



RESEARCH PAPER

An Ethnographic Study on Patterns of Social Values, Psychological Issues and Cultural Norms of Nomads

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ABSTRACT

The study was carried out in order to lay ample focus on the social values, psychological issues and cultural norms of the nomads. This ethnographic study was constructed on "Interpretivist paradigm" within the qualitative inquiry. The data were collected through observations and focus group discussions (FGDs), including male and female. The data analysis technique (Interpretative Phenomenological Analysis) was used to explain and explore the social experiences of nomads. The generated themes were explained through rich thick descriptions. The important emerging themes of the study were marriage ceremonies, religious rituals, superstitious beliefs, the patterns of their livelihood. These nomads long for settlement and establishment of their own permanent residences. They also want to be educated and rear their children in a proper way and expect a lot from the government. A special policy needs to be devised to develop the nomads' life by providing them with technical skills which might make their life better.

KEYWORDS Nomadic Life, Culture Norms, Religious Oriented Values, Superstitious Beliefs, Livelihood, Pakistan

Introduction

The current ethnographic research encompasses the diverse facets of itinerants' life who have made their settlements near (Expo-Center), Johar Town situated in southern Lahore. "Nomad" is etymologically indistinguishable with pastoralism, and gets from a Greek expression signifying "to pasture". The pastoralism thusly gets from the Latin expression field and alludes to rising domesticated animals. In this way the principal importance is given to "wanderer" in the Oxford English Dictionary 6th ed. (2010) is "a man having a place with a race or tribe which moves from place to place to discover field; subsequently, once who is living, meandering or meandering life" Nomad does not infer meandering capriciously. They expertly amplify the utilization of their rangelands; an ability showed by various researches considers (Galaty & Johnson, 1990). Therefore, wanderers are thought to be the people move, looking for their job, from place to put alongside their families and things. Generally, nomads are alienated from the other social groups anywhere in the world including Pakistan. Furthermore, it is observed that nomads have their inherent socio-cultural norms and values within their own domain. Socio-cultural values are the main ingredients for a specific territory and society. Culture represents lifestyles and values that are characterized in a society or a group. Cultural aspects include: education, language, law, politics, religion, social institutions, marriage, material, values, and attitudes. All these represent the way of living, family role and status in society, economic status, time and available resources. Socio-cultural values are adaptive relationships in behavior, beliefs and tradition in accordance with the society.

Types of nomads in global perspective

The nomadic development in various part of the world are four sorts, viz, day by day, month to month, quarterly and biannually. The most widely recognized developments are last two sorts. The quarterly movement is advanced by such elements, all things considered for ungrazed field, accessibility of water, new chasing grounds and support in celebration like life stock and delivers fairs. The biannually movement are generally the consequence of such variables as assurance against serious chilly winning at high elevation and accessibility of horticulture work like gathering and yields in fields.

Quarterly movement

The quarterly developments grow because of the components accordingly water, new field, new chasing grounds and support in the life stock celebrations. This kind of developments was predominant among the tribe's tributes, bhils banjaras.

Biannual movement

Biannual movement depends on the accessibility of the horticultural work, for example, collecting of yields and offering in the animals markets. This sort of developments couldn't be particularly ascribed to wanderers have a place with a specific rank or tribe. Wanderers the voyagers and transitory stairs are the part of each nation and district of the world. Rich in their exceptional and distinctive custom ways of life, these individuals have their own particular way of life as a gathering in each culture and populace.

Wanderers in Pakistan retain as moving inside a particular domain with their homes and vivacious hood alongside them i.e. their tents, charpie (Bed) and cutlery. Their method for transport is generally the creatures. A jackass or steed pulling full stacked trucks, having no of kids on it long with their families, their defensive mutts and goats for bolstering milk depicts an average Pakistani itinerant family. Traveling social orders have concocted types of culture which have been especially suited to their surroundings and states of versatility and also to the requests and potential outcomes of their lifestyle (Akbar, 1981).

