



The Role of Translation in Preservation of Balochi Language, Culture and Identity: A Critical study of Fazal Baloch's Translations in Poetic verses of Akbar Barakzai

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Abstract: Balochi is a language with a rich literary history, it has never enjoyed much academic exposure, particularly in the field of translation (Jahani, 2013). This paper purposes the matter of translation in pragmatic formation of meaning in the Balochi Literature and the correlation of the dynamics of linguistic equivalency and cross-cultural mediation. It is intended to discuss the role of translation in preserving the Balochi language and cultural heritage based on the critical review of a poetry book, Akbar Barakzai, translated into English by Fazal Baloch (2023). It is based on a qualitative methodology and explores the interaction of translation techniques with the social discourses of identity, culture, and resistance in consideration of the theory of Dijk 'language and power'. The content-analysis however focuses on re-construction of the thematic expression of language, culture, and identity in English translation by Barakzai in his poems. The paper underlines the importance of the role of translators as linguistic activists and cultural mediators who have to compromise in terms of accessibility to the global reader and fidelity to the original texts. It is suggested by the results that not only does translate Balochi poetry help preserve literature, but it is also used as a practical tool to undermine dominant linguistic ideologies and bring Balochi voices to a broader community. Translation helps preserve linguistic diversity, amplifies marginalized voices, and fosters intercultural understanding, making it vital in today's multilingual, multicultural world. This research explores translation's role in preserving Balochi language, culture, and identity by translating its literature into English.

Key Words: Translation, Balochi Literature, CDA, Language and Culture

Introduction

Translation started to emerge since the development of languages. However, despite its long history, at the outset, people were not conscious of translation, they merely translated with the aim of communication and understood what the other party had to say (Bassnett, 2012). Some linguists and translation theorists started to take translation studies seriously in the late 1970s in order to provide a guide of an appropriate and correct translation. Several studies have been done to explore the translation practices. The linguistic approach of translation had replaced the initially predominant word to word method which was traditionally indeterminate to the readers since the late 1970s. The cultural approach paid particular attention to the significant role of culture in translation and the impact of translation on the receptor-language region and considered translation as the autonomous literature rather than the verbatim copy of original texts. Unlike the traditional approaches that tried to convey the message or functionality, cultural approach placed the translation in the broad cultural environment and concentrated on the cultural settings, history and the norms (Zeng, 2006). Similarly, the creation of identity cannot be achieved without the application and interpretation of language. In language practice, accents and dialects have a great significance in the sense of self in human beings because these deal with utterance, accents and dialects in context of social affiliations. Another human skill that does not merely involve communication is language. Human experience is in a dynamic and expansive system of symbols that provides a

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structure to our social relationships, expression of our emotions and thought. This fundamental ability displays one ability to think in an abstract and symbolic way (Wodak, 2012).

Further, as Elfenbein, (1961) emphasizing on the perception of language and reality in relationship that is exhaustively examined in the work of Whorf contends that the language has the potential to shape our emotions and thoughts and fundamentally how all people perceive the world. According to Sapir (1921), language is subjective and human and it involves a completely human manner of making use of the freely chosen symbols to convey thoughts, feelings, and wants. It has an impact on the personal expression and the social cognition. In addition to that, Bassnet and Lefevere (1990) simply exploited the right moment and made it official known to everybody. The cultural production of a translation was a complicated issue in a social context. It was a long and slow history, starting with the word-to-word translation, and going on to translation of the background, the reality, and the environment. Culture and translation can never part. In the earlier study of translation research, most theorists narrowed down their interest in the linguistics, focusing on the transfer of linguistic form and discrepancy of linguistic system. Nonetheless, as translating activity was complicated in terms of numerous social and cultural factors, numerous problems associated with translating activity were not described or examined at the scale of the linguistics.

Moreover, as it is revealed by Budwig (2003), language does not merely pass along already existing ideas, but it also changes our perceptions, thoughts, and knowledge of the universe. One of the greatest impediments, however, is language understanding. Although, the perspectives of Ivankina and Anikina (2015) illustrate the development of language and translation might be so simplistic that it lacked the ability to represent the complexity of language beyond mere communication, it is evident that language is more than merely a means of communication since it involves more than mere communication but social interaction, expression of a culture and even personal identity.

