

## DETERIORATING NATURE: A STUDY OF INDIGENEITY IN UZMA ASLAM KHAN'S TRESPASSING

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### ABSTRACT

Uzma Aslam Khan in her novel, *Trespassing* represents ethnic incongruity caused by the influx of the non-indigenous species in a land primarily inhabited by indigenous people, which leads to many ecological upheavals. Incompatibility between the threatened natives and the intruder group in an ecosystem becomes the major cause of natural downfall coupled with shifting the overall indigenesness of the land. The aim of this research is to indicate different dimensions and manifestations of the non-natives' invasion of the territory occupied by the original dwellers and how their incompatibility results in the worsening of the indigenous species, including flora and fauna. With this aim, this study traces different ecological concerns that are usually caused by the variations in local communities and contribute to the artificiality of the nativeness. To trace these cause and effects the framework employed for analysis is Kyle Powys Whyte's "Indigeneity". These aims and objectives fill the gap in research done on the primary text that focuses more on cosmopolitanism and less on nationalism for examining the species' position in an ecosystem.

**Keywords:** indigeneity, deterioration of nature, non-native's invasion, ecological concerns, environmental degradation.

### INTRODUCTION

The time of the Gulf War brought forth many intercultural differences because of the coexistence of different nationalities and ethnicities living in the most transcultural places. Uzma Aslam Khan in her novel, *Trespassing* endeavours to represent such ethnic incongruities caused by the influx of the non-indigenous species in a transethnic city Karachi, which lead to many ecological concerns. This incompatibility between the natives and the non-natives in an ecosystem becomes the major cause of variation in the indigenesness of the organisms and the land. The purebred turns into creatures with an altered nativeness. Khan demonstrates different foreign intrusions in the form of globalization, industrialization, discriminatory attitudes, ethnic hostility, and increase in human population that is inversely proportional to the population of the food species for the natives. Another cause of losing indigeneity is the dislocation of the species from their native habitat; the diaspora contributes to

compromising their original indigeneity. This has been represented in the novel through the displacement of silkworms from their native land, China, which has led to changes like "leucism (meaning the loss of camouflage) and disability to fly. These... changes have made *B. mori* entirely dependent upon humans for survival, feeding, and reproduction." (Lecocq) Khan portrays characters from diverse ethnic groups and cultures such as Sindhis, Punjabis, Pathans, Balochis, and Muhajirs living in Karachi. Many historical events contributed to making Karachi a transcultural hub. These events are Independence of Pakistan and India, the importance of coastal area of Karachi, being declared the capital of the new country, and the Gulf War and the Soviet-Afghan War. Two major ethnicities residing in Karachi are Sindhis and Muhajirs. The formers are the natives to Sindh and the latter are the immigrants from India. Following the influx of the newcomers (Muhajirs), the threatened Sindhis

complain of the Government's preferential treatment towards Muhajirs, their compromised autonomy, culture, their share in irrigation water, and the diminishing importance of the ethnic languages. Muhajirs' narrative includes their sacrifice in the form of their perilous migration, their forsaking wealth and property in their native land, and the expertise, education, and skills that they brought to enable the new state to sustain its administration and commerce. Both groups made their own political parities to vocalize their woes. For the research purpose, the depiction of this entire scenario is analysed through the framework employed Kyle Powys Whyte's essay 'Indigeneity', in which he defines the very term as "species' ecological nativeness to a place" (Whyte, 143), and for humans, the prior and the subsequent group are native and non-native respectively. These locals and the land have responsibilities to nurture each other. Whyte's argument about native's non-consensual tendency towards the sovereignty of the new comers and their endeavour to re-establish their own form of governance resonates Edward Said's concept of colonization and "active resistance" from his book *Culture and Imperialism*. (Said) Also, their resistance tends to manifest in various indigenous movements raising ecological concerns to support their demands regarding political autonomy. The research will focus on this paradigm.

### Research Questions:

The study aims to answer to the following questions:

1. How can the trajectory of Indigeneity defined by Kyle Powys Whyte be applied to the novel *Trespassing*?
2. After the influx of the newcomers (non-indigenous), how does the ecology of a system get affected?
3. What are the factors that disturb "indigenesness" of a land?
4. What are the manifestations of the deteriorating nature/civil unrest following the arrival of the invasive species?