Migrants might be isolated into three general classes in agreement to which they are taken care of territory or regions;

Semi nomads: semi travelers are the individuals who have arrived. Amid the season for sowing and reaping they live close it. At different circumstances of year they move with their camels and run for brushing ground at no separation.

Local nomads: nearby migrants have no land, yet field their people to confined regions.

True nomads: The genuine wanderers possess most part of the year brushing and move constantly close by similar courses, season after season. They cover long separation keeping in mind the end goal to involve pastures (Rauf, 1986).

Nomadism is an ancient lifestyle. The spread of migrants into settled civic establishments, stroke the early history of old Egypt and Babylonia and achieved their tallness with the considerable Mongol attacks of West Asia and Europe in the thirteenth, fourteenth, and mid fifteenth century, quite under Genghis Khan and Taimur (Rubel, 1976).

In the present day, various nations and urban communities in world, including Pakistan, Lahore, traveling populace is confronting the intense difficulties to their future, maintainability, and particularly to their social character. Numerous families are experiencing the decay of their customary social structures. The Lahore migrants might be alluded to as the 'city travelers' are not purposeless vagabonds. They are included in different exercises appropriate from their employment like toys making, expand merchant, and wind handlers and asking. Living in the rushing about of urban areas and towns can be truly troublesome, if not unimaginable, to envision that there are still individuals here in Pakistan who live progressing with family twice yearly. Migrant individuals live like a different gathering and bolster themselves by occupations that require efficient travel. A few migrants go with their creatures for prairie and water. Others offer their administrations or products, going looking for clients and crude materials; and they are more normal in city regions (Akhtar, Akhtar & Maheen, 2013).

The control of wanderers relies on rain; that more often than not happens once in a year amid the stormy season. It is the dry spell season that makes the occupants flee to different zones looking for water for themselves and for their domesticated animals. This lures movement and transient character that outcomes in nomadism (Pels, 1998). The traveling developments are seen in various parts of the world and are of four sorts: viz. day by day, month to month, quarterly and six month to month. However, the most widely recognized developments are, essentially of last two sorts (Grossberg, 1988). The character of roaming social orders, the extent of traveling gathering, the separation, length and course of movement, and the sort of domesticated animals (camels, cows, goats, sheep, steeds and jackasses) rely on ecological conditions and conventions. Essential differences emerge between migrants in a condition of changeless nomadism (Bates, 1999).

Ahmed (1980) conducted a research on nomadic life of Wasiristan. The data was gathered from migrants of Waziristan, researcher investigated belief system of travelers and reasoned that the Gomal wanderers inhabit the regulatory and social interstices of the biggest states not accidentally but rather by their own particular decision, not as a casualty of biological conditions but rather as a part of a political strategy which express unequivocally as a craving to live uninhibitedly.

Rauf (1987) led an ethnographic research on wanderers of Cholistan. The primary target was to concentrate the social association of wanderers of Cholistan, their portability design and to build up a profile of social and physical attributes of Cholistan abandon. The sample size was comprised of 20 subjects. The instrument utilized for information gathering was semi-structured interviews and case study. Their development, and course of development relies on precipitation, accessibility of field and work. It was concluded that the wanderers have an incredible feeling of solidarity and they adore their territory and tribe. They entirely took after the convention of their tribes.

Another study was being led by (Emadi, Fischer & Woog, 1992) in Iran, with the goal of investigating the nomads' sees about their circumstance and the principle issues they confronted, and to enhance government arrangements for supporting such groups in which a participatory procedure technique was utilized. In this manner, gatherings amongst migrants and legislative organizations were held, and the gathering exchanges were examined. It was set up that there had been considerable changes as far as contemplating their connections, between migrants in Iran and its surroundings. The traveling pastoralists had possessed the capacity to achieve an "adjust" between their surroundings. However, this has changed over late decades, as migrants are currently lawfully in charge of the corruption of the rangelands over which they move with their

domesticated animals. Endeavors have been done to enhance the normal asset status of rangelands using innovation exchange and unified top-down arranging.

