urdu and Punjabi Language in University of Okara .It is found from this particular research that most of the abusive words or racist words are usually evolved from an event or a particular context. In addition to this, the above research provides further evidence of the various variety of racist words that are used in education sector. It shows that racism and racist activities are expressed and experienced to a greater level in universities. As the racist jokes and banter are the most common form of racism that are uttered by students in a public sector University of Pakistan. This study underscores a crucial point: students not only endure bullying and harsh judgment but also suffer profound consequences. It

suggests that such judgments frequently prompt students to retreat from social interactions, erode their confidence, and instill feelings of inadequacy regarding their academic prospects. While racist language may not be deemed an urgent crisis requiring immediate intervention, its pervasive presence within societal structures and individual mindsets cannot be ignored. To effectively combat this deeply entrenched issue, prioritizing anti-racism education for children and youth is imperative. Addressing the use of racist language demands comprehensive efforts at both organizational and personal levels. As Dovchin astutely observes, "relying on spontaneous change is unrealistic; proactive initiatives are essential for meaningful progress."

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