

A Case Study of Proverbial Treatment Towards Women in *Balti* Patriarchal Society

Anisa Fatima

*MPhil. Scholar, Department of English Linguistics and Literature,
Riphah International University, Islamabad*

Email: fatimaaneesa278@gmail.com

Saqlain Hassan

*Assistant Professor, Department of English Linguistics and
Literature, Riphah International University, Islamabad*

Email: saqlain.hassan@riphah.edu.pk

Samsam Zulqarnain

*MPhil. Scholar, Department of English Linguistics and Literature,
Riphah International University, Islamabad*

Email: samsamzulqarnain1193@gmail.com

Abstract

The present study seeks to expose how *Balti* society has discursively constructed gender roles by translating proverbs. It examines how gender ideology affects translation processes and techniques the translator employs when translating proverbs. The research analyzes 14 proverbs responsible for gender dichotomy, selected from the book "Tam Lo" by Hasni (2004). Feminist Critical Discourse Analysis has been taken as a research perspective used in this study. For research methodology, Farahzad's Model (2009) of Translation Criticism has been utilized by the researchers in the current study. The findings reveal that in *Balti* androcentric society, women are viewed as unable, reliant, dependent, submissive, fractious, unfaithful, rude, sentimental, deceitful, deceptive, crafty, dim-witted, and unreliable in the eyes of the public. The study also discloses that a translator's ideology greatly impacts the translation process. This

research will contribute to the already existing knowledge on gender studies of *Balti* society in particular and translation studies in general. Furthermore, this research will help raise awareness among *Balti* society, particularly among men, to refrain from exploiting women. Additionally, it is anticipated that study readers will create a stance of abstaining from gender discrimination.

Keywords: Proverbs, Gender roles, Translation Processes, Gender Ideology, *Balti*

Introduction

Baltistan being a naturally serene and geographically rich region of Pakistan is also a linguistically, culturally, socially, and religiously cultivated land where various civilizations have left their signs and symbols of practices in linguistic and semiotic forms. Linguistic diversity is a distinct feature of Gilgit-Baltistan which is attractive and captivating as its natural beauty. Dani (2001)¹ states, “(Gilgit-Baltistan) located in the northern areas of Pakistan shows the most rich pattern language in the whole country” (p.52). Researchers revealed that there are eight languages articulated in this region. *Balti* is spoken in most parts of Gilgit Baltistan in Pakistan, Kargil, and Nubra Valley, Ladakh in India with ordinary colloquial differences. *Balti* is the major language spoken in Skardu, Shiger, Ganche, Roundu, and Kharmang. “An estimate of the total number of speakers of the *Balti* language would be 425,000 based on population figures from the 2018 census of Pakistan (Survey of Ethnologue, 2018).²

Balti is the western branch of the Sino-Tibetan family of languages. In *Balti* society, spoken discourse has central importance because the society is oracy-based and in this society, proverbs have a common place. They are accepted and entitled as an outcome of the experience and wisdom of old people. Therefore, people in this society widely practiced the proverbs. The present study focuses on *Balti* proverbs that cause major gender imbalances and asymmetry in society. This book analyzes the way gender is created, retained, and perpetuated by *Balti* society with the help of proverbs. In *Balti* society, gender stereotypes are commonplace. These gender stereotypes can be observed in conversation, folk tales, proverbs, idioms, and sayings of the inhabitants. These stereotypes are deeply rooted in culture and have become

