

**Tribhuvan University**

**Glorification of Nomadic Life Style in Jamil Ahmad's *The Wandering Falcon***

**A Thesis Submitted to the Central Department of English, T.U.  
In Partial Fulfillment of the Requirements for the Degree of  
Master of Arts in English**

**By**

**Dhirendra Thapa**

**Symbol No: 2257**

**TU Reg. No: 9-2-683-97-2007**

**Central Department of English**

**Kirtipur, Kathamndu**

**December 2016**

**Tribhuvan University**  
**Central Department of English**

**Letter of Recommendation**

Mr. DharendraThapa has completed his thesis entitled “Glorification of Nomadic Life Style in Jamil Ahmad's *The Wandering Falcon*” under my supervision. He carried out his thesis from June 2016 to December 2016. I hereby recommend his thesis to be submitted to viva voce.

.....

Dr. Prof. Beerendra Pandey

(Supervisor)

Date: .....

**Tribhuvan University**  
**Central Department of English**

**Approval Letter**

This thesis is submitted to the Central Department of English, Tribhuvan University by Mr. Dharendra Thapa titled "Glorification of Nomadic Life Style in Jamil Ahmad's *The Wandering Falcon*" has been approved by the undersigned members of the thesis Research Committee.

**Members of the Research Committee**

\_\_\_\_\_

\_\_\_\_\_

Internal Examiner

\_\_\_\_\_

\_\_\_\_\_

External Examiner

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Head

\_\_\_\_\_

Central Department of English

\_\_\_\_\_

Date: \_\_\_\_\_

### **Acknowledgements**

I would like to express my sincere gratitude to my respected supervisor Dr. Prof. Beerendra Pandey whose scholarly guidance, constant encouragement and valuable suggestions helped me to prepare this thesis. Likewise, I would like to express my profound gratitude to Dr. Amma Raj Joshi, Head of the Central Department of English for his approval of this thesis. I heartily express my sincere gratitude to my respected teacher Mahesh Paudyal for his co-operation and valuable guidance in providing me with authentic materials and many ideas. Similarly, I am grateful towards all the teachers in the Central Department of English who directly or indirectly helped in course of my thesis writing.

I am deeply indebted to my parents Mr. Bhakta Bahadur Thapa and Mrs. Shuvadhara Thapa and my brother Mrs. Binod Thapa for their belief, encouragement and inspiration.

December 2016

Dhirendra Thapa

## Glorification of Nomadic Life Style in Jamil Ahmad's *The Wandering Falcon*

### Abstract

*The research discusses nomadism as waning culture from its existence in Jamil Ahmad's The Wandering Falcon which also has been losing its value from the modern world. Due to the degradation of rangeland, desertification, State's law, rules, regulation and urbanization become serious problem to nomadic life. Nomads are influenced by modern culture as well as greed of monitorial prosperity have compelled them to aside from own old traditional culture of wandering and they begin private/individual settlement life instead of collective/group. The novel consist of different stories, projects a device character named Tor Baz wanders the different region of pasture land and finally decree his wandering life to begin permanent settled life with a girl named Shah Zarina. As Philip Carl Salzman conceptualized that this small minority 'nomadic people' identifies people in trouble or who may be in trouble, has a value and integrity that should not be disgraced. Though modernism caused rapid changes in the world the value of old nomadic culture must be valorized and proper settlement should be managed for them by respective administration for their identity in future.*

**Keywords:** nomadism, rangeland, urbanization, mobility, socio-economic status, political instability

## Introduction

This research paper analyzes the reasons behind the waning of nomadic culture and its value in the modern world in Ahmad's *The Wandering Falcon*. The vast area of nomadic civilization from Baluchistan has their own cultural identity, born of specialty and peculiarity of their existence. Rangeland degradation, desertification, State's law, rules, regulation and urbanization have become serious problem to nomadic life. Nomadic life can be most accurately described as a traditionally migratory lifestyle that depends on livestock for livelihood. Tor Baz, the protagonist of the novel, wanders one place to another through his life and collects experiences about life of all different tribe in different stories. Nomads have settled in the past decade to become sedentary farmers or urban laborers are still considered nomads for the purposes of this paper; very often, if crops fail or livestock dies, they will revert to a nomadic lifestyle, wandering for better grazing lands or communal support. The most tribal character in the novel with traditional lifestyle undergo and gradual suffering in their life because of the changes in the political and structural framework and their effects on rangeland management shows that the present unsustainable pastoral ecosystem is a result of subtle and complex, social and economic, direct and indirect processes, which occurs on different levels of the their society.

The author of the novel Jamil Ahmad, who is a Pakistani civil servant, holding a senior post in the tribal is all along the border with Afghanistan and explains about the nomadic life of the people for their survival. Nomadism as a lifestyle and profession is struggling for its survival. It is a collection of nine short stories tied together by recurring character-Tor Baz and with other many nomads. Ahmad begins the story from the path of the orphan boy (Tor Baz), who moves all the way from west to east along that harsh and forbidden land. He, belonging nowhere, is incidental to

most of the stories. He is more a 'device' than a character. The stories deal with nomad's death, violence, subjugation of women and the near impossibility of living in landscape most charitably described rugged. The author makes us travel with nomad's life story in the novel.