### Literature Review:

This section is comprised of reviews of the research on the author, the primary text, and the framework employed. Uzma Aslam Khan's interview in Dawn appears on January 27, 2013. As the discussion is about her novel *Thinner than Skin*, yet there are many

details which are related to her previous novel *Trespassing*. While talking about the natural element such as glacier in *Thinner than Skin*, she states that "I learned the glaciers are named, and even given a personality, a gender and a wedding." (Dawn) In *Trespassing* the indigenous people of Sindh does the same with the Indus River. This statement shows her interest in the local people's taking care of the natural objects and how they consider these natural manifestations as a living entity. For instance, Fatah expresses her grief on the drying of the river "Once it had pride. Now it has a cuff around it. It's been bent and beaten and the blood's been shut off. It dangles impotently. To stand erect, it has to break free" (Khan 359). This not only shows Fatah's deep rootedness into the land, but also his sense of resistance to overpowering influence of dominant culture (Punjab and Pakhtunkhwa) over a natural manifestation which belongs to his native land.

A research done by Shazia Rahman on *Trespassing* makes use of eco-cosmopolitanism to scrutinize the text. She argues that in the novel "eco-cosmopolitanism becomes a way to think beyond the nation by rooting oneself in our planet, its geography, and animals, which are local and global." She opines that the species' rootedness in their locality is mere "materiality of place" which further "implicates the planet globally." (Rahman 262) Contrary to it, this study takes a different route. It argues that the plants, the animals and the humans appear as functioning indigenous species are more local than global. And those species which are brought to the land afterwards are called invasive species as per the definition of 'indigeneity' by Kyle Whyte. In other words, when an ecosystem is invaded by the non-indigenous people, the localness becomes more distinguished and noticeable.

This research argues that intrusion of non-local group in an ecosystem brings about ecological problems. Colonization, imperialism, globalization and civilization are different forms of intrusion. Jonathan Bate in *The Song of the Earth*, considers that "imperialism has always been accompanied by ecological exploitation. (Bate, 100) He further discusses the philosophy espoused by the French philosopher Jean Jacques Rousseau in *Discourse on the Origin of Inequality*. His philosophy argues that civilization has deprived man of the natural. "Rousseau adds a specific link between deforestation and the progress of civilization. "history tells us about the huge forests all over the earth which had to

be cut down as it became populated and civilized” (Bate, 43) Along with it, the exploitation of the food sources has also been deliberated by Rousseau. As Bate states “Meateating is thus added to deforestation as a second fall on the sorry road to civilized inequality” (Bate, 44). The primary text illustrates this situation in the preface to the novel where fish is the food source of the Sindhi fishermen. “Fish once abundant close to shore are now disappearing even in the deep” (Khan, 2). After the arrival of the foreign trawlers, it starts decreasing in number. Hence, the decline in nature is directly associated with civilization, colonization, imperialism and globalization.

A similar track is taken by the Romantics in their poetry as well. William Blake, William Wordsworth, and S. T. Coleridge in their poetry talk about how human interventions bring about the downfall of nature. William Blake in his poem “Jerusalem”, laments on the exploitative treatment of industrialization. “And was Jerusalem builded here/ Among these dark Satanic Mills? (Blake, 5-8) The question is ironic which serves as a contrast between a utopian and dystopian world.

There are numerous studies which have examined the indigenous people’s perspective about globalization. These researches allege that the locals always consider globalization as a form of imperialism and colonization. However, it is debated that globalization does not always carry negative impact. For instance, O’Sullivan in his scholarly article talks about how globalization benefits the local dwellers. “Globalization creates economic opportunities to reduce indigenous dependence on the state” (O’Sullivan, 637). Also, it contends that it is not the economic development that bothers these locals, rather “its regulation by prejudice, historical legacy and state claims to overriding sovereignty”. (O’Sullivan, 638) Thus, political sovereignty in the name economic development undermines indigenous culture.