commonsensical. Therefore, they are accepted and practiced. Language being a social practice and tool of expression assists in the construction of gender, especially through proverbs that are socially accepted as an asset and outcome of the experience and wisdom of sages. These sages of society have endowed their thought and creativity in proverbs. The gender-related proverbs reflect the status of women in *Balti* society. This research gives critical insight into gender in *Balti* society. The focus of the study is to explore the status of women in *Balti* society and how *Balti* society portrays women in their literature. People use their language to construct a social world. According to Fairclough (1989)³, language is a social practice that is closely associated with power. Gender is learned and once it is learned, it produces, reproduces, and legitimizes the choices and expects to conform to one category. This categorization is not done at the individual level but at the intuitional, social, cultural, and interactional level that assists in establishing dialectical and asymmetrical relations. The present study investigates proverbs that carry gender inequalities and asymmetries. Proverb is a kind of language that is regarded as food for thought and considered as a soul for any language, it tells a lot about the way of life, the experiences, and the mentality of a people over hundreds of years and *Balti* has a valuable stock of proverbs and idioms other than various kinds of folklore at its credit. The simplicity and the frankness of the *Balti* sayings are the true qualities of the nature of the *Balti* people and these proverbs and idioms give us a lot of wisdom with the experiences of the wise men of centuries earlier. But the fact is that they are socially and culturally constructed by the patriarchal society to hegemonies the marginalized group of the society. The Proverbs are an ideological apparatus for the representation of asymmetrical relations. The study focuses on *Balti* proverbs which have been extracted from the book “*Tam Lo*” compiled and translated by Hasni (2004).⁴ In addition, this research also gives critical insight into gender in *Balti* society. It is a contribution to research on gender studies of *Balti* society and Cultural studies, women studies, and Gender Studies in general. Moreover, it will help future researchers to investigate the status of women in the social structure of their regional languages.

Delimitation of the study

There are 940 proverbs in this book, 'Tam Lo' (Balti Proverbs) compiled and translated by Hasni (2004). The present research has been delimited to 14 proverbs, which portray gender imbalances in *Balti* society, taking a feministic perspective of gender construction.

Literature Review

The prime aim of this research is to explore how proverbs and their translation reflect *Balti* society as a patriarchal society and intends to investigate the way the ideology of a translator influences the process of translation and choices of translational strategies made by the translator while translating proverbs.

Conceptual Framework

Social Function of Language

Language is a complex phenomenon. It is everywhere, in our communications, dreams, relations and thoughts, and even in our prayers. "The fact of the matter is that the real world is, large extent, unconsciously built upon language habits" (p. 174).⁵ Humans are heavily dependent on a specific language that has evolved into their society's primary means of expression. They do not exist in the objective world or the world of social activity as is commonly understood. The above-stated thought describes the role of language as it helps in the construction of social reality. Hussein (2012)⁶ states that language is a guide to social reality. Initially, only the communicative aspect of language was known, and it was considered passive and neutral. "There are no natural words".⁷ It means words reflect some ideology and functional aspects that remained hidden for a long time—the intention of the speaker. Later research has revealed that language is highly political and actively involved in the construction, validation, and perpetuation of social reality. Sapir and Lee's (1929) Linguistic hypothesis states that we perceive the world through language. An individual does not learn a language but acquires thinking because language is embedded in certain cultures and ideologies.

Language and Discourse

According to Fairclough (1989), discourse is defined as "ways of representing aspects of the world—the social world, the 'mental world' of ideas, feelings, and so on, and the processes, relations, and structures of the

material world"(p.124). According to him, language is a social practice that is closely related to power. To study the language power relationship an interdisciplinary approach was adopted by different scholars. Saussure (1916) was the first to describe the two valuable aspects of language i.e. language and parole. He reinterpreted the nature of language and coined two words i.e. Langue and parole. According to him, Langue means the rules of language and parole means manifestation or actual use of language. This division paved avenues for researchers to investigate the socio-cultural side of language. Later research revealed that language has a profound linkage with its speakers and no language is inferior or superior, its speakers make it so. It illustrates that language is the tool used by the dominant to govern the oppressed group in society. His discursive approach is associated with civil society and social institutions. This supremacy is accomplished using language as a tool. This concept precisely describes the patriarchal societies where the marginalized group is dominated through different tools of language. As, in *Balti* society, this goal is achieved through proverbs which is a form of discourse. Said (1977)⁸ is of the view that discourse is political and has a direct association and connection with power. These realizations of the fact of discourse and power association further enhance the importance of language. Fairclough, (1989) defines discourse in three different ways; first discourses as sentences, discourse as language use, and third endeavors to bridge first and second observe discourse as utterance. He further states that discourse and social life are interdependent. It describes that language is a social practice that is created by society and society is dependent on language in producing, maintaining, and sustaining or challenging existing realities that make language and society interdependent. Language is also tied to power. This relation enhances its importance. Because power produces, maintains, and perpetuates realities through language. People discursively construct their versions of social reality from their personally taken positions informed by discursive practices embedded in their socio-cultural environment. The present study of *Urdu* translation of *Balti* proverbs reflects some discursive practices that are traditionally accepted as reality.