The novel projects the life style of nomads, introducing a couple, Gul Bibi and her husband from the border of Pakistan, who have eloped. They have come to Pakistan border for refuge "from killa kurd on the run from Gul Bibi's people" (4). But subedar doesn't offer for refuge and says "I know your laws well and neither I nor any man of mine shall come between a man and law of his tribe" (5). The novel begins with the problematic situation. It means that Ahmad's intention is to portray the suffering of those tribes community and to privilege the nomadic culture in the story. He shows respect towards the law of tribe and their values which is being degrading from their community.

According to the Seymour- Smith "the word '*nomad*' is derived from the Greek word '*nemo*', which is roughly means 'to pasture'. All though the word 'nomad' refers to both mobility and to a pastoral base of subsistence" (Naes 2). Nomads survive their life with wandering their life with family and their livestock grazing in different pastures. Wandering one place to another place is their identity and value which is waning from the world. Encounter of different races of nomads in the novel *The Wandering Falcon* reveals suffering lives from opposite cultures and modernity. Nomads adopt other cultures, values and are compelled to oblivate their own traditional culture like wandering different pasture with huge family. They have been undergoing through the suffering and have drowned into materialism more. Jamil Ahmad tries to establish the government attention to valorize nomadic culture by exposing the idea of nomadic lifestyle through his novel *The Wandering Falcon*. In

his collection of the stories he has created a device character named Tor Baz who appears in all stories and attributes lifestyle and behavior of different community.

Philip Carl Salzman defines the term 'nomadism' as "movement of the residential community in the course of the yearly round of extractive activities" (2) where as Naess defines that "the smallest group of the people which can take independent decisions over the allocation of its members' domestic and herding labor, and over the use, allocation, and location of their livestock capital" (70). Tawa Tashi defines that:

As nomads began to market their own good as produce, a hierarchy of rank and class came into existence, with some nomads becoming masters and other servants. Initially, nomads tended to stay in the warmer places and this gradually evolved into the semi-nomadic lifestyle, as group of nomads settled in places with a temperate climate. Over time these became permanent settlements of nomads. Other nomads could be found in some of the cold regions but not in others. In the end, the numbers of both settlers and family group began to increase in the areas inhabited by nomads was not sedentary; rather, it became habitual for these nomads to migrate at certain times, and at other times to remain in one location (34).

Similarly the novel exposes shadowy, enchanting journey of nomad's from the searing winds of the desert to the plains where sheep spend the winter grazing, daily life is hardscrabble at best and more often than not, tragically violent. Over the course of the novel, the mysterious Tor Baz ('Wandering Falcon') weaves in and out of view, remaining as elusive and magnetic to readers as he does to those encounters: familiar to everyone. He belongs to no one. Even women are sold, children abandoned and



teachers are kidnapped, the moment to moment impossibilities of the people reveal a spreading despair that precedes the forced end to an ancient way of life. Ahmad's novel, *The Wandering Falcon* offers a glimpse into a world that is slowly disappearing.

Nomads have their own value which is being fading from the world. 'Culture' and 'modernity' appears as the process of product and aims to provide a deeper insight and develop a better understanding of the influence of culture on modernity and globalization in general and its cultural tradition in nomadic lifestyle. Nomads living with minority should be valorized for their existential value in the world. Philip Carl Salzman who portrayed the nomads as trouble people whose value and integrity must not be disrespected in the following lines:

Many of us are concerned about the fate of such people in the world today because in the most countries they are in small minorities, often of different ethnic identity than the majority, having a way of life not compatible—or seen to be not compatible—with the way of life aspiration of the bulk of the population or the plans of governing elite. Thus the category 'nomadic peoples' identifies people in trouble or who may be in trouble, people whose aspirations should be respected and whose way of life— as many of us know from firsthand experience—has value and integrity that should not be disregarded.(6)

Nomads are supposed to move with great unity of different families where as Ahmad starts his novel with a couple who have eloped from their community for survival, asking for refugee with subedar in border. They pass their life with suffering hiding in the border from her (Gul Bibi) man but the "news of their child's birth, the air of restfulness and bitterness which seemed permanently to envelop this post

appeared to lighten their life”(8). All parents are aware of children’s future and plan for their children. It is true that a parent always wants his child’s life secure, bright and hopes that he would adapt to their traditional culture. Tor Baz acclaims himself about his future “I shall be a chief; I shall have horses and camels. I shall feast your friends and defy your enemies” (10). It is his bad luck that he is made orphan by his own community member and he become wanderer, attains experience of different culture and behavior. Finally he marries a girl named Zarina and settle down. “I could settle down with this one. Who but god knows what the future holds for me and for this land? May be it is time now to end my wandering” (180). It means that nomads have suffered and affected from the gradual changes of the society. Nomads are tired of wandering. These social changes caused by modernity causes difficulties in the survival of nomadic cultures and so cause the waning of nomadic culture and its value from the modern world.