Chaudhry and Bokharey (2013) led a review on the psychological well-being issues of Pakistani migrants and to reveal their idea, ideation, and discernment about emotional wellness and sicknesses. It was an exploratory review arranged in the subjective worldview. The examination technique utilized was Interpretative Phenomenological Analysis (IPA), as the review was wanted to investigate the lived encounters of travelers with respect to emotional well-being and adapting methodologies and how they translate those encounters. For information gathering, center gathering talks (FGDs) were led. Seven members were incorporated into the FGDs, and two FGDs were directed made out of both sexual orientations. The reactions were recorded, and information was translated and dissected utilizing IPA. Information confirmation systems of companion audit, which illuminate scientist inclination and rich thick depiction, were utilized. The real subjects were absence of assets and horde unfulfilled necessities, particularly the essential needs (sustenance, safe house, and drinking and showering water).

Sharma (2011) led a review on South Asian migrants. The point of this review was to analyze migrants' entrance to instruction. The review was directed after the "Right to Education Act" was passed in India in 2009 and a few revisions in strategy were finished. Additionally, the land mapping was accomplished for examining purposes. This review planned to survey the patterns of training among wanderers of South Asia furthermore the investigation of satisfaction of the requirement for instruction. The outcomes uncovered "that a few travelers look for ways and implies that may permit them to instruct their youngsters. Some among them have been directed to search an option out of pastoralism itself, and a few traveling bunches have settled down close towns and towns with arrangements in wellbeing and instruction."

Run of the mill travelers in Pakistan are adapted to moving inside a particular region via conveying their homes and job alongside them i.e. their tents, "charpai" (Bed) and cutlery. Their method for transport is generally the creatures. A jackass or stallion trucks, having number of kids on it alongside their families, their defensive canines and goats for sustaining milk, depicts a run of the mill Pakistani traveling family (Rauf,1987)

Types of nomads in Pakistan

Pakistani wanderers can be classified as:

