The Power of Language Understanding: Influence of Gendered Language on Human Perception and Behavior

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ABSTRACT

The study examined the connection between gendered language, discrimination, and perceptions of gender oppression in language, as well as attitudes toward gender equality and inclusiveness. Mixed methodology was used. 30 proverbs purposively selected whereas data was collected from 238 respondents in a survey. According to the findings, gendered language and discrimination were associated with stronger gender identities and perceptions of language-based gender oppression. Younger individuals experienced less gendered language and discrimination and perceive less gender oppression in language, whereas more educated individuals perceive less gender oppression. However, gender equality and inclusiveness attitudes were not substantially correlated with any of the other

study variables, suggesting that they may be influenced by factors other than gendered language, gender identity, age, and education. In addition, exposure to gendered language and discrimination may not have a significant negative effect on attitudes toward gender equality and inclusion, but perceptions of gender prejudice in language are associated with more conservative attitudes toward gender equality and inclusion. To promote a more inclusive and equitable society, the study emphasizes the need for sustained efforts to challenge and change negative gender stereotypes through education, awareness-raising, and advocacy.

Keywords: Gender biased language, Urdu proverbs, Gender Stereotyping, Gendered Language and Discrimination, Gendered Power Dynamics, Gendered Emotional Norms, Language-Based Gender Oppression Perception, Gender Equality, and Inclusivity.

INTRODUCTION

One kind of discrimination based on gender is the use of language that favors one gender over another. Gender biased language is a pervasive issue that continues to contribute to the oppression of marginalized groups in our society (Parpart, Connelly, & Barriteau, 2000). The use of gendered pronouns, titles, and language reinforces societal norms and stereotypes (Beukeboom & Burgers, 2019) that limit the opportunities and experiences of individuals based on their gender identity (Carpenter, Eppink, & Gonzales, 2020). This research seeks to explore the ways in which gender biased language reinforces oppression, and the impact that this has on individuals and communities. By examining the ways in which language is used to construct and reinforce gender norms, we can gain a deeper understanding of the ways in which language contributes to subjugation, and work towards creating a more equitable and just society. In many cultures, including those in South Asia, gender biased language is pervasive and normalized, with harmful effects on those who are marginalized by it (Karim, 2021).

Studies have revealed that there are several ways in which using gender-based language may contribute to the oppression of women and other marginalized groups. In the first place, it might restrict their potential by bolstering preconceived notions that particular roles and behaviors are reserved for men or women. For instance, it might be challenging for women to develop in male-dominated sectors or to be regarded seriously as leaders if we continue to use terminology that equates power, leadership, and assertiveness with masculinity. Second, prejudice and violence against women and other gender minorities can be

fueled by language that is biased against women. For instance, if a society condones sexual harassment and assault, it may be due in part to the normalization of language that sexualizes or objectifies women. Finally, discriminatory language can play a role in the marginalization of women and other marginalized groups. The experiences of women and other gender minorities may be diminished or neglected when language is employed that implies a male perspective or centers men's experiences.

LITERATURE REVIEW

Humans are unconsciously guided in every aspect of their lives by their underlying ideologies. When ingrained in a language, it does a lot to shape people's preconceptions based on gender (Whorf, 1956). Every language has a hierarchy in different domains that are determined by the culture in which it is spoken (Kramsch, 1998). Because of its long history of literary and scholarly production, Urdu is widely known and spoken throughout Pakistan.

Gender ideology has created a web of stereotypes about men and women, with the former shown as negative beings that are always unreliable, ill-natured, sexually weak, and subservient, and the latter as a symbol of resolve, loyalty, bravery, and strength (Rasul, 2015). Many proverbs in Urdu have been analyzed, and it has been stated that the proverbs most used in the Pakistani Urdu speaking society have had a profound impact on the way people there view the genders. Many of these proverbs and sayings are biased against women (Jawed, 2022). Because of their pervasive use throughout the years, we have internalized an erroneous belief in the superiority of men over women.

In his 1985 book Man Made Language, Dale Spender posits the compelling idea that, like other forms of culture, men have dominated language, and as a result, there are more positive words for men and more opportunities to use them. Dale Spencer argues that males have dominated the English language and that women are stereotyped as the lowest form of life on Earth (Spender, 1998). Similarly, looking at some Urdu proverbs will explain the way that speakers of that language feel about the sexes. One such saying is "Do wear bangles in your hands," which has the underlying meaning of "be Fragile." This idiom is used to make fun of males who, in situations where most men would act with macho pride, choose to be passive. Some Pakistani people view women as subservient, thus if a man does not respond when a woman wears a bangle, he is seen as cowardly.

GENDER STEREOTYPING IN URDU PROVERBS

Moral and societal values are communicated through proverbs. Everything is saturated with the culture of society in which it is utilized and understood. Proverbs are idiomatic sayings that have been passed down through the ages and are both universal and specific. As the carriers of a language's culture, they are accorded a prominent place in that language. Most proverbs are used verbally. Because they shape, transmit, and reveal the beliefs of a society's citizens, they often hold a prominent place. Because proverbs are the keepers of a culture's accumulated wisdom and transmitters of its established values, they play a crucial role in shaping people's worldviews. With a special emphasis on how women are portrayed, this work examines Urdu proverbs from a gender perspective.

Women are being labeled as inferior and deviant using sexist language, as mentioned by Siddiqui, S. (2008) in one of his articles: "Since language is a powerful tool to construct social reality with." There are a variety of contexts and methods when this stereotype about women is kept alive. The process of approval in social institutions "confirms" the inferior position of women to the point where a lot of women start to see themselves in negative ways. For instance, the adage "dayan bhhi saat ghar chhor kar bachcha khhati he" suggests that a witch does not even ruin her own house and is typically used by women for women. A more negative view of women is seen here.

Many proverbs show that women are cruel because of the way they are portrayed as objects. According to Hussain, W.J. (2009), proverbs—and sexist proverbs in particular—are symbolic social practices that are aimed at achieving a certain goal. The significance of these words is determined by the context in which they are used. He delved even deeper into a study by Omolora Ogundipe Leslie (1994), who concluded that decades of derogatory ideology and gender hierarchy have left women with a bad self-image that is reflected in some proverbs. Her responses to external challenges are typically counterproductive and limiting. What this implies is that traditional notions of what constitutes a woman and a man seep into our consciousness and shape the way we go about our daily lives. A traditional Urdu proverb is, "aurat ki zaat bewafa hoti he," which can be translated as "woman is unfaithful" (Jame-ul-Amsal, 1986, p. 292). There is no similar saying about men's disloyalty, though. This sexist trope about women should not be repeated in literature or casual conversation.

Urdu proverbs often make fun of people's age and sense of style. Many proverbs objectify women in order to insult them; for instance, the phrase "budhhi ghhorhi laal lagaam" (Old lady who is well-dressed) mocks women for their advanced

years. When an elderly woman puts on makeup and a dress, this phrase is commonly heard. On the other hand, the proverb "mard kabhi boorha nahi hota" is diametrically opposed to it. Both well-known quotes treat men and women differently.

Popular Urdu literature also has examples of sexual submission. Women and horses are not properly managed by males until they are under their thighs. It's ironic that these proverbs are sometimes used because they tend to foster a demeaning view of women. The significance of this gender order cannot be overstated.

