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Socio-Cultural Determinants of Reproductive Health Behavior of Nomads' Women in District Bhakkar

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ABSTRACT

"Nomad" is originated from the Geek word "Nomos," which meaning "pasture." A nomad is a representative of a certain community who does not have a fixed abode, is always on the move, and lives in several areas. In this advanced age, the nomadic population's primary concern is reproductive health. The objectives of this research are to study socio economic characteristics of nomads, and main objective is to explain the reproductive behaviors of nomadic communities. Cross-sectional survey was conducted-a quantitative approach was used. A sample of 170 respondents were collected through purposive sampling technique from district Bhakkar. Data was collected by the well-designed interview schedule. Findings indicate that most of the respondents 54.7% were male, large number of the respondents 88.0% were illiterate, and a huge number of respondents' monthly income was under 10000-15000. Majority of the nomad's family size was more than 12 members, and most of them were living in joint family system. Most of the nomads claimed that son preference is very common in their groups and trends of early marriages are the part of their distinctive culture. A massive portion of the nomads were agreed that socio-cultural factors are affecting their reproductive behavior. Their females were facing unplanned pregnancy due to customary attitudes. The research results were very amazing that nomads are strictly adhere to their culture and customs regarding their reproductive behavior which is being highly affected by these socio-cultural beliefs. It has been known that

nomadic groups are an outlier in society. The majority of nomads in the district of Bhakkar live in deplorable conditions. They don't have access to health care, sanitation, or other basic requirements of existence. Their reproductive behavior is influenced by their nomadic lifestyle. The nomadic respondents has no concept of family planning and no intension to avert births to keep the family small, rather they believe that birth is ALLAH blessings and any intervention to control or avert the birth is against their social cultural norms and traditions The conventional and customary attitude of nomads regarding their reproductive activity should be changed through providing information about the ill effects of large family size, unplanned pregnancy and the benefits of the small family norms. Government should pay special attention to these remote settlements in Bhakkar so that they can live happier lives with their families.

Keywords: Nomads, reproductive behavior, sociocultural factors.

Introduction

A component of assembly exclusive of constant occupancy who more often than not moves to and commencing the alike area is referred to as a nomad citizens with no permanent territory. Hunter-gatherers and pastoral nomads with domestic animals are illustration of such population." Nomos" means ground, it is consequential from the word "nomad. "In this way, nomadism refers to grazing (Akhtar, 2013b). While on the road in quest of a better life, nomads bring their belongings with them (Wonah & Bullem, 2019). Nomads/nomadism has always been regarded as a byproduct of the cultural evolution of sedentary farmers and as a constant threat throughout history. They were thought to be primitive, backward, and incapable of bettering their living conditions.

Since the twelfth century, nomads have existed, although they have remained a minority. Although their unique way of living fosters assimilation. The communities in which nomads pause in their nomadic lives view them as a separate out group. There have been a number of myths and prejudices formed about nomads and their way of life, many of which are prejudiced and force them to the margins. The nomadic lifestyle of nomads is considered to restrict their ability to accumulate ancient times necessary for stationary living. There has been animosity toward nomadic tribes for decades. This is humiliating to those who pretend that economic progress, modernism, and the notion of fairness and equality are driving forces in society. Due to their ethnicity and their wandering lifestyle, nomads suffer several inequalities today such as gender, disability, age, sexual orientation, and religion are all related to other more significant injustices that people face on a daily basis (Sulima et al, (2016).

Pastoral nomads occupied the vast droughty areas of East Asia for more than two millennia. Grassland and agricultural areas have a long history of crossbreeding. Traditional nomadic cultures included grazing economies, nomadic lifestyles (including war), warrior horsemen, and conqueror ancestor worship. These characteristics may be seen in both the ancient nomads' written works (such as their heroic epos) and their visual arts (animal style). They erected enormous empires that unified a large number of peoples. In depictions of established civilizations, steppe people are depicted as violent barbarians. Pastoral nomads, on the other hand, have mastered the art of adapting to their natural environment and other people. They had a complicated internal organization and generated a wide range of social complexity, from hierarchical confederations to vast nomadic empires (Kradin, 2018).