Gender and proverb

According to the study of Mieder (2004)⁹ "A proverb is a brief, well-known folk saying that is passed down from generation to generation and contains traditional beliefs, wisdom, and morals in a fixed, metaphorical form." (p.3). He further states, "Proverbs speak louder than words": which means they are more effective gears used by the power, especially in patriarchal societies to oppress marginalized groups. The present study exposes that *Balti* society uses this tool to sustain the hierarchy of man and woman. Proverbs perform a pivotal function in human communication. Achebe (1958)¹⁰ explains the significance of proverbs in the following words "..... the palm oil with which words are eaten" (p, 130). He states that they are inevitable because proverbs are a tool that is used by society to portray certain actions. Proverbs are deemed as the wisdom of sages and experienced people, but they reflect the outlook of those who possess the authority to define behaviors and norms. It reveals that proverbs are based on partial reality or constructed reality. The research of Sanauddin (2015) reveals proverbs do not carry advice sometimes they carry gender inequalities and stereotypes. This research on *Urdu* translation of *Balti* proverbs reflects that this society considers women as greedy, burden, quarrelsome, emotional, bad character, helpless, and dependent. On the other hand, men have been presented as superior, independent, and tolerant. Women are portrayed as submissive and subject to men. Gender ideology is a cultural belief through which society constructs its gender inequalities. This ideology is inculcated through various discursive strategies and the translation of proverbs is one of them. The present study explores the way this construction is achieved. Hussein (2005)¹¹ rightly explored the logic behind being male or female. He further thinks through words and acts or behaves accordingly. In brief, human beings are not independent of language and society. He is unaware of the fact that he is governed by the language and culture. He unconsciously accepts and behaves according to the constructed norms and beliefs and these beliefs are constructed through various tools and different forms of languages. In *Balti* society, these beliefs can be observed as proverbs. Hussein (2005) also elaborated that gender ideology is deeply rooted in religious and cultural canons. He has mentioned that in some societies where unknowingly culture is practiced as religion and people practice it without finding any logic. This

can be observed in *Balti* patriarchal society that believes, “women are dimly witted” (p. 64).¹² The gender ideology of a society is based largely on religious and social fundamentals, which are used as references to prove different rights, duties, and rewards to each gender. This statement illustrates how gender is constructed with the help of various institutions by power.