On the same note, the comprehensive research of Crane et al (2009) demonstrates that language as a social phenomenon facilitates group cooperation. In their definition, language is a collection of random voice signs of which this collaboration is possible. Though their focus on vocal communication is influential, it gives a narrow view since it does not consider the differences with which people communicate using language. Similarly, Imami and Mu'in (2021) take a broader position and define language as the institutional form that enables the ways of human communication and interaction with the help of traditional oral and auditory signs. Therefore, the social contexts and cultural background of language application give native languages a challenging issue. However, Lyons (1981) warns that the concept of habit might not be able to capture the dynamic and creative character of language. On the contrary, the use of language is not only habitual but, in most cases, spontaneous, innovative, and expressive.

Additionally, Balochi, a large Western Iranian language, a language with more than 10 million speakers is mainly used in the geographically fragmented Balochistan regions of Pakistan, Iran, and Afghanistan where it has diaspora populations in Oman, the Gulf States, Turkmenistan and India and East Africa (Khan & Jahani, 2013). It has a rich linguistic tradition that has a rich oral practice, with poetry as the most valued form of literature (Buzdar, 2018). It consists of oral literature such as epic ballads of tribal histories and heroism, romantic ballads such as the Dostene and Shiren (Dashti 2007; Elfenbein, 1961) Hani and Shah Murid (Shad 2000), and Kiyra and Sado (Badalkhan, 2003), and other types of songs that cover different social events (Khan & Jahani, 2013). This oral tradition remained the main literary mode of expression until the 20th century. The language stories are emphasized with the cultural arguments and its application in modern times, but the main issue is that language imperialism will lead to identity and cultural decline gradually (Khanda et al, 2021).

Also, Balochi literature evolved over the time, written forms initially appeared in the middle of the 20th century, specifically in Pakistani Balochistan. But despite centuries of Persian being the dominant language of written works, the development of a Balochi script and the increase in literacy rates encouraged the development of written prose and poetry. Due to the influence of classical and modern poetry, the contemporary Balochi poetry deals with a wide range of topics including social issues and nationalism, as well as philosophical and existential ones (Jahani, 2013). Nonetheless, the major authors that have left a significant impact on the literary movement are Ata Shad, Zahur Shah Sayad Hashmi,

Azat Jamaldini, and Gul Khani Nasir, the father of the modern Balochi poetry (Jahani, 1998). Furthermore, despite the novice genre of writing prose short stories and novels, it has a growing momentum and is responding to Baloch socio-cultural realities and autobiographical stories. Although the Balochi literature has been facing threats to its publication and distribution because of the limitations of market and socio-political conditions, it still constantly develops as a result of the interaction of tradition and modernity.

Further, the historical evolution in the modern Balochi literature the great and famous poet Akbar Barakzai born in Shikarpur, the Sindh province, is a powerful and defiant progressive literature. His early education in Karachi that led to his graduation in the University of Karachi, though of a small and deliberate output of just two collections of poetry, gave him the motivation to embark on his literary career that spanned seven decades (Dashti, 2007). With such little-known published work, the poetry of Barakzai has a significant impact and the concrete reality and goals of Baloch people are reflected clearly and powerfully. Barakzai is regarded as one of the most important figures of Balochi literature whose poetry is filled with the timeless love of the people, a strong desire to have peace and well-being, and the determination never to give up his fight against oppression. More than once, he has pointed out through the unswerving sense of hope, that his artistic work tends to incorporate themes in a celebration of courage under adverse conditions, a struggle against oppression, and the unwavering belief in a better future. His poems are rich in literary and linguistic art that talks non-scholarly and philosophical language (Shahbakhsh, 2000).

Hence, the paper addresses the critical issue of the Balochi authors especially Akbar Barakzai who played crucial role in terms of saving Balochi language and Balochi cultural heritage under the pressure of modernity though his poetic verses and the translations of Fazal Baloch saved the heritage of cultural essence with the complexities of meaning constructions in Balochi lines on the English translations. This study aims at illuminating the poetic images of rebellion. In particular, it looks at how the English translations offered by Fazal Baloch are a bridge, in that the poetic visions of Barakzai are availed to more. This paper explores the use of language as a means of language preservation and maintenance of Baloch identity by examining the theme of resistance, Baloch dignity and social justice through a content-analysis of the recurring themes of resistance, and as expressed in these translations by Barakzai. The paper is a contribution to the knowledge of the translation literature as one of the most essential means in preserving linguistic diversity in the globalized environment.

Statement of the Problem

The study seeks to establish the gap of English translations of Balochi literature (source language) that Balochi writer used to counter ideologies and challenges of language within the theme of hegemony in culturally dependable expression. Nonetheless, this paper aims to evaluate the usefulness of translation as one of the possible options to save and develop the Balochi language and its rich cultural heritage. It also tries to find out how Balochi authors are applying their thematic knowledge to maintain their language, cultural identity and ensure the further transfer of Balochi language with the practical meaning-making in English (target language).