In other way the past two decades of armed conflict, poverty and socioeconomic change have had a profound impact on nomads in this novel. Economic conditions, drought, the increasingly monitored borders between Iran, Afghanistan, and Pakistan, and the plague of landmines across their migratory routes have effectively made a fully nomadic lifestyle impossible for some, and difficult for others. Having survival crisis Tor Baz and tribal’s group move towards the side of Afghanistan where they encounter a different other tribal community. We find every community group undergoes both physical and mental sufferings in the novel. Ahmad explains

There was complete and total silence about Baluchis, their cause, their lives and their deaths. No newspaper editor risked punishment on their behalf. Typically, Pakistan journalist sought salve for their conscience

by writing about the wrong done to men in South Africa, Indonesia, in Palestine and the Philippines-not to their own people. No political risked imprisonment: they would continue to talk of the rights of the individual, the dignity of man, the exploration of the poor, but they would not expose the wrong being done outside their front door. No bureaucrat risked dismissal. He would continue to flatter his conscience through the power he could display over his inconsequential subjects. (34)

Nomads move in search of better life. They move on from one place to another for better life so they are considered as man from nowhere in the novel who have no identity certificate. No supports and none of the journalists and government seem in the behalf of their problems about life and death. Instead of talking about the event, conflict, murder happening in front of them, they ignore it. Kamalia Samsuie in her review she explains:

There was complete and total silence about the Baluchis, their cause, their lives, and their deaths. No newspaper editor risked punishment on their behalf . . . No politician risked imprisonment: they would continue to talk of the rights of the individual, the dignity of man, the exploitation of the poor, but they would not expose the wrong done outside their front door. (37)

War creates boundary and boundary between countries is the main cause behind waning nomadic culture. Nobody can take risk and imprison himself. Nomads are vastly sufferers from government as well they are forced to leave their old traditional culture. They lack the support to attain value and integrity of their way of life. Ines Kohl also described that;

Nomads are forced more than ever to switch from nomadic to urban life: they are being squeezed into sedentism or pushed into transnational border-crossing without documents, nationalities, or citizenship. Their original strategies of nomadism and pastoralism are facing extremely vigorous challenges. There has been dramatic decrease in the nomadic way of life in recent decades. Nomadism has virtually disappeared in the world. (450)

These nomads are being victim of global process which has compelled them to change their life with permanent settlement for better life. Nomads who used to be in most numerous and wealthy group are declining by rapid political changes and socioeconomic deterioration.

Nomads now produce and trade mostly milk from their livestock, due to its high nutritional value, although wool from sheep and cashmere from goats represent a large proportion of their goods and income as well. The women are responsible for most of the economic production as they are in charge of animal husbandry and the production of milk, wool, and cashmere while the men herd the flocks and represent the traveling unit when trading, i.e. livestock can be viewed as *capital*. Paine defines that:

Because animals produce other animals, the main product from livestock production is capital gains, i.e. the main part of the income from herd is, or can be, reinvested into system, unless the owner removes productive animals through sale or slaughter. The system grows more or less automatically, as long as the herd owner can avoid consuming his herd. Under the communal land tenure there seems to be no limits, except those imposed by labour requirements, to the

number of animals a herd owner can accumulate. Communal wealth access to pasture is in this way transformed into private productive capital, namely animals. (18)

Nomads are becoming opportunists to make money anyhow, because of rapid change of structures, massive use of grassland for building and roads, State's laws of boundary and war between countries harms the life of nomads, which lead them toward sooner gain for material prosperity and has resulted in disappearing of the nomadic culture. Ahmad described the land like:

Field, cultivation, vegetation had faded miles ago and the land was no bleak, hot and dusty. It looked like the middle of nowhere- small dry hills with tufts of coarse grass sprouting here and there, narrow ravines intersecting the landscape, making the angry passage of flash floods every year when the rain fell. (170)

Therefore the destruction of the forest in the hilly area and barren fields which causes natural disasters has made life miserable to live. So we can say that tribal communities are undergoing through a remarkable change as a consequence of various socio-economic motivations and compulsion.

According to Spooner "the term 'nomadism' has been applied to any society that is not settled in permanent dwellings, although etymologically it implies a pastoral subsistence base" (3). Likely in the novel the 'device' character Tor Baz is a wanderer in the whole story that has not permanent settlement. Some of other tribes' men in the stories like Mehsud and Wazir, are wanderers; they depend upon both agriculture and livestock herding. In third chapter of the novel "The Death of camel" Ahmad exposes that nomads wander seasonality of the pastures i.e. different pastures have different growing seasons and nomads move accordingly;

The Kharot tribe numbered about a million men whose entire lives were spent in wandering with the seasons. In autumn, they would gather their flocks of sheep and herds of camels fold up their woven woolens tents and start moving. They spent winter in the plains, restlessly moving from place to place as each opportunity to work came and end. Sometime they merely let their animals take the decisions for them. When the grazing was exhausted in one area, the animals forced to move on to another site. (37)

Nomad's life fully relies on domesticated animals and those animals depend upon grassland. Animals are valuable for them. "Camel is not merely valuable, it is life itself" (20). Animal are life for them. Even they take animals as their family member. "A family denoted not only the man, his wives and children, but also his dogs and a few chickens which the women generally insisted on carrying along with them... A family also meant the accompanying herd of camels and flocks of ship" (38/39). They exert control over their animals based on their preference for livestock's products they make of their 'directly' or 'indirectly', through the usage of products from domesticated animals. Directly in the form of meat, milk, hair, wool and hides, usually referred to as primary pastoral products. Secondarily pastoral products are butter, cheese, cloth and carpet. Indirect use of pastoral products refers to subsistence via a market economy in modern times, or by trading or bartering in the traditional form.