Hunter Gathers

Pastoral Nomads

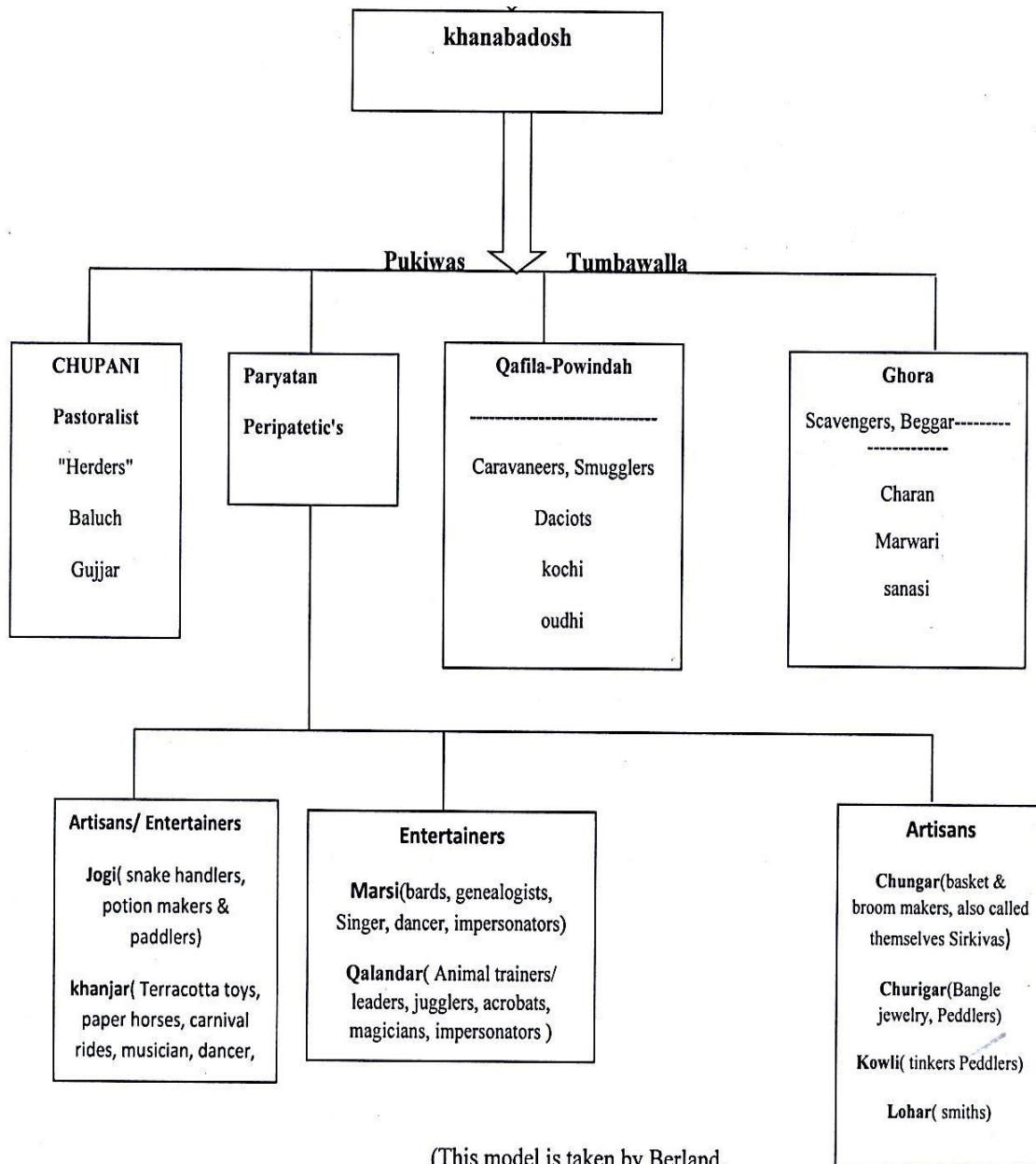
Peripatetic Nomads

Seekers assembles depend on chasing wild creatures and remain in far-flung regions there is a lot of prey. This nomadic gathering is most minimized and has constrained association with society. Peaceful migrants possess lives stock and relocate contingent on fields for their creatures. Peripatetic travelers offer aptitudes, specialties, or exchange to individuals. Those incorporate performers and artisans (Rauf, 1987)

Peripatetic's Model of Nomadic Population in Pakistan

Qalander and Kanjar are the expert entertainers they are the eyewitnesses of "others culture" and basically share the comparable classificatory plan of migrant procedures and gatherings for Pakistan. More established sources call attention to that

there are less peripatetics since the 1947 segment of India and Pakistan and the closes outskirts between the two countries. Both social orders used to made a trip to Delhi, yet now are kept for development to Pakistan. There they miss vast numbers of towns and incredible urban focuses (Berland, 1977).



(This model is taken by Berland,

Figure 1 Types of Nomads in Pakistan Source: Berland (1977)

There are fourteen distinct endogamous groups of nomads which are encountered by the researcher along with the exclusive of pastoral groups (Chaupani) such as Gujjar, Baloch, etc. Identified on the basis of their skills dog groups of Nomads are as following. "Bazigar" word derived from Urdu language which means an acrobat. They live as Jugglers', fortune tellers and basket weavers. They claim themselves as "Chuhan Rajputs". Their primary occupation was the performance acrobatics. They are found in cities and towns, moving from city to city and practicing acrobatics feats."Charan derived from Sanskrit chara-wanderer". The Charan are bounded to Punjab and Sindh. They work as migrant agriculture laborers in the wheat and rice harvests. They beg and do odd jobs as well as harvesting. They are called Banjara/ Vanjari in India. "Chunger" are bound to the urban areas. They collect garbage and