Research Objectives

- ▶ To examine the role of translation in pragmatic construction of meaning in the Balochi Literature
- ▶ To explore the relationship of language ideologies and text from Balochi to English the light of modern Balochi poetry to English translation

Research Questions

1. What role do specific translation strategies play in conveying pragmatic meaning from Balochi to English?
2. How do language ideologies influence the translation of modern Balochi poetry from Balochi to English?

Significance of the Research

The research carries an implication on the Baloch and other people to understand the Balochi literature specifically, its translated nature of poetic forms. With the presentation of linguistic diversification and cultural context, the Balochi

translations contribute to the literary and cultural background. Nevertheless, through reading works translated, the readers are able to get more knowledge about the genre, culture and thoughts of the Baloch literature which encourages a pragmatic construction and cross-cultural sensitivity. Traditional English literature is also extended by the presence of translations that can offer the reader a greater range of points of view and voices. Through the translations of Balochi writings to the English language, the readers are also able to learn about the history, tales, poetry and literary traditions of the Balochi language. Thus, the study will be able to help bridge the cultural gaps and develop intercultural awareness as well as play a part in the preservation and propagation of the Balochi language and literature.

Literature Review

The Balochi language has a number of linguistic differences and cultural traits. The detailed review of Yaseen et al. (2024) looks into the way cultural values are reflected in the Balochi classical poetry, that it started to emerge since the 16th century and focused on the significant issues of valor, romance, and social norms. To get a better idea of the way poets represented the cultural identity of Balochi, the paper is based on a qualitative analysis of the popular Balochi literature and thematic coding to categorize and analyze common cultural themes. In the same case, the research study by Dashti (2007) looks into the cultural aspects such as the observation of vow, the cultural act of Shigaan (taunting), the culture of revenge (Beirgiri) and the safeguarding of bahoat (refuge). This paper sheds light on the complicated topic of Balochi classical poetry in maintaining cultural identity. Further, the overall analysis by Khan (2003) examines the developments of the Balochi personal naming traditions in a thirty-year span in Balochistan in Pakistan. In the study, a sample of 300 names (150 female and 150 male names collected in the Kech district) was analyzed, and the alterations in the patterns of naming were found to be religious, cultural, heroic and media based. The female names are more stylish and mass-cultured whereas the male names are more inclined to the religious. In addition, Ali (2021) points out that personal names have a cultural and sociological significance and considers them as reflectors of cultural affiliations and social identity. The study showed that names are not merely a form of identification, they also represent cultural values, stories about the past or the present, and personal aspirations. Like this, the research conducted by Haokip (2021) addresses the challenges involved in language, culture and translation in a global world. The author claims that language and culture are closely connected with each other because the identity of a community is determined by the language.

Also, the article by Crane et al. (2009) extends beyond a mere translation focus to facilitate the challenges of intercultural and multilingual research. They argue that even though there are valuable opportunities in intercultural research, there is the problem of linguistic predominance. Also, the paper by Perlovsky (2011) gave a comprehensive overview of the challenges and measures in preserving Indigenous language. He insists that language is a mind of people, spirit and soul of people thus pointing out that language relates closely to culture. Likewise, in the Balochi literature, the influential Buzdar (2023) explored the great role of Atta Shad in modern Balochi literature and the role of Shad as an innovator who disrupted the traditional Balochi literature conventions and injected new energy and forms in it. In a similar manner, language and translator must maintain the fidelity to the text and the more significant the linguistic and cultural characteristics of the source text the translator is more willing to accentuate the literary norms and cultural characteristics of the target system (Xie, 2012).

Research Methodology

Theoretical Framework

This study is based on the legacy of the ground-breaking work by van Dijk (1993) on language and power that was mostly contextualized within Critical Discourse Analysis (CDA) so that the inquiry can comprehend how language works in any social set up to either uphold or challenge power. van Dijk (1995) sets the basics of the operation of language in social situations to promote and destroy power. He shows that power relations are discursive processes that suggest that language is used in different subtle forms, besides the using direct force. Therefore, discourse is not merely the literal verbal or written message but also their thought processes and social space at the greater scale that are applicable to the creation and meaning-making of that language by van Dijk (2015). Along with being just a medium through which the description of the outward world occurs, the language at some point in time is used to manifest and develop forms



of norms of communication and culture. Social groups extensively use language to create and advance their ways of worldview and therefore to manipulate the social structures of norms and values that support their positions. Also, the CDA approach implies that discourse is useful in ideological purposes. Ideologies or the system of values and opinions are incorporated in the language and propagated by means of discourse. This can be in a multitude of ways of discursive practices that encompass directing the subjects of the discourse and framing the problems such that it pushes their own interests and dismissing or barring opposing views (van Dijk, 2015).