Nomadism is declining from the world. Ahmad valorized the nomad's culture and also exposes the factors behind give up a nomadic lifestyle in the novel. "New borders, reduction of pasture tenures in favor of arable farmland, industrial projects, exploration of natural resources, nature reserves and sedentarization projects are

among the causes which force pastoralist worldwide to give up a nomadic lifestyle”( Manderscheid173). These become the obstacle to their life to live and “the new way of life triumphed over the old. The clash came about first in Soviet Russia so after few years, the nomad died in both China and Iran” (38). Numerous examples in the novel demonstrate the fading and displacement of a nomadic way of life and economy, with common features in the diverse regional context

Jamil Ahmad’s novel *The Wandering falcon* That illuminates one of the most endangered traditional culture of nomads of the world. The author has very aesthetically arranged his experiences of life in his collection of the stories. In his stories, he exposes the nomad’s lifestyle that he states them as “foot people” (38) are suffered from different factors. Rowan Kaiser develops new insight while reading the novel. As he reproduces existential meaning in the novel while interpreting the novel:

Jamil Ahmad’ *The Wandering Falcon* is an elegy for disappearing way of life in the mountains of afganstan and Pakistan, but where most stories of that sort explain the loss of culture by saying that the march of progress cannot be stopped, there’s no progress in *The Wandering Falcon*. There is simply the slow increase of the power of the state in the middle of the 20<sup>th</sup> century, ending one harsh way of life without replacing the condition that made it so harsh. (243)

Kaiser states novel as an ‘elegy’ because it exposes the issue of nomadic culture of wandering from one place to another place is being obsoleting from the world. The state hegemony upon the tribal group makes the worst life so the critic deals with existential problems of tribal community due to globalization and influence of State’s power. Having different changes in structures and law of the countries, nomad’s communities are being challenged by surviving problems. They struggle for

existence: but such minorities have no power for fighting against majority.

Social changes are evident in various walks of life of nomads which are taking place through the instrumentality of factors like urbanization, industrialization, westernization, secularization, democratization and Sanskritisation. Social and cultural practices and work culture, which transforms their universe into a living space, emerges from egalitarian values and practices. The notion of self-reliance is central to this nomad's life; the forest and livestock is their main source of livelihood. All the tribes are dominated by the social changes. "Under the custom of the dominating tribes the Gujjar could neither own the land they cultivated nor acquire any other property, all they possessed were their animals and what little they could carry" (151). Their freedom of wandering has been banned by the new political rules and border system. "Harsh restrictions were also imposed on them as to how they could live and how they could die"(151). These costs of the new practices have thrown them into a crisis. The author intention here is to expose the petty situation of life of nomads which is undergoing with the flood of tears. Ahmad reveals his anxiety about shading culture of these nomads through the novel. He is very serious upon the nomadic culture which is losing its grip from the world. These nomads are giving up their identity as well culture for their survival. This changing world is becoming harmful to their life. Ahmad explains in the section of "The Betrothal of Shah Zarina" that:

Centuries of insult had created a trauma in these people. Very few had any pride left in themselves, their language or their culture. The next generation was being deliberately encouraged by their elders to, whenever possible, give up their identity and merge themselves into other ethnic groups. Of their children, few knew their own language...



they were happy if they could learn Phustu with an accent, which would not betray them in Pathan society. (152)

Nomads spend their entire lives from raw youth to middle age living and serving on one mountain crest to another. They don't stay in a particular place permanently. Moving one place to another with their livestock and family members is a continuous process followed from their ancestors. "They are not included in the calculation of parents, marriage, and their people; they scrounge through life, only sit around the whole day, drink tea, and listen to tapes. The same applies, to the women" (Kohl 456). But the time has brought opposite changes in their daily lifestyle. Appearance of different obstacles and blockade by rapid changes bring challenges in their peace and happy life. Government's order against nomads' life, "there should be no movement between the countries without travel document" (53) harms their life directly. As we know they are people from nowhere and have no document because of mobility. "They had no birth certificates, no identity papers or health document. They cannot document their animals. The new system would certainly mean the death of a centuries old way of life" (54). The government's new system of boundary creates obstacles in their existence. "Nomads had a good life under the Taliban. There was security and there was peace, and they could go anywhere with their animals...they were not people of any Government. They were only busy grazing our animals" (Marco Herold 35). They have no consideration towards other life they just think of their own family and animals. Samsie also reveals her anxiety to this waning way of life in her review that:

This way of life had endured for centuries, but it would not last forever. It constituted defiance to certain concepts, which the world was beginning to associate with civilization itself. Concepts such as

statehood, citizenship, undivided loyalty to one state; settled life as opposed to nomadic life, and the writ of the state as opposed to tribal discipline”. (36)

It is true that nomadic lifestyle is fading from the world. Nomads are being compelled to adopt the modern culture because of new law order of government, rapid socioeconomic changes, degradation of pastoral fields etc. The world changes and the nomadic lifestyle changes and its values are also disappearing gradually. Nomads are influenced by mass culture and different movement and socio-political changes. These create “a nomadism which departs more and more from original spaces and tradition, but nevertheless respects and defends memories associated with them” (Kohl 451). Originality of nomadic life style is endangered. Instead of following the tradition way of nomadic life style nomads present themselves as in the form of modern nomads. They are characterized by a “special form of mobility: a disorganized and anarchic mobility, which has totally parted with the traditional cyclical movements of pastoralist” ( Kohl 451). Nomads have chosen parted from the traditional cyclical movement in search of better way of life but it has decreased the value of nomadic culture. Likely Ahmad has portrayed the same condition in the novel that they are influenced by materialistic purpose. “The tribes of the area, together with their chiefs, were under the complete influence of their German enemy (79), the tribes solemnly decided to accept the payment offered by the British” (82). Their lives dizzy in-between different administration

The novel glimpses the Nomad’s life that couldn’t run easily, different obstacles creates problems in their survival. War and rapid urbanization become the main cause behind forsaking the nomadic life to them. Rehmand and Afzal explain:

Afghan war has compelled the pastoralists, either to settle or rotate

their flock within the boundaries of Balochistan, who used to travel as far as the borders of Central Republics and Russia. The other consequence of Afghan war is the influx of refugees in millions with their animals. Human disturbances, like building of mud houses, harvesting of trees/shrubs for fuel wood, and continuous overgrazing of Afghan animal along with local flocks, converted a vast area into barren land. (257)

Wars between countries are probably the most crucial factors that have direct implication on migratory livestock production system. So these nomads' lifestyle and profession are struggling for their survival. Nomads are highly vulnerable to external forces and these centuries old lifestyle and its value is dying without leaving any traces.

Every human have right to live. But indiscriminate fire from Pakistani soldiers took the life of nomads as well their animal in the story. It is the vast loss for them who are alive. One of the most powerful stories, "The Death of Camels", Ahmed describes the world of a tribe of cattle herders who moves their flocks from the Afghan mountains in winter to the plains of Pakistan in summer. One autumn, as the state of Pakistan tries to enforce its borders, a caravan of these nomads faces armed Pakistani soldiers who order them to return to the tribal territory. Curt orders are issued through amplifiers. Guns are pointed. A woman, unfamiliar with the ways of modern states, moves forward with some camels, carrying a copy of the Koran on her head, assured the holy book would protect her. "They had hardly gone fifty yards when two machine guns opened up from either side and mowed down the camels. The firing was indiscriminate. Men, women, and children died. Gul Jana's belief that the Koran would prevent tragedy died too" (60). Though they don't have permanent

settlement, the vary incident pulls them in more problem. They have no place to go. “Whether on roads, or in the village and hamlets, or in crowded city bazaars, there was no scape” (60).

Anthropologist and geographers often analytically divide nomadism into raising livestock on natural pastures and moving from place to place. But sometime they have to face gradual problems for survival because of natural disaster. Ahmad explains in the novel that:

Nature has bred in both an unusual abundance of anger, enormous resilience, and a total refusal to accept their fate. If nature provides them food for only ten days in a year, they believe in their right to demand the rest of their sustenance from their fellow men who live oily, fat and comfortable lives in the plains. To both tribes, survival is the ultimate virtue. (86)

This starvation in the family has resulted as kidnapping, robbery, assassin, raids etc and also Rapid changes of socio-economic and their poverty has created problems in their survival. It has chased them into new way of life for living and has separated them from traditional way of life. Claudot Hawad describes that:

The territorial dispossession of nomads, the fragmentation and the extreme limitation of their lands, the banning mobility, the destruction of natural resources, and the weakening of their social fabric have forced thousands of families into poverty and exile. Nomadism as a protective way of life can no longer be practiced and has been replaced by a series of impoverished activities. (455)

The novel deals with the death, violence, subjugation of women and the near impossibilities of living in a landscape most charitably described rugged. Samisie

explains that “the women in this book are not cowering victim; strong willed and sexual, they take hold or whatever agency is available to them, even if it only takes the form of leaving home and choosing to be sold in the market” (45). It means nomad’s inner psychology has been totally followed by material prosperity.