Nomadism refers to the act of moving from one location to another. This is generally done on a rotational basis to look for pasture space or to go hunting and fishing. Nomads, according to Eheazu (2014), are individuals who do not have housing units and are travelers, indigents, with no fixed abode, and who move around looking for fodder space. Since the Soviet

army invaded Afghanistan on December 27, 1979, about three million Afghans have migrated into Pakistan in quest of safety and a better way of life.

Numerous nomadic communities, as well as many others that have historically mixed fettered agriculture with seasonal migration into the mountains with small animals, and pure agricultural workers, are among them. They've imported a variety of animals, including camels, horses, cows, buffalo, and donkeys, in addition to sheep and goats. These people's livelihoods have been utterly disturbed by the conflict in Afghanistan, and their movement has placed huge environmental, social, and political demands on Pakistan's scarce resources. Pakistan's woods, which are already badly degraded, are being trimmed and chopped at an alarming rate in order to provide cooking and heating fuel as well as construction materials. Grazing animals frequently destroy unprotected replanting as well (Sweetser, 1984). The nomadic population of today's Pakistan is dispersed throughout the country, including sandy deserts, barren plateaus, Northern Areas pastures, and cities and villages. Seasonal migration, pastoralist, and peripatetic migrations across borders are all common activities among nomads (Shaheen, 2011).

A nomad is a community member that does not have a fixed home, is always on the travel, and lives in a variety of locations. The style of living differs greatly based on how individuals interact with their environment. Hunter-gatherers, pastoralists, and peripatetic nomads are the three types of nomads. The overall population of nomads is believed to be in the 30-40 million ranges. The main reason for nomads' wandering lifestyle is the seasonal abundance of flora and animals. Typically, these nomads raise vast herds and drive them in search of grazing places to use. The majority of nomads move in bands or tribes, which are groups of families. These associations are formed through blood and marital relationships, as well as formal collaboration agreements.

Although some tribes have leaders, most decisions are made by a council of male adults. Nomads often spend a short length of time sedentary with sedentary groups during their periodic foraging expeditions in a way, nomads and sedentary communities benefit from the temporary stop in their lives. It is illegal for nomads to own or rent property, which reflects their isolation in this regard. Deteriorating or improper housing (including forced relocation) exacerbates current health disorders and creates new ones" (Van, 2008).

Nomads in Bhakkar

Nomads in Bhakkar are in very miserable condition. Mostly nomadic communities are living across the railway lines. Nomadic communities in Bhakkar are often living in townships, clans and some of them separated from large clusters due to ethnic deference's. Behal, Notak, Haiderabad Thal, Mankera and Darya khan Road, and Thal are some of the localities in Bhakkar where most nomads reside.

Nomadism cultural history is a critical aspect in its continued existence. In Bhakkar, the associates in traveling civilization are divided into totemic sub-clans such that the interchange creates a structure of social links of amonetary environment, as well as ties between individuals, kinship groups, villages, and so on. Birth rate among nomads is very high. Almost each family consists of more than 12 members they don't focus on contraceptive and family planning types activities. Their cultural pattern allow them to have more children and extended families. The Bhakkar nomads, often known as the 'city nomads,' are not purposeless rovers. For a living, they engage in a variety of tasks such as producing handicrafts, picking through a garbage tip, and even begging for sheep/goat/poultry goods. Some of them, both male and female are involved in trash picking over waste tip. Their youngsters collaborate with both male and female family members (Akhtar et al., 2013a)

According to UNICIF (2011) the studies on the educational condition of nomads in

Bhakkar; thousands of families go out into the streets and open areas to scavenge through rubbish heaps. The majorities of the youngsters in these neighborhoods do not attend school and are therefore exposed to various types of maltreatment as well as the health hazards linked with their employment. In many areas of the world, including Bhakkar, Pakistan, nomadic communities confront major threats to their current survival, future viability, and, most critically, cultural identity. Many people are suffering from the breakdown of conventional social institutions as well as poverty as a result of marginalization. Nomads are adaptable individuals that seek out a variety of resources to maintain themselves and trade. They take advantage of seasonal variances by travelling to pasture, develop crops, or harvest natural products (Pels, 1999).