Lazar (2010) Feminist Critical Discourse Analysis

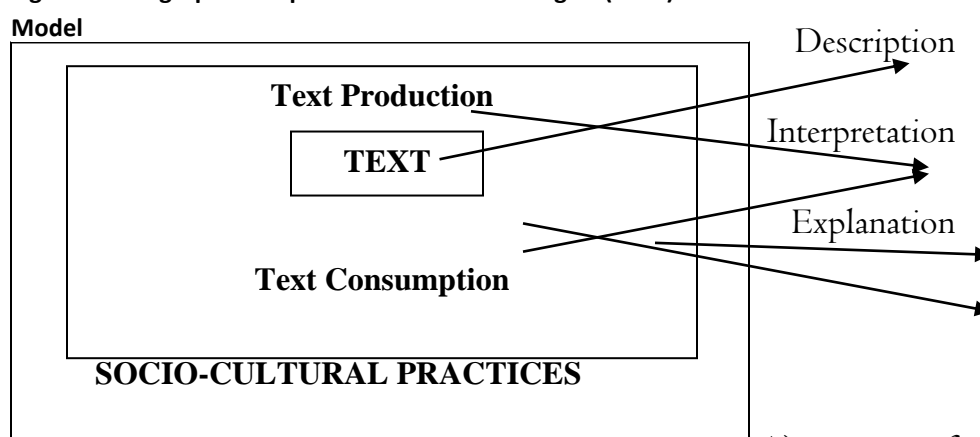
According to Lazar (2010), “Gender is an Omni-relevant category in most social practices” (p.143).¹³ He further states that language assists in sustaining unequal and unsymmetrical social structures. According to Lazar (2010), this social structure is based on patriarchy which is an ideological system, and this system has a close association with corporatist and consumerist ideology. He further argues that patriarchy is structural, and it is perpetuated with the help of social institution habits, social practice, and social participation. Lazar (2010) says that gender is ideologically structured which creates a dichotomy between man and woman and this division causes a hierarchal relationship of domination and subordination. To him, doing gender means creating hierarchal differences and inequalities. Feminist critical discourse analysis (FCDA) examines the way power is discursively produced, sustained, and perpetuated through language, textual representation, and social practices (Lazar 2010). This model provides a conceptual framework for the present study, but it has certain limitations. It is silent on the role of translation and the ideology of the translator in the construction and perpetuation of gender imbalances and translation strategies made by the translator. Therefore, the researchers have adopted Farahzad's Model (2009) of Translation Criticism which is compatible with the present study.

Fairclough (1989) Model on CDA

This research approach concentrates on the use of critical discourse analysis (CDA) because it focuses on the way “language produces and reproduces hierarchies, domination, injustice, disparities, subordination, dichotomy, differences, and inequalities” (Van Dike 2001, p. 96). As, critical discourse analysis (CDA) is a multidisciplinary research approach, dealing with language power relations and ideology and social hierarchies. Critical discourse analysis (CDA) provides logical reasoning for gender and power relations. Critical discourse analysis (CDA) is a “problem-oriented

interdisciplinary research movement, subsuming a variety of approaches, each with different theoretical models, research methods and agenda” (p. 357).¹⁴ There is a dialectical relationship between language and society. In other words, language shapes a society and a society shapes language.¹⁵ This dialectical relationship between language and society is realized through text, social practices, and social structure. It can be graphically represented as:

Figure 1: The graphical representation of Fairclough's (1989)



Fairclough's (1989) model for critical discourse analysis (CDA) consists of three processes that are interconnected to three types of dimensions of discourses. These three above-stated dimensions need different types of analysis that are:

- 1) **Description:** It means analysis of text
- 2) **Interpretation:** It means the analysis of the process using which text is produced
- 3) **Explanation:** It means an explanation concerning socio-historical conditions.

Research Methodology

This section concentrates on the researchers' adoption of Farahzad's Model (2009) of Translation Criticism as a research model based on Fairclough's Model (1989) on critical discourse analysis (CDA). This model deals with translation criticism to investigate how lexical choices and choices of translational strategies are influenced by gender ideology and how these choices contribute to making identities.

Farahzad (2009) Model of Translation Criticism based on CDA

The Three-Dimensional Model based on Critical discourse analysis (CDA) by Farahzad (2009)¹⁶ has been employed as a research methodology. This model assumes that translation criticism explores how lexical choices and choices of translational strategies are influenced and how these choices make a way for the creation of identity. This model is the analysis on three levels i.e. textual, Para textual, and semiotic level. Translation criticism redefines the correlation between the proto-text (Source Text) and the meta-text (Target Text) to account for the performance of translations in target societies, assessing choices of translational strategies, and exploring the ideological consequence of these translational strategies. The model- inspired by critical discourse analysis (CDA), analyses text at micro and macro levels. Micro levels take account of the whole thing in the text, while macro levels consist of everything concerning the text.