Another perspective to scrutinize the deteriorating ecology is to look at the Gulf War and its implications in the novel. Khan says in the “Acknowledgements” section that the basis of her research on the Gulf War is based on the book “The Fire This Time (Thunder Mouth Press, 1992), by former US Attorney General Ramsey Clark” (Khan). She picked this book because it offers a new perspective of the Gulf war that challenges the one presented by US government on media. He states that

“over 150,000 Iraqi civilians, mostly children, died since the end of the war as a result of the bombing and ongoing sanctions” (Clark xxvii) Clark in his book gives a detailed chronology and the aftermath of the Gulf War which highlights the deteriorating basic human needs, the imposed international sanctions, and scarcity of food and medical supplies in the war-stricken land. The war is another manifestation of foreign intrusion, and its repercussions are excruciating for the ecosystem.

Kyle Whyte in his essay ‘Indigeneity’ defines it as a “species’ ecological nativeness to a place”. Invasive species are those which have been brought by the humans. And humans, “identified as indigenous often have a prior or more original claim to a place in contrast to individuals considered to be newcomers”. He further argues that an indigenous food source can be reduced in number because of some human impacts such as “wild rice in the western Great Lakes region of North America” got affected by human interventions and “non-native invasive species”. Indigenous people are the pre-invasion and/or pre-colonial inhabitants of a territory. After the invasion, many indigenous people try to reestablish their own form of governance. He further argues that in order to make this concept less political, indigenous movements mostly focus on ecological concerns. Also, these natives use their indigenous knowledge to support their subsistence. (Whyte 143) Hence, the essay deals with the idea that the prior and the subsequent are native and non-native respectively. The intrusion of the invasive species has consequences for the indigenous species.

### Research Methodology:

The study titled as “Deteriorating Nature: A Study of Indigeneity in Uzma Aslam Khan’s *Trespassing*”, makes use of the novel, *Trespassing* as its primary text. However, scholarly articles and books from internet, and particularly essay like “Indigeneity” by Kyle Whyte, and book like *The Fire This Time: U.S. War Crime in the Gulf War* by Ramsay Clark have been considered as secondary sources to the research carried out.

The method adopted to conduct the research is a blend of exploratory, descriptive, and explanatory research. While exploring a new insight into the proposed research questions, this study constructs a fresh perspective. This is what makes it an exploratory research. It is descriptive, as it attempts to provide more details and information while

describing the research topic. It is explanatory, because it explains different aspects of the study in detail. The nature of this research is inductive as it includes the concluded argument in its reasoning as well. It further attempts to take a novel approach to understand the trajectory of indigeneity in an ecosystem. The theoretical framework of “Indigeneity”, aids in the interpretation of the human responses and different changes in an ecological unit brought in by the newcomers.

#### Discussion and Analysis:

‘Ecosystem’ is defined as a community where animals, plants and human beings live together, and they have different parts to play. Kyle Whyte has the same understanding of an ecological unit. He defines indigeneity as a “species’ ecological nativeness to a place. A species is indigenous or native when its presence in a region stems from natural processes and not human ones” (Whyte, 143). And humans, “identified as indigenous often have a prior or more original claim to a place in contrast to individuals considered to be newcomers” (Whyte 143). In the prologue, the female turtle lying eggs on the beach and Salaamat, a Sindhi native, exchanges a glance of familiarity. “The turtle watches him watch her when most defenseless. But she knows him; all the turtles do” (Khan, 1). This acquaintance between the turtle and the boy owes to the mutual nativeness that they both share, which distinguishes them from the invaders. The intrusion of the “foreign trawlers” challenges the very existence of the indigenous group and leads to ecological deterioration. (Khan, 2) “They say that foreign trawlers have stolen their sea. They trespass. Fish once abundant close to shore are now disappearing even in the deep” (Khan, 2). The human communities make different changes in the land such as overfishing, new gears for fishing which are destructive, industrialization and urbanization which cause water pollution, siltation, and human encroachment. Fish and turtles are vulnerable after the advent of the city dwellers. Not only the animals have suffered because of this intrusion, but also the indigenous people have been pushed to the boundary. Leaving the village becomes the only solution of their survival. Moreover, “pelting the eggs” is an indication of damaging the natural elements as well as the danger of extinction that animal world is facing. Later in the novel, Salaamat gets to know that “those foreign trawlers had been issued legal licences now. Nearly everyone from his village had left”

(Khan, 236). The foreign invasion in the form of urbanization and industrialization has pushed the locals, the fish, and the turtles to the periphery in their own native habitat. These instances from the novel sheds light on the bifurcation of natives and non-natives and how their interaction is acrimonious. Edward Said in the introduction to *Culture and Imperialism* opines that “never was it the case that the imperial encounter pitted an active Western intruder against a supine or inert non-Western native; there was always some form of active resistance” (Said). The prologue of the novel represents the same essence. When the urban residents start building huts on the seashore, it is very much like ruling the land that does not belong to them. Salaamat’s aggression towards the foreigner’s stealing turtle’s eggs amounts to the “active resistance”. “If the man takes a single egg, he will take the woman” (Khan, 2). This is the kind of resistance that Said has explicated in his book. The urban citizens who have settled in the fishermen’s village are like the colonizers in the eyes of the natives.