Need of the Study

Particularly in underdeveloped nations, youth sexuality is a major driver of reproductive health. Providing impoverished people with access to family planning services, safe motherhood, HIV and AIDS prevention and treatment, and the elimination of gender violence will enhance their lives and stimulate economic and social progress. Consider the reproductive health of nomads, it appears that nomadic populations are deprived of essential reproductive health treatments. Nomadic pastoralists are one of the poorest subgroups due to their lifestyle, which entails moving around to survive in remote areas.

Professional midwives and other reproductive health care providers do not appear to be frequently used by these women, at all. This leads to an excessive number of pregnancy problems. In addition, having a large number of children is seen as a status symbol in nomadic communities, hence family planning is largely ignored. So that this is very burning issue in developing countries like Pakistan which is in the list of most populous improving the reproductive health of these underprivileged groups is necessary since they lower Pakistan's standing economically and financially in the globe. The study is conducted in District Bhakkar to interview 170 women and men to explore their reproductive health behavior specially phrased as in the following objectives. The data collected is analyze using descriptive techniques to explore the research objectives.

Objectives of the Study

1. To know the awareness of the respondents about family planning for birth aversion.
2. Identify key socio-cultural factors affecting reproductive health behavior of nomadic women in Bhakkar.
3. Evaluate the accessibility and utilization of reproductive health services among nomadic women in Bhakkar
4. To know the actual and desired family size of the nomadic women.
5. Analyze the impact of traditional beliefs and practices on reproductive health decisions.
6. Propose culturally sensitive health interventions for improving reproductive health outcomes.

Discussion

Data analysis and interpretation are the most crucial steps in social research for drawing conclusions. Without these processes, generalizations and predictions, which are essential goals of scientific inquiry, cannot be made. Generalizations and conclusions are drawn based on respondents' characteristics and their attitudes toward the phenomenon under study. This chapter presents the necessary data analysis.

Table 1: Demographic Characteristics of the Respondents, n=170.

Characteristics	Frequency	Percentage
Caste of the Respondents		
Baloch	42	24.7
Jatoi	56	32.9
Changar	6	3.5
Thaheem	37	21.8
Other	29	17.1
Gender		
Female	82	48.2
Male	88	51.7
Age		
18-25	28	16.5
26-35	66	38.8
36-45	46	27.1
46-55	15	8.8
56-65	12	7.1
65 or above	3	1.8
Education		
Illiterate	149	87.6
Primary Level	15	8.8
Middle Level	6	3.5
Marital Status		
Married	155	91.2
Divorce	9	5.3
Separated	6	3.5
Income		
Up to 12000	39	22.9
12001-18000	84	49.4
18001-24000	15	8.8
More than 24000	28	16.5
Family Structure		
Extended	20	11.7
Joint	90	52.9
Nuclear	60	35.2
Occupation		
Labor	52	30.6
Hand crafts	14	8.2
Begging	11	6.5
Herdsman	46	27.1
Trash picker	23	13.5
Other	23	13.5
Residential Area		
Urban	84	49.4
Rural	86	50.6
Religion		

Muslim	170	100.0
Number of Children		
0-2	63	37.0
3-5	65	38.2
6-8	23	13.5
More than 8	19	11.17
Family Size		
1-4	24	14.1
5-9	49	28.8
10-12	37	21.8
Over 13	60	35.2
Total	170	100.0

The table shows that the majority of respondents (32.9%) were from the Jatoi caste, followed by 24.7% from the Baloch caste. Only 3.5% of the respondents were from the Changar caste, and 21.8% were from the Thaheem caste. 54.7% of the respondents were males, and 45.3% were female. The analysis demonstrates that largest group (38.8%) of respondents were between the ages of 25-34, followed by 27.1% in the 35-44 age range. Only 1.8% were aged 65 or above.