Men, in Urdu proverbs, are represented as symbols of truthfulness, stability, resolve, bravery, and strength, in contrast to the instances given. Some of the most well-known proverbs about men include "Men always keep their word" (mard ki ek zabaan hoti he), "Men always move step ahead" (mard ki baat aur gaari ka payyia hamesha aage ko chalta he), and "Be a man!" (mard ka bachcha ban). Furthermore, the lion is used as a symbol for power in the frequent adage sher ka bachcha (Son of lion).

Gender-neutral language is an important tool in the fight for gender equality because of the power words influence how people think and feel. While it is true that the Urdu language, like many others, contains proverbs that reinforce harmful gender stereotypes, there is an increasing recognition of the need to move away from such language and instead use language that is gender-neutral. To eliminate discrimination based on a person's gender identification, gender-neutral terminology has been implemented. Creating a society where people of all genders are treated with dignity and respect is facilitated by the widespread adoption of gender-neutral terminology. A more equitable and just society can be achieved via the widespread use of gender-neutral language.

GENDER NEUTRAL LANGUAGE

Language has an impact on how people feel about gender equality (Peterson, Biederman, Andersen, Ditonto, & Roe, 2019). Different languages have different approaches to gender, and those that don't make any distinctions between male and female nouns or pronouns can help advance gender equality (Pérez & Tavits, 2019). Use of gender-neutral language (GNL) can help advance gender equality (Harrigan & Lucic, 1988).

According to Erodica (2022), GNL refers to the regulated types of communicative practices that aim to reduce bias against individuals based on their gender identity. As a reaction to frustration with mainstream language norms, GNL

develops as a system of rationalized and embodied ideas about the nature of language. This definition draws upon two conceptual underpinnings: First, criticizing the status quo. GNL is a well-developed theory of language and linguistic behavior that questions the authority of dominant linguistic institutions. This comprises linguistic habits that conform to cultural standards, whether consciously or unconsciously. Therefore, proponents of GNL contest the authority of language police. Second, GNC seeks to effect societal change at large using alternative linguistic standards. Moral ideals form the basis of GNL and are frequently linked to political and social philosophies. The degree of activism, politics, and power dynamics that GNL is associated with is relative to these factors. The battle for institutional control that permits policy change is an integral part of the political activity implied by the changing of societal trends through many channels (Erdocia, 2022).

Igiebor (2021) argues that pervasive gender bias in language is a contributing factor to institutional resistance. Institutional resistance refers to the ways in which organizations or institutions may resist change, particularly when it comes to policies aimed at promoting gender equity. Using masculine pronouns and other forms of gendered language may contribute to the perpetuation of harmful assumptions about women's abilities as academic leaders. One strategy to combat these prejudices and advance diversity is through the use of non-gendered terminology. By eschewing the usage of male pronouns and other types of prejudice, we can make our community more inclusive of persons of all gender expressions. In conclusion, to improve the number of women holding positions of authority in academic institutions calls for action to be taken to counteract both overt and covert forms of bias. One way to make sure that everyone has a fair shot at success is to use terminology that is nondiscriminatory and neutral. This should be addressed at the legislative level.

THEORETICAL FRAMEWORK

Beike and Sherman's approach from (1994) shows how social data can be put into three levels. These levels show not only how smart a person is, but also how well they can talk to others. The first level is the most detailed and talks about what one person or a small group of people do in a certain situation. For example, "Sara helped her neighbor carry groceries last night." This amount of knowledge can be gained from first-hand experience or from what other people say.

The second level of knowledge is broader and includes things like "Fatima is a generous person." This level of knowledge is still about specific people, but it is more general and can be used to explain behavior trends in different situations.

Lastly, at the most general level of information, people and specific events are taken out of the picture, and broad statements are made about social groups as a whole. For example, "It's in women's nature to care for others." This kind of information is very broad and applies to a large group of people who are not named. Overall, these different types of social data can be generalized based on the goal (from a single person to a social group) or the behavior being described (from a single case of behavior to a person's traits and characteristics).

SOCIAL CATEGORIES AND PRECONCEPTIONS COMMUNICATION (SCSC)

The SCSC model is a theoretical framework for understanding the transmission and maintenance of stereotypes through discourse. It's a theoretical framework that considers how social-category knowledge is conveyed and sustained through language. The heart of the paradigm is comprised of social categories, language biases, and the upkeep of stereotypes. The SCSC model begins with social categories as its initial factor. When we talk about "societies," we're referring to the numerous classifications we use to classify individuals according to factors like color, gender, age, etc. Stereotypes and prejudice flourish when these groupings are reinforced by social norms and expectations. Language-based prejudice is the second factor. It's about how we put our thoughts and feelings concerning these groups into words. Using derogatory language toward a given group is one way in which stereotypes are perpetuated. Intentional or not, these prejudices can be reinforced via everyday interactions including language use, media portrayal, and other types of communication. Finally, the concept of stereotype maintenance demonstrates the role that linguistic biases play in the perpetuation of stereotypes over time. It might be challenging to overcome preconceived notions once they have been developed. It's possible that prejudiced words and actions may persist, making it harder to dismantle harmful preconceptions (Figure 1).

Figure 1: Conceptual diagram of the SCSC framework

Using the SCSC framework, we can see how negative stereotyped attitudes about diverse groups of individuals are reinforced through communication. To achieve better equality and understanding across various social groups, it is necessary to first recognize and then question and modify prejudiced language and behavior.

Furthermore, this research was guided by social constructionist and feminist theories to explore the relationship between genders biased language and oppression. Social constructionism posits that societal norms and values are constructed through language and social interactions and are subject to change over time. Feminist theory highlights the ways in which gender is constructed and reinforced through language, and how this contributes to the marginalization of women and other gender minorities.

The study will also draw on critical discourse analysis as a methodological framework, which aims to uncover the power relations inherent in language use, and the ways in which language is used to construct and reinforce social hierarchies. The analysis will focus on the use of gendered language in media, education, and other public spheres, and will examine how this reinforces gender norms and contributes to the oppression of marginalized groups.

According to the Social Categories and Preconceptions Communication (SCSC) paradigm, discrimination and prejudice persist because of language biases, social categories, and the preservation of stereotypes. We want to learn more about the ways in which these factors influence ATGEI by examining the connections between them.

Specifically, "Gendered Language and Discrimination" is an examination of the pervasiveness of gender-biased language and discrimination in everyday communication, and thus relates to linguistic biases and social categories. This construct functions as a predictor for H1, which postulates a negative association between GLAD and ATGEI.

Individuals' perceptions of gender oppression in linguistic and communicative contexts are explored in the "Language-Based Gender Oppression Perception" construct, which is related to linguistic biases and social categories. The negative hypothesis (H2) regarding the correlation between LBGOP and ATGEI is predicted by this construct.

Finally, the "Attitudes Toward Gender Equality and Inclusivity" concept investigates how people's ideas and attitudes about gender equality and inclusiveness are connected to their participation in social categories and the preservation of stereotypes. We use this concept as our dependent variable and postulate that it is affected by GLAD and LBGOP.

Considering these associations, we postulate that the impact of GLAD on ATGEI is moderated by LBGOP (H3). We hope that our research will provide light on how language prejudice, social categorization, and the perpetuation of stereotypes affect people's views on issues of gender equality and inclusiveness in ordinary conversation.