Research Design

The qualitative research design was adopted in this study to examine the role played by Balochi writers in creating pragmatic meaning and the maintenance of language. It utilized qualitative approach due to the necessity to obtain a profound understanding of the complicated and complex issues concerning the language maintenance, and the role of literature in connection with this (Creswell et al., 2007). The works of Barakzai in their publication in the Adam Remorse and Other Poems by Fazal (2023) آدم ۽ پشومانی were discussed descriptively and analytically, a translation of the works from the Balochi language into English. This book is concrete evidence of the translation of the Balochi poetry into English and is aimed at a broader audience.

Data Analysis

The research paper uses the textual analysis as a main method of data collection the source text is Adam Remorse and Other Poems ٲranslated source text (Balochi) and its influence on the target language (English) construction. The content analysis was in-depth analysis of the translated poems in Adam Remorse and other poems bourne آدم ۽ پشومانی that was chosen by Barakzai.

Data Analysis Freedom

Before liberating the peop
Let's liberate ourselves fi
We who are the slaves of centuries' old feuds and
Malevolence
Slaves of our follies and s and greed
How could we liberate th
How could we liberate ou and peasants
Shepherds and fishermen
Before liberating the peop
Let's liberate ourselves fi (Page No: 15)

آزاتی
راج ۽ آزاتی ۽ پیسربیا ات
وت ۽ ت آزارت کنینماکه
وتی ردیانی المینصلحت ۽
سینانی المینفرنگین کستانی
المینراج ۽ چون آزات
کنین؟ مید ۽ چون. دبقان ۽
چونمزدور ۽ چونآزات کنین؟
راج ۽ آزاتی ۽ پیسر
آزات ۽ وت ات بیا
(p. 19)

A discussion of the poem of Akbar Barakzai titled Freedom” (آز تی) gives a good demonstration of the suggestion of Dijk that discourse is an active aspect of society and culture and that dominant groups use words to propagate the worldview

and impact social norms. The main point of this poem, that in order to gain freedom, one must first look inward, and then act accordingly, is a direct statement against the prevailing discourse according to which a person may amass a great deal of political or economic freedom, but still lack the awareness of the perniciousness of the oppression that has become internalized in the person. This problem is central to the framework of van Dijk, where the central concept is to stress on the importance of language in creating and challenging social realities.

The poem starts with a strong demand of self-reflection followed by the release of the people let's liberate ourselves first (ر ج ء آ ز تى ء پيسر بيات و رتہ و ت آ ز ت كنیں). This enlightening cry is immediately followed by the breaking of the orthodox liberation narratives that are usually concerned only with external sources of oppression. The speaker terms internal chains of people that cannot be able to live in real freedom as centuries old feuds and malevolence (ماکہ وتی ردیانی), follies and sins (مصلحت ء سیتانی), and malice and greed (قرنیگی کستانی) as internal chains. Based on the theory of Dijk, it is not only individual ineptitude that results in these internal chains but instead it is the culmination of the discourses that have dominated social norms and standards over the years. These discourses that are very often embedded in historical memoirs and cultural heritage are propagated by encouraging negative attitudes and behaviors to support the status quo of power. The poem also reflects the way in which strong groups of people can maintain their position by manipulating the values and norms of the society through internalized oppression. These groups are able to keep off the threat of social liberation through the encouragement of a culture of rivalry and division by sustaining discourses that propagate the themes of evil (ء سیتانی مصلحت), foolishness (قرنیگی), and greed (دبقان). Thus, the poem shows how the social norms and beliefs could be used to perpetuate injustice.

Revolution's Call

Look in the east at the scarlet horizon
Dawn is about to break, don't lament
Rise up! O invincible youth, rise up
Revolution's call is tearing through the firmament. (Page No : 12)

ء به چار ءسپر رودراتک
ء بیل ءسپر انتالگ
سہار پیداک ءانتبادا جہ جن او
! ننگریں ورا نا
انقلب ءتوار

Page No:87

This poem, Revolution Call (انقلب ءتوار) is a very strong one, which directly speaks of the idea of Dijk about the historical nature of the discourse. This means that the language users are historically subjected and their views are driven by the social values existing in the modern society and not randomly. The poem is a cry of change that continues through the ages basing on the past sorrows and hopes of a quality future.