Method of Data Analysis

Data Sampling

The study analyzes the *Urdu* translation of *Balti* proverbs from the book “Tam Lo” compiled and translated by Hasni (2004). The research has been analyzed, taking a feminist perspective. The researchers selected 14 proverbs that are responsible for gender construction in *Balti* society.

Results and Discussion

Critical Inquiry of Feminine-Based Balti Proverbs

Balti culture has an indigenous literature rich with its unique cultural, post-Islamic, and Before-Islamic cultural and religious practices where women were treated as marginalized strata in the men-dominant society. Both men and women have their specific social, religious, political, domestic, and cultural roles to be performed in the Balti community. The current study scientifically investigates the Balti proverbs through the lenses of Critical Inquiry to find out the role and status of the women in the Balti community in Baltistan. English cognates have been used as the shadow proverb to give a comprehensive and general concept of the Balti and Urdu proverbs at the first level of interpretation, Balti proverbs have been interpreted through Urdu and then translated into English. Therefore, Balti is the source language and Urdu and English languages are the target languages in this study.

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Extracts

I.1. A girl is always to be in her husband's house as a dead body remains in its grave forever.

Urdu	Balti	Analysis
میت قبر میں بیٹی سرال میں	روروگ کھنگ لہ بونو لھنگسہ لہ	The feminist approach criticizes that the Balti men dominant society considers women as a dead entity. According to religious canvas, it is better to take the dead body to its destination as soon as possible to give him eternal peace, same is the case with a young girl. When a girl reaches puberty, the piercing eyes of society don't let a girl live her life by her own will. The concept shows that women are always destined to be within the boundary of the house either in their father's house or in-laws' house. Therefore, the Balti society emphasizes the fact that when a woman reaches puberty age, she must change the house, not the walls. She is supposed to be within a boundary otherwise, she may face bitter consequences in society if remains unmarried after puberty. Hence, men are never counted for social abuses.

I.2. Try to be happy with the bad husband and always cry for a good son.

Urdu	Balti	Analysis
برے شوہر کے عید میں خوش رہو، نیک اولاد کے لیے رولو	فونی دختوس لہ تھوت نوروب بوتوس لہ نوس	This man's authoritative proverb from the Balti community shows the dominance of the men as the woman is asked to be happy with her husband even if he is violent, bad, or aggressive with her. The latter part of the proverb shows that a woman always longs for justice in the lapses of a good son which means in certain situations,

only a good son can better deal with such a bad father. This part of the proverb again gives authority to the men as the woman is asked to wish for a son, not for a daughter.

Hence, the patriarchal concept of the Balti community intends to give power and authority to the men whether that is the husband or the son.

1.3. The mother is advised by the father, but who is there to advise the father?

Urdu	Balti	Analysis
ماں کو باپ نصیحت کرتا ہے باپ کو نصیحت کون کرے	انولہ اتا کھسید اتالیہ سوسی کھسید	<p>This Balti proverb depicts the Balti androcentric society that always gives the power of authority and decision-making to the men. The proverb "The mother is advised by the father" simply shows that the mother or the woman is always considered inferior intellectually by society.</p> <p>Furthermore, it symbolizes the authority of the men in the Balti society that the women are always guided for no reason but the men are not guided or advised even if they commit blunders in the society. This proverb shows the men-dominant Balti society where only the men are considered sensible and intellectual to make decisions and rule in the family or society.</p> <p>Hence, this proverb reflects the stereotypical mindset of the Balti men who consider themselves to be worthy to advise the women strata in the Balti society. This proverb truly shows discrimination</p>

against the natural role that women can also perform but the *Balti* practices are awkward and violate the natural capabilities of the women.

I.4. Pleasure for the son but pain at birth for the mother.