Therefore, the proposed hypotheses are:

H1: *There is a negative relationship between exposure to gendered language and discrimination (GLAD) and attitudes toward gender equality and inclusivity (ATGEI).*

H2: *There is a negative relationship between perception of language-based gender oppression (LBGOP) and attitudes toward gender equality and inclusivity (ATGEI).*

H3: *The effect of GLAD on ATGEI is moderated by LBGOP.*

METHODS AND MATERIALS

Mix methodology (qualitative and quantitative) was used. For qualitative purpose, the Book of Proverbs in Urdu Language: "Jama-ul-Imasal" a classic reference on the subject was used. Purposive sample strategy was employed to randomly select 30 proverbs from the book. To determine the nature of female portrayal in the proverbs, we examined 30 proverbs with a female focus.

For quantitative purpose, a survey was conducted with the aim of conducting a more in-depth investigation on the impact of gender-biased language on individuals' attitudes and opinions. Sample size was 283. The online survey administered to a diverse group of educated people included a range of proverbs that represented the three facets of gender-based discrimination against women. The study participants were recruited through the dissemination of a Google form across several social groups on WhatsApp and Facebook. ' In the questionnaire, the responses to these items were measured on a 5-point Likert scale, ranging from "almost never" to "almost always". Descriptive and inferential statistics was applied to the data stes.

For the qualitative purpose, the proverbs were analyzed as these represent a society's ideas, traditions, and culture, and by studying the proverbs of a language, one may comprehend the gender and power dynamics of that society (Schipper, 2010). Since they are so embedded in our language and culture, proverbs and idioms provide a good starting point for research into the impact of sexist language on gender stereotypes. They frequently reinforce preconceived notions

of gender roles and norms without our even realizing it. Proverbs and idioms are commonly employed in everyday speech and can have a considerable influence on how individuals perceive gender roles and expectations, making them a helpful tool for examining the ways in which gender prejudice is expressed and perpetuated via language. The underlying beliefs and ideals that form gender norms and stereotypes can be better understood and countered by examining the language employed in proverbs and idioms.

FEMINIST DISCOURSE ANALYSIS OF URDU PROVERBS

All the proverbs used in the study were translated and included in the analysis that follows. After looking at the data, the stereotype three major dimensions were emerged which noteworthy from the feminist perspective were identified as:

DIMENSION 1: GENDERED POWER DYNAMICS

Gendered Power Dynamics refers to the unequal distribution of power between men and women in society, which is influenced by gender norms and expectations. This power dynamic often results in men holding more positions of authority and influence compared to women. In the context of this study on gender biased language, Gendered Power Dynamics refer to the use of language that reinforces the idea that men have more authority and power than women, perpetuating gender inequality and discrimination. Also, that men are better suited for leadership roles and positions of power than women. This perception is reinforced through gender-biased language, idioms, and proverbs that suggest women should not hold positions of authority, and that men are more capable in leadership roles. These biases perpetuate gender discrimination and inequality in the workplace and other domains.

Table 1: Ten proverbs that reflect Gendered Power Dynamics

1.	Mard ki shaan aurat ki izzat (The pride of a man is the honor of a woman)
2.	Aurat ka jeena mard ki mohabbat hai (A woman's life depends on a man's love)
3.	Mard ka ghar, aurat ki jannat (A man's home, a woman's paradise) - This proverb suggests that women's happiness and fulfillment is dependent on their roles as wives and mothers, perpetuating gender inequality and limiting women's opportunities and aspirations.
4.	"Jab aurat ki izzat jaati hai, tab ghar ki deewar bhi bolne lagti hai" (When a woman's honor is lost, even the walls of the house speak up) suggests that a woman's reputation is fragile and easily tarnished, and that her behavior is closely monitored and judged by society.

5.	Mard ka kam mard karta hai, aurat ka kam aurat (A man does a man's job, a woman does a woman's job)
6.	"Aurat ka kaam ghar samhaalna hai, siyasat nahi" (A woman's job is to manage the home, not politics)
7.	Mard ki hukumat, aurat ki izzat (A man's rule, a woman's honor)
8.	Aurat par kabza, mard ki raza (Control over women, as per the man's will)
9.	Mard ki zubaan, aurat ki sharaafat (A man's speech is considered respectable, a woman's is not)
10.	"Aurat jab tak ghar mein baithi rahegi, qayamat kabhi nahi aayegi" (As long as women stay at home, the end of the world will never come)

The proverbs (Table 1) present males as a symbol of determination, loyalty, courage, and strength, whereas females are portrayed as negative creatures that are constantly disloyal, ill-natured, sexually weak, and subservient due to the influence of gender ideology. Recent inquiries in the field of language and gender studies have switched their attention from the language used by women to that which is said about them. After studying a large sample of Urdu proverbs, one can make the case that these sayings have had a significant impact on the way people of the Urdu-speaking community of Pakistan view the genders.

DIMENSION 2: GENDERED EMOTIONAL NORMS

Gendered emotional norms refer to the cultural expectations and stereotypes that dictate how men and women are supposed to express, regulate, and experience emotions. These norms are often influenced by gender roles and societal expectations and can lead to the perpetuation of gender bias and inequality. In the context of gender biased language, gendered emotional norms can manifest in the use of language that reinforces stereotypes about women being overly emotional or irrational, or about men being stoic and unemotional. These stereotypes can lead to discrimination and inequality by promoting harmful behavior towards women and creating a culture that accepts and even encourages such behavior.

Table 2: Ten proverbs that reflect Gendered Emotional Norms

1. "Aurat naqis- ul- aqal hoti hai" (A woman has flawed wisdom).
2. Aurat ki jubaan aur bagal mein teer (A woman's tongue and her armpit are full of arrows) - This proverb implies that women are quick to criticize and can be hurtful with their words.
3. Aurat ki soch, badal ki tarah (A woman's thinking is like the weather) - This proverb suggests that women are inconsistent and unreliable.
4. Aoonth Ki Pakar Aur Aurat Ki Makar Se Allah Bachae.(One cannot escape from the grip of a camel, and the snare of a woman.). In this proverb, women are called treacherous, and their nature is compared with camels. It means when a furious camel catches someone, it kills them. In the same way, if an illicit relationship occurs with a woman, the death of one of the acquaintances or the husband would be sure.
5. Mard ki ek zabaan hoti he. (Men are always true to his words).
6. Aurat do dhari talwar hoti hy.(woman is a double edged sword).
7. Aurat ki dushman aurat hi hai. (A woman's enemy is another woman).
8. Mard ko dard nahi hota (Men don't feel pain). This proverb reinforces the idea that men should be stoic and unemotional, perpetuating harmful stereotypes about masculinity.
9. Bivi Ki Mout Aur Kohni Ki Chot Barabar Hoti Hai (The death of the wife and the injury to the elbow are equal). This proverb emphasizes the importance of a wife to her husband, implying that when she dies, it affects her husband in the same way an elbow injury does. Both injuries cause severe pain, but it is temporary.
10. "Aurat rooh ki tasalli dene mein mard se agay hoti hai" (Translation: Women are better than men at providing emotional comfort)

The proverbs listed in Table 2 promote distinct traits for males and women. The proverbs encourage emotional suppression, stoicism, and the notion that expressing emotions is a sign of frailty among males. They perpetuate detrimental masculinity stereotypes by implying that men should not express their emotions and should be strong and emotionless. The proverbs for women, on the other

hand, propagate the notion that women are excessively emotive, irrational, and prone to being hysterical or dramatic. These stereotypes imply that women cannot manage emotional situations and are therefore unfit for leadership or positions of authority.

In general, the proverbs reinforce detrimental gendered emotional norms that limit the freedom and autonomy of individuals, perpetuate gender discrimination and inequality, and promote noxious behaviors toward both men and women.