Just like Salaamat’s village, Karachi has witnessed the invasion of other ethnicities as well. It is also a place where the influx of the non-natives has caused deterioration of the environment. Not only animals and human beings, but the overall ecology becomes its victim. When Salamaat goes to the city he observes nature in its worst form. “Sand was replaced by granite, mud with cement, fish with scraps of rubbery mutton, and that too on good days. He smelt no salt in the air, only smoke and gases that made his chest burn”. (Khan, 126) Moreover, the Indus River has dried up when people from other ethnic groups build dams in their provinces. Riffat, who runs a business of sericulture has to face loss due to the water crisis. “She’d been forced to hire engineers to tell her if the current water crisis had more to do with the Mafia than the drought” (Khan, 409). The Indus Delta has become a desert. The Sindhi natives think that the consumption of electricity has started increasing following the advent of the Muhajirs from India. Hence, the building of the dam becomes a necessity. Also, they blame the Punjabis for getting preferential treatment by the Government. These instances support the argument that the ecology of a land is affected due to the incongruity between ethnicities.

However, Karachi has not always been like this. It was a time when monsoon used to bring a lot of natural beauty with it. As the main argument of this



study discusses, it is after the arrival of the newcomers that the natural downfall starts. Accordingly, this point holds true in this instance as well. Dia reminisces the days gone by:

Normally, the monsoons were Dia's favorite time of year. Before daytime storms turned to week-long affairs, before gutters spilled, electricity was cut off, telephones lines burned, cars stalled, and grief afflicted thousands of flood victims, there were crepuscular days lulled by pattering on rooftops, rich smells, bright hues, and a steady, puissant breeze. Best was when the rainfall softened to cool drizzle, driving the tiny, furtive creatures she loved out into the open. (Khan, 298)

In the first half of the above paragraph, the author imitates the natural decay caused by monsoon. And in the latter half, Dia expresses her grief over the absence of the natural splendour. Therefore, it is after the urbanization of the newcomers that declination of the ecosystem begins.

Uzma Aslam Khan raises another point in her novel. That is, American invasion in the Middle East and South Asia has brought demolition to the ecosystem. The weapons which have been used in the Gulf War have caused havoc in the overall ecology of the world. In one way or another, Daanish realizes that the weapons that have been used in wars have caused deterioration of nature in Pakistan and Middle East. Ramsay Clark also deliberates this aspect in his book *The Fire This Time: U.S. War Crime in the Gulf War*. He unveils the damaging consequences of the Gulf War: "What is not obvious is how pervasively the environmental damage the war caused will injure and shorten people's lives around the globe" (Clark, 94). Also, he argues that the destruction caused by the high technology warfare to the environment is unfathomable. He further states that before the beginning of the Gulf War, U.S. officials knew that it would cause environmental dangers. The Pentagon and the White House agreement in August 1990 stated that they were going to renounce the National Environmental Protection Act which was required for the U.S. military operations in the Gulf. This act dictated that there must be a complete study of the environmental effects of this project by the federal government. After that, it should be allowed for review by the public. Later, in the *New York Times*, Keith Schneider wrote "Concerned that war efforts could otherwise be hampered, the White House has waived the legal requirements for assessments of the effect that Pentagon projects have on the

environment". (Clark, 95) In the novel, Daanish happens to be the bearer of these facts and information. It is through his character that the author throws light on the insensitive and biased American policies. After the break of the war, some television channels broadcast planes dropping missiles. At the same time, the print media discloses that the Pentagon has rules for war coverage. Consequently, the war coverage starts getting filtered. Daanish insists in his journal that these rules amounted to deleting the war entirely. Thus, it has been argued that the intrusion of America in the Middle East has caused much damage to the environment. Uzma Aslam Khan has already mentioned Clark's book as the main source of information for writing the novel. So, one can see that Daanish has become the mouth-piece of the author. He has the same views on the Gulf War as those of Clark and Khan.

