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Ecological Injustice and Pastoral Dispossession in Aslam's *Thinner Than Skin*

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ARTICLE INFO	ABSTRACT
Submission: July 10, 2026 Revised: July 26, 2026 Accepted: August 27, 2026 Available Online: September 10, 2026 Keywords: <i>Environmental Justice Theory; Thinner Than Skin; Pastoral Dispossession; Ecological Injustice; Gujjar Community; Climate Change; Militarization; Cultural Legitimacy; Multispecies Justice; Northern Pakistan.</i>	This research aimed to highlight the ecology of injustice and pastoral dispossession in <i>Thinner Than Skin</i> (2012) by Uzma Aslam Khan through Environmental Justice Theory. This approach relied on the conceptualization developed by Bullard (2000) and Schlosberg (2007) with the key dimensions of EJ such as Distributive Justice and Structural Inequality, Recognition and Cultural Legitimacy, Participation and Democratic Inclusion, Accountability, and Multispecies Justice and Ecological Ethics. It examined the way, in which the novel exemplifies the issues of environmental destruction in Northern Pakistan in relation to both the Gujjar nomadic community and the disturbed mountain topography. The study also analyzed other factors like climate change, militancy and resultant militarization that worsened the displacement of the local ecologies and marginalization of pastoral livelihood. Moreover, when the socio-political and cultural processes related to the environmental degradation were discovered, the study revealed how the ecological inequality and the social inequality of the Global South were related to each other. Therefore, this research assessed the use of thematic analysis in <i>Thinner Than Skin</i> in order to create a concept of environmental justice, as the focus was on marginalized communities who were often not represented and challenged the already encultured paradigm of environmental problems. The outcomes of this exploration were to see the morality of literature in the research as a means to brought people on board with social responsibilities and made them aware of the environment, and to brought justice to the outside of the policy system.
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Introduction

The problem of environmental degradation is an urgent global problem, and most vulnerable are indigenous minority groups, nomadic communities, and workers in the countryside. The militarization issue, climate change, non-sustainable tourism, and socio-political marginalization are the main factors that increase this divide, especially in the North of the Pakistan mountain land (Aziz and Afridi, 2025).

Environmental racism is the discriminatory pattern of exposure of racial minorities to environmental pollution. However, Schlosberg (2007) points out that Environmental Justice appeared in its turn as the reaction toward these problems and concerns itself with recognition, distribution, and participation (Sze and London, 2008).

Thinner Than Skin is a novel by Khan (2012) that discusses the issue of the landscapes of Pakistan and the suffering of indigenous people in Hunza valley and their ways of sustainable life (Makhdoom and Yaqoob, 2019). *Thinner Than Skin* by Khan (2012) presents environmental injustice in Northern Pakistan through distributive, recognition, participatory, accountability and inclusivity paradigms, together with the vulnerability of non-human life. The novel depicts the unequal disruption of Gujjar

pasturelands, water sources, and migration routes, the marginalization of their cultural identity and ecological knowledge, their exclusion from environmental decisions, and institutional neglect of fragile mountain ecosystems. It further shows the effects of ecological degradation on livestock and wildlife, portraying environmental injustice as an interconnected ecological, social, cultural, and institutional inequality.

Thinner Than Skin by Khan (2012), portrays climate change, militancy, and the resultant militarization as interconnected structural forces that intensify pastoral dispossession and environmental injustice in Northern Pakistan. Climate change disrupts glaciers, pastures, and seasonal mobility, reflecting distributive injustice, while militancy and militarization restrict traditional movement and transform pastoral territories into controlled and insecure spaces, reflecting participatory injustice. These forces also marginalize Gujjar identity and ecological knowledge through recognition injustice, reveal institutional neglect through failures of accountability, and disrupt wildlife and ecosystems through multispecies injustice. Thus, their cumulative effects expose the structural and socio-ecological roots of Gujjar pastoral dispossession.