DIMENSION 3: GENDERED RESPONSIBILITY ATTRIBUTION

Gendered Responsibility Attribution refers to the tendency to assign different levels of responsibility or blame to individuals based on their gender, often leading to unequal treatment or discrimination. This dimension of gender bias is reflected in gender-biased language, idioms, and proverbs that suggest women are responsible for causing inconvenience or trouble, and that men are more rational and responsible. It perpetuates harmful gender stereotypes and can lead to discrimination and inequality. The stereotypes can lead to discrimination and inequality by limiting women's freedom and autonomy, as well as perpetuating the belief that women are not capable of making rational decisions. The use of language that portrays women as overly emotional or irrational can also create a culture that accepts and even promotes harmful behavior towards women.

The proverbs listed in Table 3 promote different characteristics for men and women. For women, they promote characteristics such as domesticity, emotional vulnerability, and responsibility for the actions of others. These proverbs reinforce the stereotype that women should be homemakers and prioritize domestic duties over their own goals and aspirations. They also perpetuate the harmful stereotype that women are overly emotional and irrational, and that they are responsible for problems and difficulties.

On the other hand, the proverbs also promote characteristics for men such as irresponsibility, stoicism, and leadership. They imply that men are not fully responsible for their actions and can behave inappropriately or harmfully without consequences. They also reinforce the harmful stereotype that men should be stoic and unemotional, and that they are better suited for leadership roles and decision-making. Overall, these proverbs perpetuate gender inequality and discrimination by promoting harmful gender stereotypes and limiting the opportunities and potential of both men and women.

Table 3: Ten proverbs that reflect Gendered Responsibility Attribution

1.	"Kamyab mard ke peeche ek aurat hoti hai"- (Behind every successful man is a woman.) - This proverb suggests that women are responsible for men's success, rather than being recognized for their own achievements and contributions.
2.	"Aurat ka kaam kabhi khatam nahi hota"- (A woman's work is never done.) - This proverb implies that women are solely responsible for domestic duties and childcare, perpetuating the stereotype that women should be homemakers.
3.	Aurat ko chaand sitarey kahan (How can a woman understand the stars and the moon) - This proverb suggests that women are not capable of understanding complex or abstract concepts.
4.	"Aurat ka kaam ghar sambhaalna hai, siyasat nahi" (A woman's job is to manage the home, not politics)
5.	Aurat ko sar pe chadhana na dena, nahi to chhat se gir jayegi (Don't let a woman climb on your head, otherwise she will fall off the roof) - This proverb suggests that women are not capable of handling responsibility and can be a liability.
6.	Aurat ka dil makkhi ki tarah hota hai (A woman's heart is like a fly) - This proverb implies that women are fickle and cannot be trusted.
7.	Nae dulhan nu din ki hoti hay. (The New Bride Is the Bride for just a few days)- After marriage, a daughter-in-law receives only a brief period of attention and respect from her in-laws. Later (hardly after a week of her marriage), she is asked to take charge of all household chores for the rest of her life.
8.	Aurat kis hadh tak naik hai? Jab tak purkhoon ki mehfil mein na jaye (How virtuous is a woman? Only until she enters the company of men) - This proverb implies that women are only virtuous when they are not exposed to the influence of men.
9.	"Aurat jab tak ghar mein baithi rahegi, qayamat kabhi nahi aayegi" (As long as women stay at home, the end of the world will never come)- The proverb suggests that if women remain confined to their domestic duties and do not venture out into the world or seek a different role in society, there will be stability and order in the world.

10. "Biwi baydamon ki londi" is "a wife is a toy of the idle." This proverb suggests that women are seen as objects or playthings to be used for the pleasure of men, and that they have no value beyond their ability to provide entertainment or sexual gratification.

The following sections of the study will thoroughly examine and analyze the constructs utilized in the research.

MEASURES

GENDERED LANGUAGE AND DISCRIMINATION (GLAD)

Gendered Language and Discrimination (GLAD) refers to the use of language that reinforces gender stereotypes and perpetuates discrimination and oppression based on gender. This can include using language that assumes or reinforces gender roles, or using language that is derogatory or dismissive towards individuals based on their gender identity. GLAD can contribute to a culture that normalizes and perpetuates gender inequality and discrimination, and can have negative effects on individuals' self-esteem, sense of belonging, and opportunities for success. Research on GLAD seeks to identify the ways in which gendered language and assumptions contribute to gender discrimination and oppression, and to develop strategies for promoting more inclusive and equitable language practices.

The survey included two items from each dimension as identified in the content analysis of the proverbs and idioms. Such as, for gender power dynamics the items included were: How often do you hear proverbs or idioms that suggest women should not hold positions of power or authority, 'how often do you hear proverbs or idioms that imply that men are better suited for leadership roles than women?

"Aurat ka kaam ghar samhaalna hai, siyasat nahi" (Translation: A woman's job is to manage the home, not politics)

"Aurat jab tak ghar mein baithi rahegi, qayamat kabhi nahi aayegi" (Translation: As long as women stay at home, the end of the world will never come)

The survey included such questions from second dimension Gendered Emotional Norms: How frequently do you hear proverbs or idioms depicting women as more nurturing or empathetic than men; How often do you hear proverbs or idioms implying that women are more likely than males to be

spiteful or manipulative? The items included were: The survey included such questions as: How often do you hear proverbs or idioms that portray women as more nurturing or empathetic than men? For instance, "Aurat rooh ki tasalli dene mein mard se agay hoti hai" (Translation: Women are better than men at providing emotional comfort)

How often do you hear proverbs or idioms that suggest women are more likely to be cruel or manipulative than men? E.g., "Aurat ki dushman aurat hi hai" (Translation: A woman's enemy is another woman).

The survey included such questions from the third dimension of gender portrayal: Gendered Responsibility Attribution. The items were: How often do you hear proverbs or idioms that suggest women are responsible for causing inconvenience or trouble? E.g., "Aurat ghar ki izzat hai, bahar nahi nikalni chahiye" (A woman is the honor of the house, she shouldn't go out); How often do you hear proverbs or idioms that imply that women are overly emotional or irrational? E.g., "Aurat toh dil ki rani hoti hai, dimagh ki begum nahi" (A woman is the queen of the heart, not the mistress of the mind)

The six items were then consolidated into a single variable GLAD for further analysis. The reliability measure Cronbach alpha was good. ($\alpha = .76$, M = 19.0, SD = 4.8).

LANGUAGE-BASED GENDER OPPRESSION PERCEPTION (LBGOP)

The construct refers to the overall perception or belief that gender bias exists in society and that individuals may experience or witness gender-biased language, discrimination, or unequal treatment based on gender in various contexts such as public settings, media, workplace, or academic settings. It captures the perception that gender oppression and discrimination can manifest through language, and that language can be a tool for perpetuating inequalities based on gender. LBGOP provides a general measure of the extent to which individuals perceive gender bias to be a problem in society.

Six survey items were included to assess multiple facets of beliefs, perceptions, and experiences related to gender-biased language use and gender oppression and discrimination.

Gender discrimination belief: This item assesses the belief that some people are discriminated against because of their gender. It was measured by 'I believe that some people are discriminated against because of their gender'.

Gender-biased language awareness: This item assesses the perception that gender-biased language is a problem in society. 'I believe that gender-biased language is a problem in our society'.

Gender-biased language in public: This item assesses whether the respondent has witnessed or been the target of gender-biased language in public. It was measured by asking the question, "Have you ever witnessed someone using gender-biased language in public?"