Monitorial value becomes primary in their lives indeed they are being far from their own cultural norms and values. In the story of “The Betrothal of Shah Zarina” Zarina the eldest daughter of Fateh Mohammed found a match with a young independent man who had a bear for the source of income, brings tremendous excitement in the family. His family supposes Zarine to be happy with him in her later life but it is opposite. Zarina is behaved more like machine than a human being. The young man is running for monitorial prosperity. Monitorial value really forces to forget the humanity, kindness, family value etc. Ahmad writes:

In the mornings after the bear left, Shah Zarina would clean the room and bring in her few belongings and spread them out. In the afternoons, they had to be out together, tied up and removed so as to have the room ready before the bear returned. She would then prepare the meal, cooking large quantities of bread which would last for the bear’s morning meal the following day. In town after town, life followed the same pattern. She (zarina) could not understand why bear had a room and they could not. Once she asked her husband. He looked at her coldly and said, ‘I can get another wife, but not another bear’’. (164)

Animal’s lives have been exposed more valuable than human’s life. Though animals are source for income human should not forget their ground. The young man has behaved in opposite way with his wife and bear. “If the bear ate his food, so did shah Zarina. If it choses to go hungry, so would she. If the bear stayed awake during night,

Shah Zarina could not join her husband in the only quilt they had” (165). Nomads have been involved profit oriented activities which enforce them to forget their cultural values.

*The wandering Falcon* has portrayed one of the most difficult, controversial regions of the recent world’s history. In the view of Akbar “the region itself becomes the tragic protagonist of this highly accomplished first novel, revealing both its stubbornly unyielding character and the fortunes of the people it crushes in its indefatigable against modernity” (34). Though Nomads are the sufferer subject in the novel the definite reason behind suffering is rapid changes of modern world. The world is changing day by day and it also brings changes in nomad’s life style which pushes them far from their norms and value without any traces. “The author’s intention is to attract the attention of government upon these nomadic cultures to preserve. There is no formal institution to look after this historical and cultural heritage” (jasra 258). Likely this paper aims is to attract attention of government toward those nomads who are gradually suffering from modernism for their better life. Cultures are the property of the world; it should be valorized and government should manage their tribe for better life.

All the individual cultures have their own value which should be preserved in better way. It should not be leaved for extinction, so that nomad’s coming generation could learn about their past ancient life. Culture is the property of the country. Culture has its own norms and value. Goldstein and Beall describes during Cultural Revolution that:

The policy known as ‘destroying the four olds (old ideas, culture, customs and habits)’ was energetically implemented with the aim of destroying the traditional culture creating a new atheistic communist

culture. Religion activities were totally forbidden, religious structures including monasteries and prayer walls were destroyed, and the nomads were forced to cut their braids and even abandon deeply held traditional values such as the taboo against women slaughtering animals. This was difficult period since food was inadequate and their value and norms deliberately turned topsy turvy (110).

The nomads who wander collectively through the world have been started their private life similar to nuclear family having permanent settlement. This is the degradation of nomad's value and culture. Humphrey and Sneath define that:

Far from being a time of stability, the socialist period emerges here as a period of almost ceaseless changes. A common theme is collectivization, which started in all areas of Inner Asia with small co-operatives, subsequently amalgamation into large and more rigidly organized collective or communes. The years of 'high socialism' in the late '50s to early 80s' were succeeded by a variety form of 'privatization' throughout the region (35).

There is dramatic shift in pastoral practice, which degrades the value of collective nomad's way of life in recent period. They have started to live their private life but it increases the pressure on remaining nomad. Tenzin Norbu writes on his review that:

In the name of modernization and conservation, authorities forcibly removed the nomads from their ancestral pastoral lands and compelled them to slaughter and sell their livestock. The nomads have been made to live on state rations; some of them sold their belongings to become small vendors. And their lack of other skills prevents them from finding alternative means of making a living (43).

Nomads are forced to leave their way of life which they are living. The pasture which they used to graze their livestock is now used for agricultural product. It's the fact that effects on the life way of nomads.

The novel projects that nomads are forced to live in another culture. They suffer from their community which compelled them to live in another culture for survival. At the beginning of the novel, Tor Baz parents eloped from their community for survival to the border where they have asked for refuge with Subedar who belongs to another culture. At first, he rejects telling "I know your laws well and neither I nor any man of mine shall come between a man and the law of his tribe" (5). It is nearly hard to get refuge to them because of their law but later their appeal get justice. Due to the cultural differences, subedar doesn't ease him to adopt in their society.

Being from a different community, they hardly get refuge in Subedar's community. Ultimately, he swears them to have their way of living and let them stay there. All of them commit to follow Subedar's cultural pattern. It become compulsion for them because having alien land, they should face all kinds of domination and impression. The following extract elaborates about cultural exchange when they promise to have his way of living:

He had compromised his honor by offering to live as a hamsaya, in the shadow of another human being. He turned as if to move, but realized that he had no choice but to humble himself further. He once again faced the Subedar. I accept the reply he said; I shall not seek refuge of you. Can I have food and shelter for few days? (5)

Here above line we can see how Subedar imposes his cultural pattern to them. As long as they stay there, they should adopt their way of living. Due to existential problems, Tor Baz parents(nomads) have to leave their way of living pattern instead they have to



follow the new one. Therefore nomads are changing their way of life into new pattern with sufferings.