Discussion

The complex play of the text and background knowledge evident as the exemplary act of meaning creation in Balochi literature, particularly, when the language and cultural boundaries are bridged with the help of its translation into being (Budwig, 2003), refers to something more happening in the translation of things being. The fact that translation directly supports the pragmatic exercise of the process of creating meaning in Balochi literature is provided by an example of the translation of the call to Revolution (انقلب ءتوار). On one occasion, the cry of Revolution is stretching the vault of heaven (انقلب ء ت ور پیدک نت) and rise! can be read individually, even even here, in the limited use of it, directly connected with the treatment of historical and social scenes. O invincible youth, rise (ننگریں ورا نا), clear what the translator sets as his words, of which there already exist cultural historical knowledge. Revolution (انقلب) a truck full of past references and assertions and not just a vernacular parallel. The phrase "invincible youth" مول مکنجا مکننا invokes social forces and is

used to make the youth seem to be changers. The translator develops pragmatic meaning by using historical discourses and applications of social values such that it does not merely give substitutions in order to influence the appropriate emotional and intellectual reaction in the text that is being translated. Moreover, the fact that the translator describes the pragmatic meaning by using symbols can also be seen when interpreting the first line which is, Look in the east at the scarlet horizon (نت رود رنگ به چار عسپر عسپر). The word meaning dawn (سپار) that implies horizons and new beginnings, and the word that means scarlet (عسپر ء سپر) that relates to blood and sacrifice are also important pragmatic emotions. Such application of symbols is symptomatic of the absence of choice on behalf of the translator, in as far as it is strictly and directly engaged in the past and cultural education of the audience. This is the greatest creation of the audience as far as the symbols used are most vivid in other words, who the poet is and to what point he is discussing in the text that has been presented. The symbols employed, however, are passive in current regional ideas, such that the conflict therein, brings a fresh and contemporary language philosophy, which speaks no isolation, but of a universal brotherhood which belongs. Moreover, the repetition of a specific theme, which is, we are all human (تسائينم اء), plays a significant role in rhetoric in pointing out the reader to the idea of universal brotherhood.

Conclusion

The importance of poets of the Balochi language in the preservation of their language was pointed out in this work as the Akbar Barakzai poetry was elucidated. In the examination of the poem and its English translation; it was discovered that language is not simply a medium of communication; in fact, it is a subset of the culture; and it is the responsibility of the intellectual citizen to spread language amongst even more citizens. This relationship has been explained by the Balochi language phenomenon with the most powerful force. Good oral traditions and an emerging literature are boasted of in Balochi. The verse of Barakzai is therefore a significant step in the existence of this language; one was a piece of the tradition that reached an encounter with the contemporary problems. The present research has proven that language within the social environments may serve an extremely important role, either supporting or negotiating the power dynamics, which is the case in Van Dijk critical Discourse Analysis (CDA). The strict examination of the poem indicates that the language creates and destroys the social and cultural conventions. These verses of the revolutionary poems We Are All Human, Revolution, Call and Do Not Grieve Freedom portray some of the vast spaces that the Balochi poems may be used to relay as much as social conventions and a more justifiable future. Translations of Fazal Baloch proved the usefulness of translation in language preservation. These translations establish a cultural bridge

with the assistance of which a wider range of readers would barely have a chance to get acquainted with the richness of the Balochi culture rather than a direct translation. It is particularly so in the field of poetry that plays a significant role in preserving language during the globalism age. The works of Balochi authors and the translators of their works are historical in the struggle to maintain linguistic varieties. All these are not voices of the past only, a promise of the future and a guarantee of the survival of Balochi language, identity and cultural traditions. The Balochi writers are ensuring that the Balochi voice will never cease to be a vital element of the bigger voice of human accounts of the world by ensuring that their writing, and their work as translators, makes them the cultural and linguistic activists of their writing.

Future Recommendations

The research explains that when conducting subsequent studies, the elaboration of the suitable translation methods of the specifics of the Balochi literature should be prioritized first. It involves a study of the issue of deciphering historically ingrained mentions and culturally- identified terms in Balochi. The scholars have to go beyond the literary meaning of the translation and into the sphere of the development of the culturally sensitive translations that were used to convey the spirit of the Balochi thought and expression to their English audience. Besides this, beyond poetry, there is an immediate necessity to expand the range of translation of the Balochi literature. Even though the focal point of this study was on the poetry of Akbar Barakzai, in the future plans, one should also focus on translations of the Balochi prose like novels, short stories, and historical documents, which will in turn inspire a much more knowledge and awareness about Balochi history and culture among a global reader audience.

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