Personal experience gender-biased language in public: It was measured by asking question, 'Have you ever been the target of gender-biased language in public?'

Gender-biased media content: This variable represents the fifth survey item, which assesses whether the respondent has noticed gender biased language or assumptions in media such as movies, TV shows, or advertisements. It was measured by asking question, 'Have you ever noticed gender biased language or assumptions in media, such as movies, TV shows, or advertisements?'

Gender-based discrimination in workplace or academic settings: the sixth survey item assesses whether the respondent has witnessed or experienced someone being treated differently in the workplace or in academic settings because of their gender. It was measured by asking the question, 'Have you ever witnessed or experienced someone being treated differently in the workplace or in academic settings because of their gender?'

The six items were consolidated into a single variable LBGOP for further analysis. The reliability measure Cronbach alpha was good. (α = .80, M = 17.7, SD = 4.5).

ATTITUDES TOWARD GENDER EQUALITY AND INCLUSIVITY (ATGEI)

"Attitudes toward Gender Equality and Inclusivity" refers to the construct related to attitudes towards gender equality and inclusivity and provides a general measure of individuals' beliefs and perceptions related to gender bias and oppression. ATGEI focuses on attitudes towards promoting inclusive and respectful language to combat gender-based oppression and discrimination, awareness of policies or initiatives to address gender bias and oppression, and beliefs about achieving gender equality in our lifetime. It is measured by three items assessing three aspects of respondents' overall attitude toward gender biased language.

The *belief in the power of inclusive language* was evaluated by the statement "I believe that promoting inclusive and respectful language can help combat gender-based oppression and discrimination". It determines how respondents perceive the efficacy of gender-neutral language advocacy in the fight against discrimination and oppression.

"*Awareness of policies and initiatives combating gender bias*" was measured by "I am aware of policies or initiatives in my community or society to address gender bias and oppression," to determine the significance of people being aware of local, national, and international efforts to combat gender-based discrimination.

Gender equality optimism was measured using the statement "I think that gender equality is achievable in our lifetime." It measures how likely people are to believe that gender equality can be realized within their lifetime.

For further analysis the three items were consolidated into a single variable ATGEI. The reliability measure Cronbach alpha was good. (α = .64, M = 11.3, SD = 2.3).

DATA ANALYSIS AND RESULTS

The sample size (N = 283) allows for many viewpoints to be represented, both in terms of age and level of education. The results of this study are not restricted to a particular generation because of the wide age range of the participants. Gender-based analysis was possible since the sample included 66.4% men (188) and 33.6% women (95). 135 males older than 46 years old (47.5%) agree with a gender viewpoint on unfair language; 106 participants (37.5%) were between the ages of 18 and 25; 41 participants (14.5%) were between the ages of 26 and 45. The data was further supplemented and deeper insights were provided by the participants' wide range of educational experiences (58.0% had finished 14-16 years of education, while 42.0% had completed 18 or more years of education). In summary, the majority of participants were male. The average age of the participants ranged from 25 to 46 years, while the average education level of the participants ranged from 14 to 16 years of education.

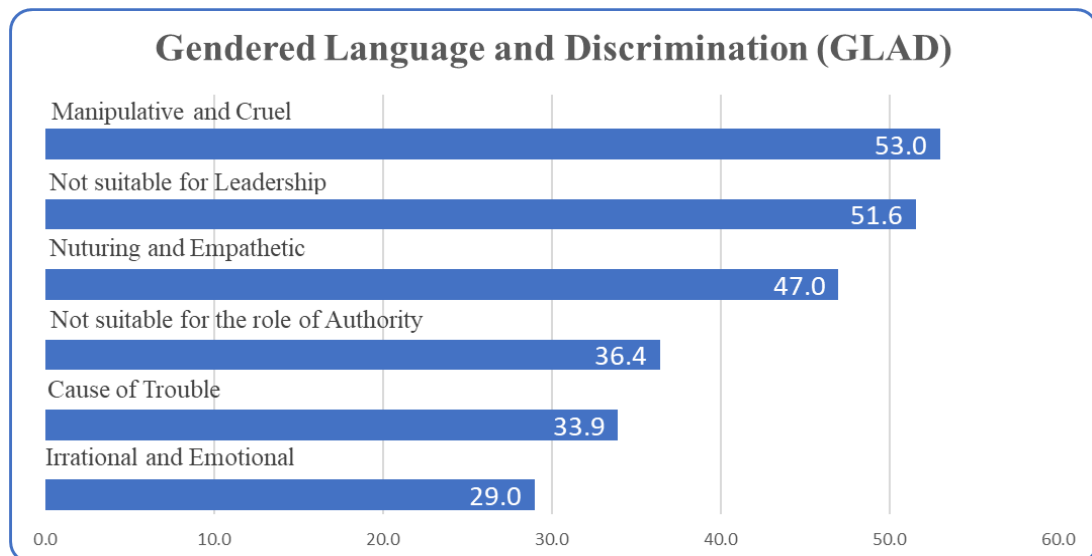*Table 4: Mention of Gendered Language and Discrimination (GLAD) in everyday Conversations*

Stereotypes about Women	Almost never	Rarely	Sometimes	Often	Almost Always
1 Not suitable for the role of Authority	6.4	19.4	37.8	23.7	12.7
2 Not suitable for Leadership	6.4	15.5	26.5	31.1	20.5
3 Nurturing and Empathetic	7.4	20.1	25.4	29.7	17.3
4 Cruel and Manipulative	8.1	19.1	19.8	32.5	20.5
5 Cause of Trouble	11.0	24.0	31.1	20.5	13.4
6 Irrational and Emotional	18.7	27.2	25.1	19.1	9.9

The table 4 provides insight into how frequently respondents have heard or used certain women-related assumptions turned into stereotypes in Urdu proverbs and idioms in everyday conversations. The data shows that the gendered or sexist proverbs and idioms assuming women are not suitable for the role of authority is observed at least sometimes by 37.8% of respondents, while the stereotype that women are not suitable for leadership is observed by 26.5% of respondents at least sometimes. This suggests that these negative stereotypes still persist in the cultural discourse, which can contribute to limiting women's opportunities to assume leadership positions.

On the other hand, the stereotype that women are nurturing and empathetic is observed frequently by 29.7% of respondents, while the stereotype those women are manipulative and cruel is observed often by 32.5% of respondents. These findings indicate that gender stereotypes in Urdu proverbs and idioms are complex and often contradictory.

The stereotype that women are the cause of trouble is observed at least sometimes by 31.1% of respondents, while the stereotype that women are irrational and emotional is observed almost never by 18.7% of respondents. These findings highlight the negative impact of gender stereotypes on women's social status and their roles in society.

This Figure 2 presents the findings of a survey investigating the prevalence of Gendered Language and Discrimination (GLAD) in everyday conversations. The survey was conducted among a diverse group of participants, and the graph shows the percentage of participants who agreed with different statements related to gender-biased language and discrimination. The results indicate that a significant majority of participants witnessed gender discrimination in the workplace or academic settings, as well as gender-biased language or assumptions in the media. Moreover, a considerable proportion of participants reported being the target of gender-biased language in public. However, a relatively lower percentage of participants acknowledged gender-biased language as a societal problem or recognized the existence of gender discrimination. These findings shed light on the persistent issue of GLAD in everyday conversations and the need for continued efforts to address this problem.