The majority of respondents (87.6%) were illiterate, with 8.8% having completed primary school and 3.5% having completed middle school reflecting their no interest in education due to their nomadic living environment.

A large proportion of respondents (91.2%) were married, with 5.3% divorced and 3.5% separated. Early marriages were common, and divorce rates were relatively low. In terms of income, the largest group of respondents (49.4%) earned between 10,001 and 15,000 rupees per month, while 22.9% earned up to 10,000 rupees. Only 8.8% had an income of 15,001-20,000 rupees, and 16.5% earned more than 20,000 rupees. 54.7% of respondents lived in joint families, 34.1% in nuclear families, and 11.2% in extended families. 30.6% of respondents were involved in labor, and 27.1% worked as herdsmen. Smaller percentages were engaged in begging (6.5%), trash picking (13.5%), or handcrafts (8.2%).

Residentially, 50.6% of respondents lived in rural areas, while 49.4% lived in urban areas. Given the nomadic lifestyle, respondents were found in both types of locations. As expected, all respondents identified as Muslim.

Regarding family size, 40% of respondents had between 4-6 children, and 38.8% had 0-3 children. Smaller percentages had 7-9 children (11.8%) or more than 9 children (9.4%).

The majority of respondents (34.7%) had families with more than 12 members, while 28.8% had 6-8 members. Only 14.7% had a family size of 1-5 members. The descriptive analysis demonstrates that mostly respondents had very large family size, poor economic condition, illiterate and joint and extended family.

Table 2: Distribution of the respondent's according to their views/responses about different reproductive behavior.

Mate Selection	Frequency	Percent
Strongly Agree	29	17.1
Agree	62	36.5
Neutral	8	4.7
Disagree	55	32.4

Strongly Disagree	16	9.4
Total	170	100.0
Opinion about Male Members of Group Care Pregnant Female		
Care of Pregnant Female	Frequency	Percent
Strongly Agree	34	20.0
Agree	66	38.4
Neutral	11	5.9
Disagree	45	26.5
Strongly Disagree	14	8.2
Total	170	100.0
Group's Assistance for Recently Married Couples		
Support for Newly Married Couples	Frequency	Percent
Strongly Agree	16	9.4
Agree	87	51.6
Neutral	8	5.3
Disagree	42	24.7
Strongly Disagree	17	10.0
Total	170	100.0
Preferences for Sons		
Son Preference	Frequency	Percent
Strongly Agree	31	18.2
Agree	79	46.5
Neutral	8	4.7
Disagree	44	25.9
Strongly Disagree	8	4.7
Total	170	100.0
Early Marriages in Your Group is Very Common		
Early Marriages	Frequency	Percent
Strongly Agree	77	45.0
Agree	49	28.8
Neutral	3	1.2
Disagree.	25	14.7
Strongly Disagree	16	9.4
Total	170	100.0
Forced Marriages in Your Group is very Common		
Forced Marriages	Frequency	Percent
Strongly Agree	39	22.9
Agree	52	30.3
Neutral	6	2.9
Disagree	50	29.4
Strongly Disagree	23	13.5
Total	170	100.0
Female of Your Group Faced Unplanned Pregnancy		
Unplanned Pregnancy	Frequency	Percent

Strongly Agree	50	29.8
Agree	61	35.7
Neutral	5	2.9
Disagree	27	15.9
Strongly Disagree	27	15.9
Total	170	100.0
Female in Your Group Practice Unsafe Abortion		
Unsafe Abortion	Frequency	Percent
Strongly Agree	5	2.9
Agree	30	17.6
Neutral	7	4.1
Disagree	40	23.5
Strongly Disagree	88	51.8
Total	170	100.0
Your Follow Tribal Traditions of Having Large Family		
Tribal Traditions	Frequency	Percent
Strongly Agree	21	12.4
Agree	96	54.5
Neutral	6	3.5
Disagree	37	21.8
Strongly Disagree	10	5.9
Total	170	100.0
Your Group Members are Facing Transmitted Infections		
Transmitted Infections	Frequency	Percent (%)
Strongly Agree	25	14.7
Agree	85	51.2
Neutral	2	1.2
Disagree	47	27.6
Strongly Disagree	11	6.5
Total	170	100.0
Are you satisfied with Reproductive Health Facilities in Your Area		
Reproductive Health Facilities	Frequency	Percent
Strongly Agree	09	5.3%
Agree	11	6.5%
Neutral	9	5.3%
Disagree	87	51.1%
Strongly Disagree	54	31.8%
Total	170	100.0%