Another manifestation of deteriorating nature following the influx of the intruders is the decline of the native food source. Fish is an indigenous species which has been used as a food source over the centuries by the natives. The influence of human communities such as overfishing and industrialization have caused a decline in the fish population. A similar situation is addressed by Whyte as he talks about the indigenous wild rice in the western Great Lakes region of North America. It has been a food source for many animals and human beings over the centuries. But, its population is reduced by "damming waterways, mining, or importation of non-native invasive species" (Whyte, 143). In *Trespassing*, after the entrance of the city occupiers, the fish start disappearing. Later in the novel, Salaamat mourns the fact that fish has been replaced by "scraps of rubbery mutton, and that too on good days" (Khan, 126). Thence, Whyte's argument holds true that human communities reduce the indigenous species, especially those which that are source of nourishment.

Whyte establishes the fact that local communities used to have their own form of governance before the invasion and colonization. They have yet to consent to the sovereignty of the newcomers. In this way, many indigenous people try to reestablish their own form of governance. Politically, they are considered communities who share experiences of "colonial oppression, which range from territorial dispossession, economic marginalization, racial discrimination and cultural imperialism" (Whyte, 144). Many indigenous people's movements

apparently “seek to redress colonial oppressions and reestablish acceptable forms of political self-determination” (Whyte, 144). By self-determination, he means protecting intergenerational systems of place-based relationships that is being obstructed by globalization and other political, social and economic forces. The Sindhi natives appear to struggle for self-governance. When Salaamat comes to a carpenter’s shop, he receives comments like “wah! We should thank the Almighty the foreigner has come to us... a machera!... no wonder he’s black” (Khan, 128). And a man interrupts “we can’t allow an ajnabi in here” (Khan, 128). Salaamat questions introspectively that “it was his people who were the original inhabitants of Karachi? (Khan, 131, 132) Eventually, his joining the Sindhi separatist movement is an act of seeking to re-establish their lost self-rule. Commander raises the same points. The privileges which should only be theirs, are being shared by other ethnic groups. The natives get a little portion as the Government of Pakistan gives preference to Muhajirs. The character of Fateh further sheds light on the Sindhi’s side of the story. “The British? The Afghans? How much do we have to share with those bloody Pathans because of their war? Even the Gulf Arabs fart here. Taking our children, taking our workforce”. (Khan, 375) Fateh’s views partially represent the true picture of post-colonial phase of Pakistan. Fateh has acknowledged the fact that Pakistanis, especially Sindhis are under various forms of imperialism. He does not want to be subjugated, and this is the reason that has aggravated his ethnic intolerance. “They cut you off, now you cut them off.” (Khan, 355). These excerpts from the novel explicitly show the violent side of Sindhi separatist account. Fatah who is the member of this movement shouts that “with every man I kill, I make a little more room for my people. For us” (Khan, 376). The killing of non-natives not only represents the enmity between different ethnicities, but it also suggests that this hatred is wreaking havoc to the ecology.

Whyte’s point about shifting of indigenous people’s claims from political agenda to ecological concerns are incorporated in the novel when Fatah convinces Salaamat with his speech.

Once it had pride. Now it has a cuff around it. It’s been bent and beaten and the blood’s been shut off. It dangles impotently. To stand erect, it has to break free. Salaamat knew by blood, Fatah meant the Indus. (Khan, 359)

Fatah laments on the ecological worries. And he specifically blames the other ethnic groups for this. ‘They’ve stolen our Sindhu... once we called it the life of the lower valley. What valley? This is a desert. What life? We’re being buried alive.’ (Khan, 383) The indigenous people of Sindh contend that dams have dried up the Indus River. There was a time when the river was a source of life of many indigenous species. These dams have transformed Indus into a desert. A note-worthy point over here is that Fatah is holding Punjabis and Pathans the culprit behind this deterioration for having the privilege of dams in their province. The result of building this dam in other provinces is the deprivation of sufficient water in the Indus River. Due to this, many species of flora are near extinction. “There were fishermen who dependent on fish that in turn depended on the mangroves that once flourished in the estuaries. With the fresh water cut off, the trees were withering, and the fish dying”. (Khan, 359) Mangroves are considered crucial in protecting land from tidal waves in the coastal areas. Unfortunately, these trees have withered due to the lack of water in the Indus Delta. The withering of the natural elements is skillfully woven into the novel. Furthermore, Hamed Bhai, who recruits Salaamat as a driver sheds more light on the worsened state of the Indus. “Dead are the freshwater fish: kurero, morakho, thelhi. And what are the people to drink? We were born to water. We drown on land.” (Khan, 401, 402) Thus, the whole cycle of ecosystem has been disturbed due to urbanization and industrialization. Sindhis accuse Non-Sindhis of this environmental degradation. Through these instances Whyte’s argument borne out that indigenous people’s movements shift their focus from politics to ecological concerns.