Social change or acceptance of imported culture has profound impact on the culture of tribes. This is evident in dwellings, dressing patterns, food, dancing and singing and other material objects distinctive to the community. Nomads generally live in small settlements at a distance from the prime areas or the city or town. They move from one place to another to carry out trade and other activities like cattle rearing. However this has changed over the years after the Independence and subsequent government policies allowing participation of tribal people in all spheres of life such as education, employment, etc. The traditional homes have given way to new well constructed homes among the mainstream society. The author further mentions that the people are consciously or unconsciously maintaining equilibrium between the tribal solidarity, morality and ultimately social obligations to the traditional society with the growing sense of ownership, privatization of modernization and a contradiction between them. David Torton Explains that:

pastoralism is not a single type of ecological adaptation, even within a particular region such as East Africa; that pastoralists are no less inventive and creative in adapting to new circumstances and opportunities than sedentary peoples; that the "problem" of pastoralism is political rather than economic in the sense that it is not a matter of land use but of land loss; and that successful development for pastoralists must lie in the improvement of pastoral production and not in their forced adaptation to an agricultural, sedentary way of life.

(467)

Nomads rely upon their animals. Animals are the primary source for their

income. . Nomads also contribute importantly to the national economy in terms of meat, skins and wool. The nomads have provided villagers with tea, sugar, matches, kerosene, guns, etc. as well as being moneylenders to village farmers. Dyson-Hudson & Dyson-Hudson says that:

The use of livestock as major resource gives the human population dependent on the herds the option of moving to avoid a wide range of hazards in the physical and social environment, an option not generally available to agricultural people who are tied to their agricultural lands and their stored agricultural products. (17)

Nomads are trying to leave those wandering lives and they are in search of better way of life to live. They are totally straight forwarded with the prosperity of monitorial value. They are obliged themselves to obsolete their culture and traditional values. In the part of “The Betrothal of Shah Zarina” the wanderer who introduces himself as Afzal khan to Shah Zarina tries to lure her for the job from where she could earn money to survive. He says:

My name is Afzal khan, I may be able to help you as I am helping this distant cousin of mine. We are going to a place where rich and generous people come to employ help for their houses- like cooks and kitchen maids. They pay well and are kind to those they employ...we shall stop at the first place where we can have some tea and get something to eat. You tell me a story, as I shall have to tell it to the person who employs you (167).

The intention of Afzal khan is not for helping rather earning much money from her sale. People like Afzal khan are taking benefit from the Problems and compulsion of nomadic people. The problem has started from their own tribe that they present as

human trafficker. We can know that Afzal Khan really wants to sale the girl from the following dialogue below with a boy when they stay in a shop:

How long are you staying? He asked softly.

What day is it? Countered Afzal Khan.

It is Monday, today.

Then I shall have to stay for three days. (171)

The reason behind staying for three days or up to Thursday was to sale the Shah Zarina because “Thursday was the sale of women”(172). This vast world is very vast to define. The rapid changes in the world are creating sin by human for survival. “We find all kinds of people in this world, may god forgive all sinners” (172).

Along with the rapid changes these nomadic people forget husbandry knowledge. Manderscheid quotes from Paine’s and Ingold idea that “

The herding becomes entirely men’s work. Children could attend school all year around, and women and children lost herding knowledge (paine, 1994).The lifestyle of the reindeer owning households is no longer nomadic, though the animal husbandry system remains mobile. The earlier intensive herding management has step by step been displaced by more extensive form of management, which Ingold(1980) calls a ‘ranching economy’. (176)

Nomads themselves are creating distance from their old lifestyle those who have relied entirely on reindeer husbandry. “Recent government directives, which attempts to improve animal husbandry, are inconsistent with nomadism, and young nomads spoken to be not enthusiastic about counting their lives as nomads” (Manderscheid 181). A young nomad wants them to be aside themselves from the way of old traditional life as their parents encourage them to continue their school

education in order to find other job possibilities. Reindeer breeding value is being decreasing from their life. Some of them have started new life with prosperity having their own land those who were rich but those who had problem to manage their food morning and evening have started kidnapping, robbery, women trafficking etc.

“Winter was the time of raids, kidnapping and robberies” (87). In this way nomads are misguided their life in the name of prosperity and forsaking their cultural norms and value. In the past herding cattle was their passion but in the present it becomes compulsion for their survival.

Nomads are being decreasing day by day not only in numerical but also in cultural way. They are being far from their way of life. Kate Clark writes in his article that:

The slow demise of the Kuchis was greatly accelerated by the warring after 1979. The spreading of land mines and the Russian bombing campaign slaughtered animals and nomads. Incessant fighting often blocked migratory routes. The terrible drought of 1998 - 2002 is responsible to the death of 75% of the Kuchi animal herds - their major economic capital asset. Drought baked winter grazing areas in the southern plains, forcing hundreds of thousands northward, but the snow-melt failed to replenish rivers and summer pastures also failed.

(Clark BBC)

Nomads' life used to depend upon animal husbandry and agriculture. It is therefore they have no fields to cultivate and no pasture to graze the animals in present. It causes trouble in their life for survival. War between countries harms the life of nomads in mobility which rapidly decrease the way of nomadic life.