Problem statement of this research demonstrates that *Thinner Than Skin* by Khan (2012) has received ecocritical interest, it has not been analyzed in terms of the Environmental Justice Theory (EJT). In the current literature, nature and ecological crisis are emphasized and the ways the novel connects environmental degradation with pastoral dispossession along with the socio-political structures such as climate change, militancy and militarization in Northern Pakistan have not been addressed. This blind spot stems from structural injustices of Gujjar pastoral communities and the larger ecological inequality implications in the Global South. Through EJT's writings of Bullard (2000) and Schlosberg (2007), this paper has uncovered how Uzma's novel critiques the problems of environmental injustice, and marginalization by adding to the literature of justice.

Objectives of the study are given below

- To examine how *Thinner Than Skin* captures the issue of environmental injustice in Northern Pakistan
- To analyze how climate change, militancy, and the consequent militarization leads to pastoral dispossession in the novel
- To evaluate the contribution of *Thinner Than Skin* to the advancement of environmental justice within society

Research questions of the study are given below

- In what ways does *Thinner Than Skin* portrays environmental injustice in Northern Pakistan?
- How do climate change, militancy, and the resultant militarization advance pastoral dispossession in the novel?
- What is the role of *Thinner Than Skin* in the promotion of the discourse of environmental justice within society?

Literature Review

Aziz and Afridi (2025) investigated the global environmental crisis through an integrative environmental justice framework, which covered the issues of climate change, biodiversity, pollution, and exploitation of resources. Therefore, the susceptibility of poor governance institutional framework especially in Pakistan promoted the environmental degradation and concluded that the key to sustainable resource was strengthening the environmental governance at all levels.

Bullard (2000) discussed the history of environmental justice in the United States in the 1980s emphasized the need of environmental, economic, and social equity. Environmental justice was not limited to ecological issues, but rather it involved civic and socioeconomic issues. Schlosberg (2007) examined environmental and ecological justice as disputed ideas in the justice theory. The research realized shortcomings of conventional distributive justice models and emphasized on the inclusion of moral, social, and health considerations in it.

Pellow (2025) theorized Critical Environmental Justice Studies as an interdisciplinary approach by connecting environmental degradation, human suffering, and social inequality, criticized the existing research paradigms, highlighted power structures, and emphasized radical changes. Sze and London (2008) discussed the concept of environmental justice praxis as an interplay between social movements, policy-making, and scholarship. These analyses followed the development of environmental inequality and racism discourse in diverse fields. Temper (2019) addressed the topic of environmental justice as the fight for a pollution-free environment that was important for survival and social reproduction, criticized mainstream environmentalism, and focused on transnational and interdisciplinary growth of the movement.

Rakshit et al. (2024) This study reviewed *Thinner Than Skin* through postcolonial and eco-cosmopolitan approaches, which focused on fluid identities, conflict areas, and cultural practices that promoted shared memory and strength. Makhdoom and Yaqoob (2019) examined how Khan combined geography, history, and environmentalism in *Thinner Than Skin* to examine culture and non-human nature, local hazards, and effects of neoliberal development. Saleem et al. (2022) analyzed the spatial injustice in the North of Pakistan in *Thinner Than Skin* and showed how spatial segregation resulted in environmental and social marginalization. Shafique et al. (2024) focused on ecofeminism, oppression of women, and environmental disaster in the *Thinner Than Skin*, and advocated the need of radical approach to obtain environmental justice.

Methodology

The qualitative interpretive methodology, with the *Environmental Justice Theory* (EJT) considered as the only theoretical foundation, will be used in this paper. Rather than attempting to adopt the approach of policy based or empirical oriented approach, the approach that will be taken in this study will be based on the dimensions of philosophical, cultural and socio ecological approaches of EJT to understand how environmental injustice will be structured as well as culturally framed and will concentrate on narrative articulation of ecological harm, incidences of marginalization and justice.

The thematic reading will be considered the initial method of study investigation, and in it, the EJT will attempt to interpret structural inequality, slow violence, climate change, suffering of nonhumans, and resistance among the indigenous people. This will be founded on a range of theoretical formulations of early EJ authors like Bullard (2000), Schlosberg (2007), Temper (2019), Pellow (2025). The discussed theorists will be useful to develop multi-dimensional approaches to environmental justice. This paper will analyze an environmental novel *Thinner Than Skin* by Khan (2012) and specifically structural, environmental, political, and cultural inequalities within the novel using the *Environment Justice Theory*.