Urdu	Balti	Analysis
بیٹے کی خوشی ماں کے لئے درد نہ	بوی تھد کھ کھا انوے درل	<p>This <i>Balti</i> proverb reflects the androcentric concept of the <i>Balti</i> community where the birth of the boy is celebrated and receives many felicitations from society. On the other hand, when a girl is born, there is no such celebration and felicitation from the community; rather they feel shame or inferiority on the birth of the daughter. The irony is that women suffer for the birth of the son in this men-dominant society, but the men demonstrate superiority over women forgetting that they are born to the women.</p> <p>Though the delivery pain of either a boy or a girl is the same for the mother the androcentric society owns the birth of the son but not the birth of the girl which is another cultural psyche of the socially backward people who practice certain superiority complexes and challenge nature.</p>

I.5. Thread and needle, wife, and husband.

Urdu	Balti	Analysis
سوئی کے ساتھ دھاگہ، شوہر کے ساتھ بیوی	لہی لڑا سکوتپہ، مقپی لڑا ننا	<p>This very proverb shows that women are supposed to be attached to their men in the <i>Balti</i> androcentric society which reflects the social slavery of women in decision-making and power maintenance in the family. Furthermore, women have been compared with the thread as it should always be with the needle and the thread has less importance under the superiority of the needle. It means that women are always bound and</p>

dependent on their men and they are supposed to stay amenable with their husbands at any cost. Once they got knotted with their husbands, they became valuable and respectful but without their men, they are valueless just like without a needle the thread is of no use.

I.6. The house where the girls reside is akin to the door of a flour mill.

Urdu	Balti	Analysis
بیٹیوں والے گھر کو پن چکی کا دروازہ سمجھو	بونوے زگو نہ ر سھنی زگو	The extract reveals that women in the Balti society are restricted to the boundary walls of the house which is always the epicenter of men's attention due to the presence of women. It reflects the attitude of the androcentric society where women are supposed to be married as soon as the girl reaches puberty, and the parents should always be conscious of societal facts that they may receive several proposals unless the girl ties the knot with somebody. Moreover, this proverb sensitizes the women that they are not that much secure in society. Even the house where women reside is always the center of men's evil eyes.

I.7. *Conceal the injured hand in a sleeve and an injured head in a cup*
(Indicating the daughter-in-law's patience despite the cruelty of her husband and mother-in-law).

Urdu	Balti	Analysis
ہاتھ توڑے تو آستین میں سر توڑے تو ٹوپی میں چھپالو	لقپہ چھنہ پھو تو نگ گو چھنہ نہنگ	This Balti androcentric proverb is used as a piece of advice to the women they are to leave their parents' house on marriage. It simply shows the inferiority of the women in the Balti society where women are bound to suffer and face even the crude and brute behavior of their men. Therefore, the

parents advise them not to disclose the harsh attitude of the men even if they victimize them in the in-law's house. The women are asked to be patient in all cases as it symbolizes dishonoring their parents.

1.8. If you don't feel shier wearing a rough leather coat, don't be ashamed of its hissing sound.

Urdu	Balti	Analysis
<p>پوستین پہنے میں اگر مضائقہ نہیں تو اس کی سرسراہٹ سے شرمندگی کیسی</p>	<p>تھلو گون مومہ کھریل خشق بو کھریل</p>	<p>This Balti proverb highlights the selfish and greedy nature of the men as they feel ashamed of the poverty of the women whom they marry but are not ashamed of marrying those poor women. It also shows the violent behavior of the Balti men to their poor women as their wives. Poor women must bear the harsh and taunting behavior of their husbands and in-laws just because they belong to a poor family background. This proverb also depicts the socially constructed patterns made by a male-dominated society in which women are discriminated against by strong and weak family backgrounds. However, the Balti contemporary society does not have such instances respecting only the rich women. The Balti men are inclined to be attached to their women without considering their family status. There are no such conceptual practices of discrimination regarding the family standards of women especially in case of the married women in contemporary Balti society. It could be an ancient linguistic practice of the local people when there used to be a Buddhist era back in the 2nd century.</p>