Gendered Language and Discrimination (GLAD)

Category	Value
Manipulative and Cruel	53.0
Not suitable for Leadership	51.6
Nuturing and Empathetic	47.0
Not suitable for the role of Authority	36.4
Cause of Trouble	33.9
Irrational and Emotional	29.0

Figure 2: The prevalence of Gendered Language and Discrimination (GLAD) in everyday Conversations.

The results indicate that there is a significant level of acceptance of negative assumptions about women in Urdu proverbs and idioms. Specifically, the highest level of acceptance is for the assumption that women are manipulative and cruel, with over half of the respondents (53%) agreeing with this stereotype.

Other negative assumptions that received a high level of acceptance include the belief that women are not suitable for leadership (51.6%), not suitable for the role of authority (36.4%) and are the cause of trouble (33.9%). The assumption that women are nurturing and empathetic received a relatively lower level of

acceptance, with just under half of the respondents (47%) agreeing with this stereotype.

Overall, these results suggest that negative gender stereotypes are deeply ingrained in the cultural beliefs and values of the Urdu-speaking population. This can have significant implications for women's social and economic opportunities, as well as their ability to participate fully in society as equal and valued members. It is important to challenge and change these negative stereotypes through education, awareness-raising, and advocacy efforts to promote gender equality and women's empowerment.

Table 5 displays the outcomes of a survey regarding the perceptions and experiences of gender-biased language. The overwhelming majority of respondents (50.9%) concurred that individuals face discrimination based on their gender, with 21.6% expressing strong agreement. This indicates that many individuals believe gender discrimination exists in contemporary society. Similarly, more than half of respondents (42%) and nearly a quarter (24,4%) believed that bias in language is a problem in contemporary culture. This indicates that many individuals recognize the significance of avoiding gendered language. In addition, a substantial proportion of respondents (16.6%) either firmly denied or disagreed (35%) when asked if they had ever witnessed someone using gender-discriminatory language in public. However, more than a third of respondents were unsure of how to respond (28.3%), and only a small minority of respondents (14.1%) firmly concurred that they have witnessed people using gender biased language in public.

Interestingly, the responses of the survey participants to the statement "Being the target of gender-biased language in public" indicate that a significant proportion of respondents (48.8%) strongly disagreed with the statement, suggesting that they do not believe that being the target of gender-biased language in public is a problem. This is surprising given the high level of agreement with the first statement in the table ("People are discriminated against because of their gender"), which suggests that respondents recognize the existence of gender discrimination in society. On the other hand, 23.0% of respondents disagreed with the statement, indicating that they believe being the target of gender-biased language in public is a problem. Meanwhile, 17.0% of respondents were unsure, which suggests a lack of clarity or uncertainty on the issue. Only a small proportion of respondents (8.1% and 3.2%) agreed or strongly agreed with the statement, respectively, suggesting that most respondents do not view being the target of gender-biased language in public as a significant problem.

Gender-biased language or assumptions in media: Respondents were somewhat divided on the issue of gender-biased language or assumptions in media, with 35.0% being not sure and 30.0% disagreeing. However, a small proportion of respondents (14.1%) agreed that this is a problem, and 9.5% strongly agreed, suggesting that there is some awareness of the negative impact of gender stereotypes in the media.

Witnessing gender discrimination at the workplace or in academic settings: Respondents were also divided on the issue of witnessing gender discrimination at the workplace or in academic settings, with 30.0% being not sure and 21.2% agreeing. However, a considerable proportion of respondents (17.3%) strongly disagreed with the statement, indicating that some people may not recognize the existence of gender discrimination in these settings.

Overall, this table 5 suggests that while many people recognize the existence of gender discrimination and the negative impact of gender-biased language, there is still some uncertainty and disagreement about how to respond to these issues in different contexts. It is important to continue raising awareness and educating people about the harmful effects of gender stereotypes and discrimination to promote a more inclusive and equitable society.

Table 5: Language-Based Gender Oppression Perception

Experiences and Beliefs about Gender-biased language	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
1. People are discriminated against because of their gender.	2.1	8.1	17.3	50.9	21.6
2. Gender-biased language is a problem in our society.	1.4	8.8	22.6	42.8	24.4
3. Witnessing someone using gender-biased language in public.	16.6	35.7	28.3	14.1	5.3
4. Being the target of gender-biased language in public.	48.8	23.0	17.0	8.1	3.2
5. Gender biased language or assumptions in media.	11.3	30.0	35.0	14.1	9.5
6. Witnessing gender discrimination at the workplace or in academic settings.	17.3	22.3	30.0	21.2	9.2

This Figure 3 shows the percentage of participants who agreed with different statements related to gender-biased language and discrimination. The findings suggest that a significant proportion of the participants perceived gender-based discrimination in language and reported experiencing it in public settings. The

graph also highlights the high percentage of participants who noticed gender bias in the workplace and academic settings, as well as in the media. this issue.
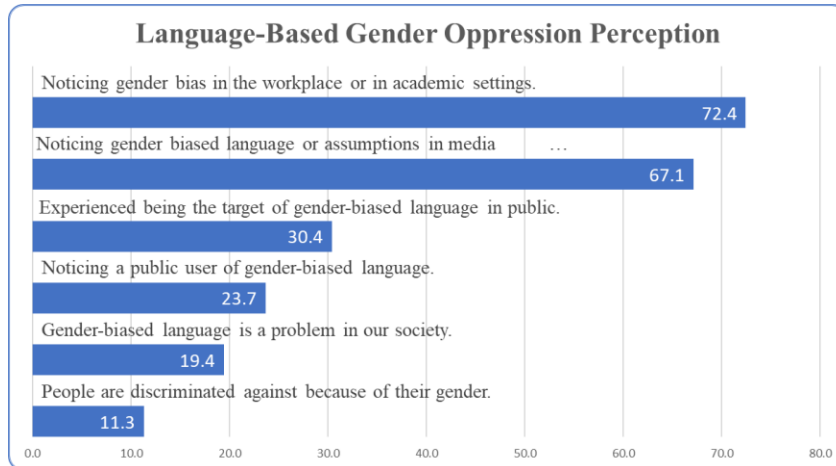
Figure 3: Language-Based Gender Oppression Perception

Table 6 presents the results of a survey on attitudes toward gender equality and inclusivity among the respondents. The survey measured the attitudes of the respondents using a five-point Likert scale range from strongly disagree to strongly agree.

The first item in the table, most respondents (78.1%) either agree or strongly agree that promoting inclusive and respectful language can help combat gender-based oppression and discrimination. This result suggests that the respondents recognize the importance of language in promoting gender equality and inclusivity. However, a sizable minority (17.3%) are not sure about this statement, indicating that there may be some room for education and awareness-raising on this issue.

Table 6: Attitudes toward Gender Equality and Inclusivity (ATGEI)

	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
1. I believe that promoting inclusive and respectful language can help combat gender-based oppression and discrimination.	2.1	4.2	15.5	40.6	37.5

2. I am aware of policies or initiatives in my community or society to address gender bias and oppression.	2.5	9.9	31.8	37.8	18.0
3. I think that gender equality is achievable in our lifetime.	6.4	9.2	21.9	41.0	21.6

The second item in the table measures the respondents' awareness of policies or initiatives in their community or society to address gender bias and oppression. The result shows that most of the respondents (55.8%) either disagree or strongly disagree that they are aware of such policies or initiatives, while only 18% agree or strongly agree. This result suggests that there may be a lack of awareness and information dissemination regarding gender-related policies and initiatives in the respondents' communities.