discarded material (e.g) iron, glass, plastic, paper etc and sale to local shops. During the harvesting season of wheat and rice, move from village to village work as agriculture laborers and colander of grain. They are Hindu and Muslim by religion. The "churigar" are jewelry hawkers especially, bangle. They travel village to village and city to city to establish networks. Jogi are found throughout the Punjab and Sindh. They are easily found as snake Charmers and Medicine Peddlers. The men shows snake charming and women manufacture medicines (butis). They concentrate in urban areas and not so much in Village Harvest. The other group is called 'Kanjars'. These are the people who manufacture terra cotta figurines and sell them as toys. Because of this they are also called artisans. They also sing and dance to entertain the people of urban areas. They also gather scrap paper, float and reeds from which they are able to make paper flowers. A segment of Kanjars also make fish nets, Reed brooms and winnowing baskets. Moving towards the other group which is called 'Kochi' are primarily an Afghan tribe pastoralists some of whom smuggle and sell illicit goods, firearm, lumber opium etc. But it would be better to mention them as Caravaneers rather than nomads then here comes the group called 'Kowli'. The kowli or Ghorbati, peddle pots and pans among villagers and pastoral nomadic groups in Baluchistan and Persia. It is a Muslim group of tinkers and Traders. Next group is called 'Lohari'. It is a major nomadic artisan group often called 'Lori' in southern Sindh. These people are found in North India and Pakistan. These nomadic tinker and may also trade and deal in cattle. Another group of nomads is called 'Marwari'. These are the people who peddle razor blades, soap, knick-knack in Singh and Hyderabad. Coming forward is another group of nomads which is called ' Mirasi'. They are people who are known as impersonators and storyteller. They are famous as genealogists. Another group is called 'Oudh'. A small segment of pastoral Oudhs work as professional thieves. Second last group of nomads are called 'Qalanders'. It is also a major group all entertainers who shows dancing bears and monkeys. The official magic tricks. Lastly a group of Nomads called "Sansis" is a group which is primarily nomadic and skilled laborers and beggars. They travel village to village to help in harvesting of rice and wheat. They like Mirasi, may also be genealogists (Berland, 1977).

Material and Methods

The study aimed to throw ample light on and investigate the core pattern of culture, ethics and moral principles of the wayfarers, their miseries of life and the tests and trials they go through. The study employed qualitative ethnographic design in order to look into the cultural norms of nomads. Within the ethnographic design it was a realistic ethnographic study in which researcher explored the pattern of culture and livelihood of nomads in their natural setting. The study included their family life, work life, social network and religious practices. According to (Gay, Mills & Airasian, 2012). "The goal of ethnographic research is to describe, analyze, and interpret the culture of a group, over time, in terms of group's shared beliefs, behaviors, and language". This ethnography study focused on the culture interpretation and point of view of the member of the nomadic (Fraenkel & Wallen ,2009).

Sample design

Criterion purposive sampling technique was used in this study because criterion purposive sampling is most appropriate for ethnography studies (Fraenkel & Wallen, 2009). The sample was taken up from southern part of Lahore. Both male and female participants were selected whereas only those participant were selected who had nomadic background and more than 18 year old. The total numbers of participant were eight. Only those participant were observed who were participated in the Focus group discussions (FGDs). Data was collected through observations and FDGs.

Ethical considerations

A consent form was read out in the Punjabi language, because whichever language of origin they possessed, but they easily understood Punjabi language. It's a local language of Lahore culture, so the consent was taken from the participant after informing them the purpose of the study. The names of the participants were not disclosed at any stage during research. The information regarding any discrepancy among participants' behavior during observation and interview was kept confidential. The focus group discussions and observations were conducted from the participants as per their availability. They were told the possible benefits and threats from the study.

Data analysis

The data were collected through FDGs (Focus Group Discussion) and observations. Five FSGs (focus Group Discussion) were conducted on alternative days with the same participants. Researcher conducted one week observations to observe nomads behaviors and attitudes towards their culture. The observation checks what the researcher hears and sees by comparing one's source of information. The quality of data collection and accuracy of researcher's interpretations are improved by several weeks of observations (Fraenkel, 2009).