Table 2 highlights respondents’ opinions about their mate selection. Of the total respondents, 17.1% strongly agreed with the statement “your mate selection was your choice,” while 36.5% agreed. However, 32.4% disagreed, and 9.4% strongly disagreed. Regarding the respondents’ views on whether male members of their group take care of pregnant females. 20.0% of respondents strongly agreed with the statement, and 39.4% agreed reflecting their commitment with the family wellness. However, 26.5% disagreed, while 8.2% strongly disagreed. A small percentage, 5.9%, selected the neutral option.

Table 2 also indicates that group support for newly married couples. The data shows that 50.6% agreed, and 9.4% strongly agreed. However, 24.7% disagreed, while 10.0% strongly disagreed. Just small portion 15.3% of respondents remained neutral. Table 2 highlights respondents' views on the prevalence of son preference in their families. The findings indicate that 46.5% agreed, and 18.2% strongly agreed. Conversely, 25.9% disagreed, while 4.7% strongly disagreed. The analysis reflects the prevalence of son preference among the nomadic females. Regarding the respondents' opinions about the prevalence of early marriages in their group. The analysis shows that 46.0% strongly agreed, and 28.8% agreed. However, 14.7% disagreed, while 9.4% strongly disagreed. It can be said that the early marriage in nomadic communities are very common. Table 2 reflects respondents' opinions about forced marriages in their group. The findings reveal that 31.2% agreed, and 22.9% strongly agreed. Conversely, 29.4% disagreed, and 13.5% strongly disagreed. The analysis demonstrate the mixed trend of forced and arranged marriages pattern in the selected nomadic families.

The data in table 2 illustrates the distribution of respondents' opinions on whether females in their group faced unplanned pregnancies. According to the data, 36.5% of respondents agreed with the statement, while 28.8% strongly agreed. On the other hand, 15.9% strongly disagreed, and another 15.9% disagreed with birth aversion. As the analysis demonstrates that there is a no concept of plan pregnancy. Mostly respondents viewed that sexually activities is a pleasure and enjoyment without caring the consequences of pregnancy. Even they viewed that pregnancy in their families are valued and honored. That's why they have no concept of birth aversion through any type of family planning methods natural or unnatural.

Table 2 reflects that a significant proportion (51.8%) strongly disagreed, and 23.5% disagreed with the statement, "Unsafe abortion is prevalent in your group." On the contrary, 17.6% agreed, and 2.9% strongly agreed. A small percentage (4.1%) were neutral. As the respondents explained that the pregnancy in their families are valued and respected, so there is a no concept of induced abortion.

Table 2 reflects that 56.5% of respondents agreed, and 12.4% strongly agreed with the statement, "You follow tribal traditions of having large families." Conversely, 21.8% disagreed, and 5.9% strongly disagreed. The respondents reported that the large families is ALLAH'S blessing and do not use any methods and mean to avert birth. Rather they are totally unaware about the methods of family planning. Analysis indicates the frequency distribution for the statement "your group members are facing transmitted infections." Half of the respondents (50.0%) agreed, while 14.7% strongly agreed. On the other hand, 6.5% strongly disagreed, and 27.6% disagreed. There is no doubt, such nomadic families living in unhygienic conditions and no concept of safe and planned pregnancy. There are also chances for having sexual relations outside the wedlock as a living environment creates such an opportunity.