The third item in the table measures the respondents' beliefs about the achievability of gender equality in their lifetime. The result shows that most of the respondents (62.6%) either agree or strongly agree that gender equality is achievable in their lifetime. However, a significant minority (15.6%) either disagree or strongly disagree, suggesting that there may be some pessimism or lack of faith in the achievability of gender equality among some of the respondents. The graphical presentation (Figure 4) of the percentage of holding a positive attitude toward the problem.
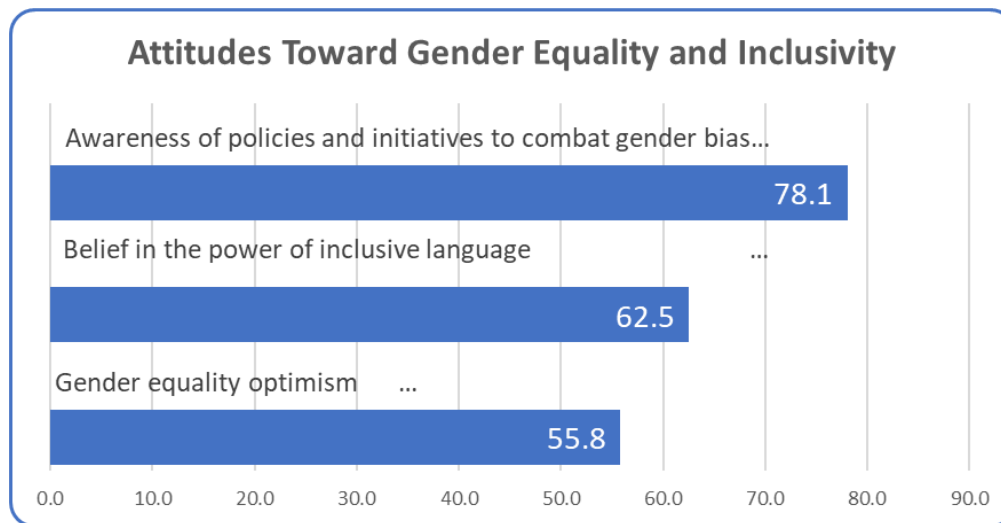

Figure 4: Attitudes toward Gender Equality and Inclusivity

Overall, the results of the survey suggest that while there is recognition of the importance of promoting inclusive and respectful language, there may be a lack of awareness and information dissemination regarding gender-related policies and initiatives in the respondents' communities. Additionally, while most of the respondents believe that gender equality is achievable in their lifetime, there are still a significant number of respondents who are either unsure or do not believe in the achievability of gender equality.

CORRELATION ANALYSIS

It was hypothesized that there would be a connection between people's perceptions and attitudes about the oppression brought on by gendered language and their use of biased language, so a correlation analysis was performed to measure the strength of this connection and identify any underlying patterns or relationships.

The correlation table 7 illustrates the associations between six variables: GLAD (Gendered Language and Discrimination), LBGOP (Language-Based Gender Oppression Perception), ATGEI (Attitudes toward Gender Equality and Inclusivity), Gender, Age, and Education. The correlation between GLAD and LBGOP is statistically significant ($r = 0.402$, p .001). This suggests that as GLAD scores increase, so do LBGOP scores, suggesting that those who experience more gendered language and discrimination are more likely to perceive gender oppression in language.

The correlation between LBGOP and Gender is also significant ($r = 0.337$, p .001), indicating that women are more likely than men to perceive gender oppression in language. The correlation between GLAD and Gender is substantially positive ($r = 0.264$, p .001), indicating that people who experience more gendered language and discrimination tend to have stronger gender identities.

The correlation between Age and GLAD and LBGOP is moderately negative but statistically significant ($r = -0.330$, p .001; $r = -0.399$, p .001), respectively. This indicates that younger people experience less gendered language and discrimination and perceive less gender oppression in language than elder people. In addition, the correlation between age and ATGEI is modest but positive and statistically significant ($r = .155$, p .001), indicating that attitudes toward gender equality and inclusion improve with age.

The correlation between Education and LBGOP is weak and negative but statistically significant ($r = -0.131$, p .01), suggesting that individuals with a higher level of education are less likely to use and perceive gender bias in language.

Lastly, there is no correlation between the ATGEI and any of the other significant study variables. This may suggest that attitudes toward gender equality and inclusiveness are influenced by variables other than gendered language, gender identity, age, and education.

In brief, the findings suggest that gendered language and discrimination are associated with perceptions of language-based gender oppression and stronger gender identities. Younger individuals experience less gendered language and discrimination and perceive less gender oppression in language, whereas those with a higher level of education perceive less gender oppression. In addition, the results indicate that attitudes regarding gender equality and inclusiveness are not significantly correlated with the other variables in table 7.

This research set out to learn more about how people's views on gender equality and inclusion were affected by their exposure to sexist language and discrimination. Social classifications and language biases have been proposed as potential contributors to the persistence of prejudice and inequality. Therefore, we postulated that both sexism in language and discrimination against women (GLAD) and the perception of sexism in language (LBGOP) would have a negative impact on ATGEI. We used a multiple regression analysis using GLAD and LBGOP as independent variables and ATGEI as the dependent variable to test these assumptions. In what follows, we will present and analyze the findings from this investigation.

*Table 7: Correlation Coefficients for the study Variables*

	M	SD	α	GLAD	LBGOP	ATGEI
Gendered Language and Discrimination	19.0	4.8	.76	1		
Language-Based Gender Oppression Perception	17.7	4.5	.80	.402**	1	
Attitudes Toward Gender Equality and Inclusivity	11.3	2.3	.64	-0.009	0.01	1
Gender				.266**	.337**	-0.082
Age	2.1	0.9	-	-.330**	-.399**	.155**
Education	1.4	0.5	-	-0.076	-.131*	0.103

Gendered Language and Discrimination (GLAD); Language-Based Gender Oppression Perception (LBGOP); Attitudes Toward Gender Equality and Inclusivity (ATGEI).

 ** Correlation is significant at the 0.01 level (2-tailed).

 * Correlation is significant at the 0.05 level (2-tailed).

The multiple regression analysis revealed that neither Model 1 nor Model 2 significantly predicted attitudes toward gender equality and inclusivity (ATGEI). For Model 1, the independent variable "Gendered Language and Discrimination (GLAD)" did not account for a significant amount of variance in ATGEI (β = .009, p = .881), and the model was not significant (F (1, 281) = 0.023, p = .881). For Model 2, the addition of "Language-Based Gender Oppression Perception (LBGOP)" did not improve the model's ability to predict ATGEI beyond GLAD alone (β = .017, p = .805), and the model was also not significant (F (2, 280) = 0.042, p = .959). Therefore, based on these findings, it cannot be concluded that either GLAD or LBGOP significantly predicted attitudes toward gender equality and inclusivity, and further investigation may be necessary to identify stronger predictors or refine the measurement of these constructs.