Initially the data was recorded in DSLR camera. After listening to the recorded material several times, the researcher was able to convert the audio information into text. Then the text was critically studied and the audio recording was again listen to further improvement of the text. The data was collected through FDG (Focus Group Discussion) and recorded by using DSL camera. The recorded data was transcribed into a text. Once the data was transcribed, the next step followed by the free textual analysis, after reading the text many times the code, categories and verbatim was made, by using interpretive phenomenological analysis and rich thick description was used. "Interpretive phenomenological analysis" is a qualitative data analysis theory in which participants conceive their world and the researcher tries to make sense of their worldviews (Smith, 2007). IPA Changed the world of ethnographers, where they had only choice of case study thus it opened the new arena for ethnographer to think in term of theoretical transferability rather than empirical generalizability. Through this a researcher makes links between the analyses in IPA. In interpretive phenomenological analysis participants share their concepts and experiences of their lives and culture (Smith, Flower and Larkin, 2009).

This study employed thick description approach. Thick description provides a detailed experience which helps the researcher in observing the patterns of cultural and social relationships and puts them in a context (Holloway, 1997). Lincoln and Guba (1985) described that it was a way of achieving a type of external validity by offering an elaborate account of a certain phenomenon.

Table 1
Demographic Characteristics of the Participants

NO of Respondent	Age	Gender	Matrimonial status	Means of Livelihood	Caste	Place of Origin
R1	40	Female	Married	Road singer	Bhatti	Sargodha
R2	35	Female	Married	woman-	Rajput	Kashmir
R3	27	Male	Unmarried	Snake charmer	Rajput	Multan
R4	25	Male	Married	Balloon vendor	Khan	Khanwel
R5	27	Female	Married	Bangle dealer	Bhatti	Faisalabad

R6	37	Male	Married	Itinerant	Jutt	Faisalabad
R7	43	Male	Married	Snake charmer	Khan	DG.khan
R8	29	Male	Unmarried	Brickman	Khan	Multan

The table 1 above illustrates the demographic characteristic of the participants. It shows that all the participants belonged from different geographical areas of Pakistan especially the province of Punjab. They had different occupations, castes and districts. They came up with their own cultural norms and values to Lahore district, likewise, concurrently they adopted Lahore culture and with the passage of time, they merged their cultural traits in typical social fabric of Lahore. Their professions depict their meager incomes. Most of the nomads have close interaction with one another and share their moans and groans with sheer candidness and full confidence. In the nomadic society, it is usually observed that both males and females work shoulder to shoulder and try to ease the financial burden in this way to some extent.

Results and Discussion

In Lahore, no ethnographic study has been conducted to investigate the socio-culture values and psychological issues of nomads of the city. However, limited numbers of anthropological studies are conducted on national level exploring the nomadic life. Nomadic societies create many kinds of culture which are suitable with their environment, their conditions of mobility and are also according to the demands and possibilities of life style (Akbar, 1981). Culture means the accumulated experience, knowledge and behaviour of a specific group of people living in a territory which affect their social and cultural life (Iodico, Spaulding & Voegtler, 2006). Lahore city is not only an important commercial and cultural centre of Pakistan but it is also the administrative hub of the province of Punjab as well as a symbol of rich cultural diversity and other remarkable attractions e.g. festive occasions, shrine-visiting, Mughal architecture, horse and cattle shows, and centre of learning and arts. It is also called the garden city of Punjab (Faruk, 2012). The Lahore city is also hospitable to the nomadic life. The city in itself has a big effect on the nomadic life style. The culture which moved from different districts to Lahore has merged themselves into the rich culture of the city of gardens.

Moving towards the research, the nomads were the life of slum dogs and they compelled to live the life of misery and deprivation that is totally devoid of basic utilities and facilities of life such as clean drinking water, commodities, and communal health facilities. The new-natal is high among the nomads which become the cause of poverty. There were thirty nomadic shacks settled in the precincts of southern part of Lahore ("near expo center") which cater to the both joint family and nuclear family system. The following themes are constructed from the study.

Economic status

The respondents tried to be predictable to their fixed cultural values as they were accustomed with taking up the profession of their forefathers. The heritage of nomads from their ancestors made them a closed society which resisted the changes that are taking place in society in general. The male is a patriarch of the entire family. Kreutzmann (1994) elucidated that nomadism is both a life style and as well as an economic activity, in many parts of the dry and semi-dry lands of world. This shows how strongly socio-cultural values influence the economic activities. It has also been observed that nomadism, like all other human cultural and economical systems, develops, declines, and changes its nature at the right time and in right direction. R2 reported: "*Main 18 sala da se jadu da aye kam kar da payee, saap nu pharna sada khandani pissha ayee*" (R2 happened to be skilful snake-charmer. He told that he opted for this inherent profession of snake-

charming and mastered his skill in snake-handling when he reached his adulthood at 18). He loves his snakes and never forgets to feed them with milk, regularly.