This study also confirms that when a local is displaced from its native habitat, its indigenousness does not remain the same. A diaspora artificializes his nativeness. Consequently, a rift occurs in his identity that divides him between his native homeland and the foreign surroundings. This idea is also applicable to alien intrusion. That is to say, when an indigenous land is invaded by a foreign force, its nativeness gets artificialized. Dr. Shafqaat has “dreaded returning to his wife and son” (Khan, 20) after spending time in a foreign country. Daanish also elaborates his wavering identity caused by living in the diaspora. “He said that ever since leaving this country... I’m sort of, well, divided. I think that’s

what happened to my father”. (Khan, 295) This division occurs within the character due the fluctuated outward living.

Domestication is another form of losing indigenesness. In this novel Bombyx Mori are also dislocated from their indigenous land that is China. “Although native to China, the silkworm has been introduced throughout the world and has undergone complete domestication, with the species no longer being found in the wild” (*Encyclopaedia Britannica*). However, many researchers have concluded that domesticated silk worms have lost many traits such as “leucism (meaning the loss of camouflage) and disability to fly” (Lecocq). The Max Planck Institute for Chemical Ecology has compared the functioning of olfactory in the domesticated Bombyx Mori and their wild ancestors. They have found that the ability of smelling environmental odours with their antennae has deteriorated in the former ones. (Knaden). Similarly, in the novel, Khan also highlights the fact that domestication involves displacement of silk worms from their native place. She brings to light the amount of dependency these creatures have on humans. “Having been bred for so many centuries, they’d all but forgotten how to eat. The women had to chop up their food in tiny silvers and change the supply nine times daily or the fussy creatures would starve” (Khan, 105). Not only has their eating habit changed, but cleanliness has also become a vital part in their lifestyle. “If in their wilder days, they required no hygiene, now the perforated paper beneath them had to be scrupulously cleaned, or this too would elicit a hunger strike” (Khan, 105). Through such examples, the novelist displays the amount of dependency silkworms have on the humans. It was a time when these worms used to be wild insects. But domestication has caused much damage to their indigenesness. Now they are unable to survive without the taming of the human beings. Hence it has been argued that when an indigenous species is dislocated from its native place, its indigenesness is transformed.

### Conclusion:

To conclude, the study has examined that an ecological unit and its indigenesness are affected when a system is invaded by another foreign species. The result that it has extracted through different examples, is that the nativeness does not remain the same. The deterioration of the natural objects starts

right after the invasion. Different manifestations of the foreign intrusion include globalization, industrialization, discriminatory attitudes, ethnic hostility, and increase in human population that is inversely proportional to the population of the food species. Another cause of losing indigenesness is the dislocation of the species from their native habitat. The diaspora contributes to turning the original indigenesness of the inhabitants upside down. The indigenesness movements achieve their political goals while championing environmental rights. The influx of the foreign trawlers in the urban area and the coming of different ethnic groups in Karachi are forms of invasion. Neither the native fishermen nor the Sindhi citizens wholeheartedly welcome the non-Sindhis. And when they feel that the immigrants are consuming the natural resources, they feel their autonomy at stake. Subsequently, both groups launch their political parties. Each of the movement talk about the rights of the groups that they are representing. These movements further accelerate the ethnic hostility in the metropolitan. The ethnic hostility and the natural downfall go side by side. Through the character of Dia, Khan makes a contrast between the time before and after the urbanization especially in terms of the health of ecosystem. The Gulf War and the Soviet- Afghan War are different manifestations of the foreign intrusion which has affected the overall ecology of the world.

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