1.9. Even the sibling children disobey the poor mother.

Urdu	Balti	Analysis
<p>غریب ماں کیلئے اس کی اولاد بھی گستاخ ہو جاتی ہے</p>	<p>زن مرید نوانو بونہ مہ کھور</p>	<p>The feminist observation on this very Balti proverb is that women are considered powerless as compared to men. If a woman is poor, then her children disobey her which is a</p>

direct attack on the existence of the women in the family. Why does the proverb not say poor father instead of poor mother? It reflects the sense of superiority of the men in the Balti androcentric society. Furthermore, considering these Balti proverb men are always rude to the women in the Balti community especially when the women are poor. It highlights another dilemma of the men-dominant society where women are supposed to hold an asset to desist certain obnoxious attitudes of the men.

I.I0. Daughters are like mushrooms.

Urdu	Balti	Analysis
بٹی اور ہمیں ایک جیسی ہیں۔	بونو ژھر بہ ناشہ موژھر بہ	This Balti proverb reflects the psyche of the Balti men regarding the women. It shows that men are always dubious and gender-conscious about women. The men consider the women like wild mushrooms that they grow quickly and are picked by any passerby. Therefore, the Balti social attitude towards women is that women should marry earlier as they are not safe which is the living irony of the nature of men in the society that why women are unsafe. Furthermore, this proverb highlights the crude nature of the men regarding the women when they are grown up. It is the superiority of the men that makes the decision even regarding the age and the age for the marriage of a woman. Moreover, this proverb shows that the power to make decisions is not subject to the women's will and wishes but the evil eyes of the men-dominated society where men practice their superiority.

I.II. Village girl and religion. (An ignorant mind does not follow the religion)

Urdu	Balti	Analysis
دیہاتی لڑکی اور مذہب	بروق پی بونو نہ چھوس	This proverb reflects the perception of the Balti men-dominated society regarding the maturity and the sensibility of

the women in the society. The *Balti* androcentric society considers women as intellectually inferior beings and blames women as the symbol of ignorance. Furthermore, the identity of the backwardness has been associated with the women but not with the men as the *Balti* society according to this proverb considers the women as ignorant and less intellectual. This proverb portrays the real picture of *Balti* society that *Balti* society does not expect good religious' practices from women. This paradoxical remark about the women is based on the superiority of the men in the *Balti* society. Otherwise, religion has nothing to do with the gender of the human being but is purely something related to the soul, the heart, and the mind.

I.12. A heart-hanging woman and a hurting shoe both are harmful.

Urdu	Balti	Analysis
دل کو ستانے والی عورت اور پاؤں کھانے والی چپلی دونوں تکلیف دہ ہے	سینینگ زى بوسترینگ ، کا نگمہ زى کھلا	The <i>Balti</i> androcentric society considered an inferior strata and compared the women with the shoes which were the symbol of disgrace and inferiority in the local community. Women are considered as a hurting species by men rather than giving respect to the feelings and emotions of women. <i>Balti</i> society is male male-dominated society where women are treated as inferior to men. The above translation shows that women are compared with the shoe. This shows their status in <i>Balti</i> society. They are described by negative traits and treated accordingly. This discourse not only causes inequality and subordination but also causes violence and occasionally, they become a victim of it. In the proverb, the women have been compared with shoes and generalized that they are like a shoe that wounds a foot. Moreover, this <i>Balti</i> proverb demonstrates that women are like hurting shoes that injure the foot. It is not only a metaphor but also the real image of the communities where shoes are associated with women who are sacred as every man is born to a woman in society. However, the

hypocritical attitude of the men towards the women is a social and cultural practice to maintain superiority and power.

I.13. Do not disclose secrets in front of the women.