R 5 Reported , main taa sapp de tamaashay de naal naal lokaan di bimaariyaan da alaaaj gidarsinghi nal karnna vaan (he is a snake charmer as well as the healer, he sold gidar singhi to people) "Gidar Singhi is the skin of an alpha-male jackals" head from the portion where the horns (do not) grow"(Shabazi, 2012). "They have firm belief, that half of your worldly problems will be solved if you manage to get a Gidar Singhi".

Table 2.
Ancestors Profession adopted by Nomads in Southern Lahore

Types of profession	No of participants	Percentage %
Snake charmer	3	37.5%
Balloon vendor	1	12.5%
Toy seller	1	12.5%
Beggar	1	12.5%
House maid	1	12.5%
Hawker	1	12.5%
Total	8	100%

Table 2 shows that in nomads the main source of livelihood is snake charming, further more they also adopted the profession of balloon seller, toy seller, hawker, house maid and begging. The nomad females also worked as maids and street singer. The females rendered their services as maids in the houses of the people living in the adjoining areas and they are in cordial ties with them. They not only sometimes clean their houses but also perform their duties as cooks and if trusted baby sitters.

Marriage consultation

Match making in them is such a simple thing between them. The spouses are being selected among them through the agreement between the elders. In this kind of scenario families are found that have the same cultural values. Generally, there are inter-marriages among the people of the nomadic tribes as they feel more convenient to follow their inherent norms and surprisingly such marriages turn out to be more successful whereas the marriages based on out of family relationships are quite rare. In both the cases, bride-price ceremony is mandatory. They are also in favor of levirate marriage that is if the man in the marriage dies, his widow will get married to the deceases' brother.

Nomadic life of Cholistan was studied by Rauf (1987). The nomads were good followers of their traditions and have strong culture of their own. Like Lahori nomads, they also sell their brides. Widow marriage is also practiced. Second marriage is not appreciated but they do have extra martial affairs within and out of their families. R3 said "we marry in our own families, normally we prefer to get married to our first cousins". She also told that, the families who can who can afford marriage expenses celebrate marriage functions thoroughly, including mendi, barat and walima. The bride dresses-up in our traditional bespangled bridal dress with red colour.

R1 complained about her poor social status. She said "There is no trend of marriage function in our families, after nikha we bring bride from one shack to another". R8 said: Now the tradition has been changed we preferably get married in family, but some get married through "love marriage as well".R4 reported: usually the marriage decisions are taken up by our wise elders.

Table 3
Match-Making

Match-Making Category	No of participant	Percentage %
Maternal Aunt	1	12.5%
Maternal uncle	1	12.5%
Paternal Aunt	1	12.5%
Paternal uncle	2	12.5%
non-relative	1	12.5%
Total	8	75%

Table 3 shows that majority of nomads prefer marrying in their family, especially to their first cousins (matrilineal and patrilineal). Two participant were unmarried. They prefer to get married in the family so that the blood line stays intact and their culture will see the future for sure. On the other hand, only one participant got married out of the family.

Myths in nomads' culture

The most common theme between entire respondents, they accepted that the greater part dangers confronted by the gathering or people were attributed to destiny. They had vivid faith in terrible acts and evil doings. Superstition used to be also playing an important role of the propulsion over their life. Some over the superstitions were more distinguished than other like those agree with that, the owner of Gidar Singhi can influence and mould his fate and can be more independent in actions.

"Gidar Singhi is the skin of an alpha-male jackal's head from the portion where the horns (do not) grow" (Shabazi, 2012). They also sell Gidar singhi to people. They express their firm faith in this thing whosoever owns Gidar Singhi, he cuts his worldly miseries and melancholies up to half. R6 said "Black cat is obnoxious. If black cat crosses your path, it's considered a bad omen". That is one of the false beliefs prevailing the Lahore culture as well. They believe that black cat is a symbol of bad luck.