In Table 2, the data indicates that 6.5% of respondents agreed, and 5.3% strongly agreed with the satisfaction regarding reproductive health facilities in their area. However, 31.8% strongly disagreed, and 51.1% disagreed. The respondents reported that as they have no plan to plan pregnancy not favoring contraception for birth aversion so regarding satisfaction about reproductive facilities has no meaning. However as we frequently move from one area to another area. So the reproductive health facilities are not available to them, due to our nomadic living style. The significant targets of the exploration are the manner by which socio social variables influences the conceptive way of behaving of migrants and what are the significant difficulties looked by roaming local area and their degree of mindfulness with regards to medical care and ways of behaving. A wanderer is a local area part who doesn't have a decent location, is generally on the excursion, and lives in

numerous areas. As far as associations with the climate, the itinerant lifestyle contrasts considerably. There are three classifications of wanderers: tracker finders, peaceful travelers, and peripatetic migrants. Past examination on migrant clans' lives shows that itinerant gatherings keep on depending on their conventional financial resources. Crowding creatures is a significant wellspring of income for migrants. They likewise had a superior framework and trade things with each other to make due.

Roaming social orders experiencing various difficulties like their kids' are out of school because of their traveling lifestyle and furthermore due to restricted offices of training. Destitution doesn't permitted them to would be advised to wellbeing and clinical offices. Absence of assets cover deficiency of nourishment for themselves and for their creatures propel them for meandering because of conditions they are carrying on with rootless existence. They had to settle on the off chance that they were given lodgings. Itinerant societies keep on confronting a deficiency of regenerative medical services and help. Roaming people group are rarely addressed by wellbeing and advancement programs because of their vagrant ways of life and social convictions. They have no clue about family arranging and seldom use any type of contraception to restrict richness. Roaming peaceful gatherings, as a rule, live in very customary environmental elements and solidly comply with conventional social qualities and convictions. Evidence introduced in this information demonstrates that they are existing in general in joint family structure having family in excess of five to nine individuals in a solitary tribe. Their conceptive way of behaving is firmly impact by friendly and social elements; they have customs of kid relationships which lead towards high fruitfulness with next to no knowing any results of early relationships. Because of pool of schooling and mindfulness in regards to conceptive conduct travelers are not very much responsive regarding the unconstructive parts of the huge range families and far above the ground fruitfulness. In the vast majority of the cases wanderers because of sincere conviction and conventional family set travelers are not get ready to acknowledge change in their life., they wonder whether or not to utilize current clinical offices if fortunately accessible in certain areas.

Conclusion

This study looks at the social determinants influencing the conceptive way of behaving of migrants utilizing different pointers. Quantitative information was gathered from different areas of region Bhakk. Social and social elements significantly impact the regenerative way of behaving of the wanderers. The review reveals that various regenerative entanglements happened among pregnant itinerant ladies because of insufficient wellbeing offices, socio-social and segment boundaries which confined them to utilize maternity administrations. Absence of schooling and mindfulness in regards to conceptive way of behaving forestall the traveling to acknowledge any actions in regards to decreasing family size and low fruitfulness like family arranging and utilization of prophylactic strategies to work on their regenerative way of behaving. Roaming people groups have their own method for adapting to issues of sexuality, conceptive way of behaving, family size choices, and the place of ladies locally. Different factors, for example, monetary issues distance from medical services habitats, customary conviction and absence of ladies independence these whole predominantly affect the regenerative way of behaving of migrants.

Suggestions

- The public authority ought to begin general wellbeing mindfulness crusades and instructive drives to raise comprehension of conceptive way of behaving among migrant individuals.
- Since travelers can't manage the cost of the expenses of contemporary clinical offices,

the public authority should give these clans monetary help to work on their wellbeing.

- The media might assume a significant part in bringing issues to light among traveling networks about family arranging the significance of using administrations, wellbeing status of mother and different issues connected with conceptive ways of behaving.
- Parents in law and spouses' mentalities toward ladies' wellbeing during pregnancy should be definitely different. The custom of getting hitched youthful ought to be deterred on the grounds that it significantly affects an individual's life. The nearby local area ought to likewise change its impression of itinerant individuals and work with them.

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