Table 8: Regression Results of the Relationship between Gendered Languages, Perception of Oppression, and Attitudes toward Gender Equality and Inclusivity (ATGEI)

Hypothesis	Regression Weight	β	R^2	F	p	Hypothesis Supported
H1	GLAD -> ATGEI	-.009	.000*	.023	.881	No
H2	LBGOP->ATGEI	.017	.000*	.061	.805	No
H3	GLAD X LBGOP-> ATGEI	-.0549	.002	.549	.459	No

R^{2*}: the value .000 means there is no variation in the DV
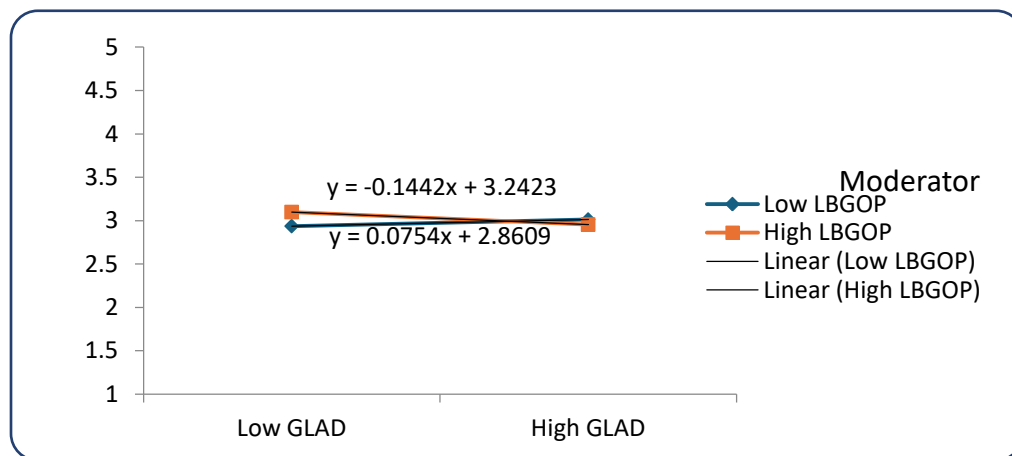
Figure 5: Interaction effect of GLAD and LBGOP on ATGEI

DISCUSSION

The first hypothesis assumed that being exposed to gender biased language and discrimination (GLAD) would have a detrimental impact on a person's belief in gender equality and acceptance of diversity (ATGEI). The results do not support the hypothesis that exposure to gendered language and discrimination (GLAD) has significant negative impacts on attitudes toward gender equality and inclusion (ATGEI).

The second hypothesis suggested that people's views on gender equality and inclusion were negatively correlated with their awareness of language-based forms of oppression. The findings provide only limited support for the idea that a person's perception of LBGOP has a detrimental effect on their ATGEI. Higher levels of perceived gender prejudice in language relate to more conservative views on gender equality and inclusion, as seen by the negative coefficient for LBGOP. Higher levels of perceived discrimination in language correlate with lower levels of positive attitudes toward gender equality and inclusiveness.

The third hypothesis proposed that LBGOP would moderate the influence of GLAD on ATGEI. The interaction term in Hayes Model 1 was found to be non-significant, indicating that LBGOP does not moderate the relationship between GLAD and ATGEI in a significant manner. Nevertheless, the analysis revealed that LBGOP strengthened the negative relationship between GLAD and ATGEI, though without statistical significance.

The results of the three hypotheses and the survey shed light on the extent of gender bias and discrimination in language and its effect on attitudes regarding gender equality and inclusion. Exposure to gendered language and discrimination may not have a significant negative impact on attitudes toward gender equality and inclusion, but the perception of gender prejudice in language is associated with more conservative attitudes toward gender equality and inclusion. Here, it's important to keep in mind that the study's subjects skewed heavily male. Participants' ages ranged from 25 to 46 on average, and they had received between 14 and 16 years of formal schooling, on average. The study also reveals that negative gender stereotypes are deeply embedded in the cultural beliefs and values of the Urdu-speaking population, with a large proportion of respondents accepting negative assumptions about women, such as their unsuitability for leadership roles and their manipulative and cruel nature.

In addition, the study discovered that respondents' awareness and perceptions of gender discrimination and gender-biased language varied, with some acknowledging their existence while others disagreed or were uncertain. While

many recognize the significance of promoting inclusive and respectful language, there may be a lack of cognizance and dissemination of information regarding gender-related policies and initiatives in the communities of the respondents. To promote a more inclusive and equitable society, it is essential to continue raising awareness and educating people about the negative effects of gender stereotypes and discrimination.

The results of the study highlight the need for sustained efforts to combat gender bias and discrimination in language, as well as its effect on attitudes toward gender equality and inclusion. The findings offer important insights into the awareness and experiences of gender-based oppression in language, highlighting the need for interventions that challenge and change negative stereotypes through education, awareness-raising, and advocacy efforts to promote gender equality and women's empowerment. The intersectionality of gender with other forms of oppression and discrimination must also be acknowledged, and an inclusive approach must be taken to address these issues.

CONCLUSIONS

In conclusion, the study highlights the prevalence of negative gender stereotypes and discrimination in a population where Urdu is frequently used as the language of interaction. Exposure to gender-biased language and discrimination (GLAD) did not significantly impact attitudes toward gender equality and inclusion (ATGEI). However, perceptions of language-based gender oppression (LBGOP) were associated with more conservative views on gender issues. Moreover, gendered language, discrimination, and oppression are less common among the young, and those with greater levels of education have a more nuanced understanding of the phenomenon. To encourage more optimistic perspectives, efforts to reduce sexism in language need to be maintained over time. In order to combat harmful stereotypes and advance gender equality, it is essential to raise public understanding and encourage inclusive language habits. The research shows that eliminating gender bias and building a more just and inclusive society requires a variety of strategies.

LIMITATIONS

The study relies on self-reported data, which may be subject to bias and may not accurately reflect participants' experiences or attitudes. The study did not explore the reasons behind the correlations found, and further research is needed to identify the underlying mechanisms that explain these associations. The study did not consider the cultural and social contexts in which gender language and

discrimination occur, and these factors may influence perceptions and attitudes towards language-based oppression differently.

RECOMMENDATIONS

Future studies should use geographically more diverse samples to increase the generalizability of findings and include multiple measures of gender oppression, including both language-based and non-language-based forms. Researchers should use multiple methods of data collection, such as interviews and observations, to triangulate findings and increase the validity of results. Moreover, future studies should also investigate the underlying mechanisms that explain the correlations found, such as cultural and social factors that may influence perceptions and attitudes towards gender biased language and discrimination. The study should be replicated with a larger sample to ensure the accuracy and reliability of findings. Finally, future studies should consider the broader social and cultural contexts in which gender oppression occurs and how they may impact perceptions and attitudes towards language-based gender oppression.

IMPLICATIONS OF THE STUDY

The study's findings are significant for understanding how gendered language and discrimination effect gender equality and inclusion. Gendered language and discrimination may worsen feelings of gender-based oppression, but their effects on gender equality and inclusivity are more complicated. The report also highlighted Urdu-speaking cultures persistent gender stereotypes, which may limit women's social and economic opportunities.

The study concludes that gendered language and discrimination must be addressed to ensure gender equality and inclusivity. The findings suggest that gender preconceptions and discrimination must be challenged by education, awareness, and activism. Addressing language and cultural attitudes that perpetuate gender inequality is crucial. Research, evaluation, and implementation of gender equality and inclusion policies and initiatives are stressed in the paper.

Authorship
II: Conceptualization, Introduction, Methodology, Data Analysis, Results, Writing – Original draft preparation.
BY: Analysis, Discussion, Critical Evaluation, Referencing, Final Editing Revising.
NN: Review of literature, Data entry, discussion the manuscript.
SA: Review Literature, Data Collection, Data entry, Referencing.

DECLARATION OF CONFLICTING INTEREST

There is no conflict of interest among authors.

DECLARATION OF SUBMISSION

It is declared that this paper is not submitted to anywhere else.

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