Nomadism and the value accorded wealth on the hoof, however, stands in

contradiction to the market-oriented economy and subsistence-based economy stands in contradiction to a society in which cash is needed to pay for basic needs like grains and hospital bills, and pay taxes. Fredrik Barth, who argues:

The wealthiest and the poorest nomads will tend to settle on land and give-up the nomadic migratory cycle. A pastoral family needs a minimum herd size in order to survive. A wealthy nomad, on the other hand, might experience diminishing returns as his herd size increases and may decide to diversify into investing in land and/or into trade - such diversification also reduces risk. (321)

The nomads with wealth prosperity could start their graceful life but poor are compelled to engage in evil deeds for their survival. So government should not leave them in that bad way instead proper management should be arranged for their better life.

To sum up Nomads life which was like heaven in past have been changed into vast problematic and miserable. The reason behind it is the rapid changes in the socio-economic, political and modern culture. The policy made by the government directly or indirectly harms to the life of nomads. These nomads have been affected by those social changes as well degradation of the pastoral land in vary context and rapid development of technology is decreasing the number of ancient nomadic tribes who are settling down. The modern world is throwing at them; their culture does appear to remain remarkably resilient. The question may rise in their existence. Nomads, who constantly change location, switching from one place to another with their livestock, spend their few months there and just keep on changing place, are waning from the world. The nomadic lifestyle is more important than anything else, including career, relationship, or assets. But the novel exposed that these nomads break away from

his/her attachment with nomadic life and push them toward evil lives. They have started the new modern way of life with permanent settlement which extremely obsoletes the value of their old ancient cultural tradition. For the better nomadic life the most important lessons is to accord more attention to the cultural dimension of migration and, through greater cultural exchanges, promote sharing of values and better dialogue between receiving and arriving communities. In addition, the economic and social policies developed by national governments and regional and international organizations should also give greater consideration to learning about cultural values and tradition. Therefore the respective government/administrative should create better policies and more bottom-up actions in dealing with the ever growing global movement of people and cultures.



## Works Cited

- Ahmad, Jamil. *The Wandering Falcon*. New Delhi: Penguin books, 2012.
- Akbar, Arifa. "The Wandering Falcon, by Jamil Ahmad." *The independent*. The independent and Media, 08 July 2011. web.05 April 2016.  
<<http://www.independent.co.uk/arts-entertainment/books/reviews/the-wandering-falcon-by-jamil-ahmad-20308547.html>>.
- Barth, Fredrik, "Nomads of South Persia." Ed. George Allen and Unwin. London:1961
- Clark, Kate. "Afghan Drought Hits Nomads." BBC News. 1<sup>st</sup> May 2000.
- Dyson-Hudson R. and Dyson Hudson N. "Nomadic Pastoralism." *Ann. Rev. Anthropology*. 9 (1980): 16-61 print.
- Goldstein C Melvyn, and Cynthia M Beall. "Change and Continuity in Nomadic Pastoralism on the Western Tibetan Plateau." *Nomadic Peoples*, No. 28 (1991): 105-122 print.
- Humphrey, Caroline, and David Sneath. "The End of Nomadism?: Society, State and The Environment in Inner Asia." Duke University Press. 1990. Print.
- Jasra, A.W, Atiqur Rehman, M.Afzal etall. "Socio-Economics of Pastoralist Communities of Highland Balochistan, Pakistan" *International Journal of Agricultural and Biology*. Vol 3. ( 2001): 256–259.
- Kaiser, Rowan. *Jamil Ahmad: The Wandering Falcon*. A.V. Club. Starwipe Onion Studio. 26 Oct. 2011.  
<http://www.starwipe.com/ref=avclub>.
- Kohl, Ines. "Modern Nomads, Vagabonds or Cosmopolitians? Reflection on Contemporary Society." *Journal of Anthropology Research*. The University Chicago Press. 66.4 (2010): 449-462 print.



- Manderscheid, A. "Decline and Re-emergence of Nomadism: Tibetan Pastoralists Revive a Nomadic Way of Life and Production." *Geo Journal*, Vol. 53, No. 2 (2001): 173-182 Print.
- Naes, Marius Warg. "*Living With Uncertainty: The Case of the Nomadic Pastoralists in the Aru Basin, Tibet.*" Diss. University of Tromsø, ed. 2<sup>nd</sup>, 2004. Print.
- Salzman, Philip Carl. "Is 'Nomadism' A Useful Concept?." *Nomadic People*, No.6 (1980-06): 1-7 print.
- Shamsie, Kamila. "*The Wandering Falcon by Jamil Ahmad. theguardian*". Guardian News and Media. 14 August 2011. web. 15 January 2016
- Tashi Topgyal, Tawa, Lobsang Shastri and Vyvyan Cayley. "The Lifestyle Of Nomads." *The Tibet Journal*, Vol.3 (1998): 34-49 Print.
- Turton, David. "Rev. Nomads in Changing World by Carl Salzman and John G Galaty." *American Anthropologist*, Vol. 95, No.2 (1993-06): 466-467.