Itinerant pattern

The nomads of southern Lahore had no specific itinerant pattern. It is a well-developed urban city. There is less vacant land available for nomads' shacks. When researcher asked a question about the movement pattern the R7 participant replied: "jadu LDA sanu khana daaye dosri jagata chala jandaae" R+7 reported that there were limited territories of one district and they usually stay at one place until Lahore development Authority (LDA) forces them to move another place

Religious values of nomads

In general, the norms and values of the nomads were according to the principles of Islam. There was no proper mosque, or imam sahab to give them lecture on Islam and teach them Quran, however they claimed that we offered prayers on regular bases and recite Quran. R5 said "nimaz phari de aye, roza rakhz dana wa ta zindagi nu Allah ta Rasool da huqam da mobtab gizarni achia di ae" I offer prayer, recite Quran and it's my wish to live life according to the order of Allah and his prophet Muhammad (P.B.U.H).

All the participants visit different shrines in Lahore and believe on spiritual leaders. Majority of them had strong faith in the prayer of peer and visiting shrines etc. The most famous cultural festival is data drabar aurs for them. All the nomads participate at this event. They attend this event with the belief that it is to pay "Salam" to the great saint. This act has been part of their traditions because it has been the part of Lahore

culture since ages. The influenced of Lahore culture is very strong on their lives. They believe on spiritual leaders and saints; they often visit peer to sort out their daily lives problems.

Table 4
Responses pattern on visit to Spiritual Leader's places

	You visit to Spiritual Leader's places (%)	Spiritual Leader's Advice in practical (%)	Visit to shrine (%)	Frequency to their visits to Spiritual leaders Leaders/saints(%)
Often	37	75	75	50
Seldom	50	25	100	37
Never	12.5	0	0	12.5

Table 4 illustrates that nomads visits shrines and meet their peers regularly. The more followed religion was observed in the nomads of southern Lahore, whereas, not practicality was being observed in them as Muslims. They believe that if some peer or saint of their culture guides them towards a way all their problems could be solved immediately.

Family System of nomads

On the information about the household and relationships between the family members living in a joint family R1 reported: "*Asi ghrab log apas vich mill jul ka rahi da aye,*" (we like to live in joint family system, it is also difficult for one person to Out of eight respondents, five were living in joint family system. These respondents were living in an intense network of relationship. All the respondents were enjoying the joint family system, they were living with their parents, children, brothers and blood kens. Joint family keeps on expending and there are many occasions when the family adds more members in regular period of time. Like brothers are getting married or sister are getting married, similarly babies are being born etc. It was also noticed that due to their mobility pattern, their patterns of living were found to be continually changing.

Conclusion

After going through the whole study, the researchers reached the following conclusion and recommendations.

The educational status of children is found to be very poor; The nearest Government schools were not encouraging their children to get enrolled Government and society should encourage nomads to get Education. A mobile Education program should be launched for nomads' children Education.

Proper medical care is inaccessible to them due to lack of resources. They usually treat their sickness with the active advice of their faith-healers. Some drastic measures should be taken up by the government officials in order to provide equal medical facilities to these homeless, penniless and powerless people who are entirely upon the mercy of the city government.

Lack of financial resources, poverty, provisions and sanctuary make them wanderers thus their nomadic life is not according to their choice, rather than due to these prevailing factors because of which they are leading the life of tramps. They have desire to get settled if they are provided with facilities. An initiative should be taken from the Government of Pakistan for the welfare of nomads in Pakistan. A special policy needs to

be devised to develop the nomads' life by providing them with technical skills which might make their life better.

They adopted the Lahore culture and amalgamated themselves into it. There must be some opportunities provided to them to express their specific cultural traits and show their exquisite flair and talent in some cultural programs which may be organized on the district level so that they may also be culturally uplifted and they could also establish a respectable identity for themselves.

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