Urdu	Balti	Analysis
عورت کو دل کے راز بتانے سے اجتناب کرو۔	بوسترینگ لہ سینینگ تم مہ زیر	This extract reflects the irrationality of the Balti society regarding women. They are deemed untrustworthy in Balti society. It states that secrets should not be disclosed in front of the women which is illogical for a logical thinker as secret is always secret. If it is disclosed in front of women, then the validity of the secret remains the same when it is disclosed in front of the men.

I.14. Women give birth to children, men climb peaks- both are intent on continuing the hobby.

Urdu	Balti	Analysis
مرد چوٹی چڑھنے سے باز نہیں آتا اور عورت بچے جنم سے باز نہیں آتی۔	بوژھ لہ لا بڑیت مید، بو سترینگ لے سکے بریت مید	This proverb reflects the conservative and limited thought of the Balti society regarding the strength of women as it shows that men are born for victory, adventure, and risky work. Still, the irony itself lies in the proverb that the world's toughest, risky, and adventurous task is being accomplished by the women in the society which is to beget children. However, the androcentric belief shows that women are limited to the only task which is to have children. Furthermore, this is the stupidity of the social elements that they consider the women not worthy of any adventurous and dangerous task by ignoring the later part of the proverb which truly shows the strength and the adventurous mind of the women that is to BEGET children, the riskiest task ever on this planet.

Conclusion

The study sought to unveil the way *Balti* society discursively constructs gender roles through the translation of proverbs. It aimed to explore the influence of gender ideology in the process of translations. This study was also intended to explore the translational strategies made by translators while translating proverbs. To achieve these objectives, the researchers adopted Farahzad's Model (2009) of Translation Criticism as a methodology, to achieve the aims and objective of the research paper. The data was discussed after a meticulous examination of the source text and translated text. The data discussion revealed that Proverbs are part of the language that causes gender imbalances in *Balti* Society. Translation of Proverbs was a most effective tool used by the *Balti* patriarchal society to produce, sustain, and perpetuate asymmetrical relations between men and women. It further showed that translation is a tool that functions in the same way as language does. It also shapes reality. It has also reflected the ideological position of the translator. The analysis of translation reflected that the ideological position of the translator has greatly affected the process of translation. The researchers explored that gender is not fixed as sex it is socially constructed, maintained, and perpetuated through various strategies by the power and translation of proverbs is one of the apparatuses of the *Balti* androcentric society. In the present study, the translator has used the translation of proverbs as an instrument to construct social reality. Translation of the proverb is very effective for the creation of asymmetrical relations in *Balti* patriarchal society. *Balti* society is deeply rooted in patriarchal norms where gender disparities are common. This gender inequality not only creates dichotomy but also becomes the cause of the exploitation of women in *Shina* society. Language is one of the most effective apparatuses that assists in gender construction. Proverbs are the category of language, and they are frequently used and acted upon because they are considered the outcome of the wisdom of sages of the society. Society has used proverbs as the most influencing device to construct, maintain, and perpetuate gender. The researchers have also investigated the influence of ideology in the process of translation. This influence can be observed in data discussion. It also explored the lexical choices and choices of

translational strategies, and grammatical choices made by translators while translating proverbs which caused gender inequality and imbalance. This is because of the patriarchal ideology that influences the process of translation. The findings revealed that in androcentric *Balti* society, unlike men, women are considered, incapable, helpless, reliant, dependent, passive, inferior, cantankerous, quarrelsome, greedy, bad character, discourteous, bad-tempered, unfaithful, subordinate, emotional, and untrustworthy. The study also revealed that the ideology of the translator greatly influenced the process of translation that was reflected through translational choices i.e. lexical, grammatical, and illustration of translated text. In addition, this study will contribute to sensitizing *Balti* society, especially men to limit themselves from exploiting women. In addition, readers of the study are expected to develop an attitude of not being involved in violence against women. Furthermore, this study is believed to motivate feminist critiques to expose gender imbalances through various discursive strategies in *Balti* society.

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