In the analysis of *Thinner Than Skin* by Khan (2012), the specified chapter will consider *Environmental Justice Theory* (EJT) as the theoretical tool. It will also refer to the initial study by Bullard (2000) and Schlosberg (2007) to explore the aspects where EJT will focus on the distributive justice, recognition, participation, accountability, and inclusivity to appreciate the ecological and social inequalities portrayed in the novel.

In the 1980s, *Environmental Justice Theory* emerged as a grassroots initiative in the United States in reaction to environmental racism to the allocation of excessive numbers of environmental obligations against the marginalized population of society. However, with the globalizing streak as argued by Sze and London, the movement did not stay within domestic borders but expand into the global values, the inclusion of race, indigeneity, colonialism, and the legacy of development (Sze and London, 2008).

The academic impetus behind the movement was brought into being by Robert D. Bullard who considered the progenitor of environmental justice theory. In his seminal work *Dumping in Dixie* he examined the geographical distribution of environmental risks into African-American neighborhoods, and how both race and class correlated exposure to environmental degradation (Bullard, 2000).

This development was furthered by the suggestions of Schlosberg, who insisted on the usefulness of a multidimensional model of justice, originally characterized by the distribution of the environmental burdens, the theory has become multidimensional and includes the dimensions of recognition, participation, intersectionality, and multispecies ethics, capable of resolving not only matters of material inequality, but also of cultural invisibility and political exclusion (Schlosberg, 2007). There are some important dimensions of Environmental Justice Theory as discussed by Bullard (2000) and furthered by Schlosberg (2007):

1. Distributive Justice and Structural Inequality
2. Recognition and Cultural Legitimacy
3. Participation and Democratic Inclusion
4. Accountability
5. Inclusivity

(Bullard, 2000; Schlosberg, 2007)

Temper stresses that *Environmental Justice* has been transformed into the global, cross-disciplinary approach to interactions with various movements, knowledge systems and East and non-Western ecologies which proves its applicability to the South Asian literary criticism (Temper, 2019).

According to the *Environmental justice theory* the legal systems usually overlook the structural drivers of environmental injustices which include colonialism, capitalism, racial hierarchies and other forms of socio-economic injustice. Environmental injustices that are otherwise made invisible within the legal discourse (Sze and London, 2008).

Analysis and Discussion

Representation of Environmental Injustice in Northern Pakistan

in *Thinner Than Skin*

Thinner Than Skin by Khan (2012) gave a sensitive literary understanding of the issue of environmental injustice in Northern Pakistan, specifically both structural and relational inequities of the ecologically dependent communities with special reference to the Gujjar pastoralists. The novel showed how such environmental risks as glacial melt, unpredictable snowfall, drying water source, and degrading lands impacted disproportionately the disadvantaged groups who depended directly on the fragile mountain ecosystems to keep a livelihood.

Distributive Justice and Structural Inequality

In *Thinner Than Skin*, Khan (2012) revealed that environmental injustice existed in Northern Pakistan by showing how environmental hazards were unevenly distributed around ecologically dependent and economically marginalized groups of people, especially the Gujjar pastoralists. *Environmental Justice Theory* integrated the notion of distributive justice, based on fair distribution of benefits and burdens of environmental conditions, which claimed that environmental damage was not haphazard, but followed social, economic and political hierarchies. Environmental risks were subjected to the weakest groups as Bullard (2000) posited, that deprived them of the ability to resistantly oppose or to relocate (Bullard, 2000).

The specific narrative implementation of this theoretical premise could be found in the narrative work of Khan (2012), who described the Gujjars who had to survive on the loose and less stable mountain ecosystems that were getting unstable due to the climate change. The topic of ecological scarcity was also highlighted in the novel as land and water resources were gradually eroded away. Khan (2012) explained land as something that was becoming thinner year by year, a line that answered the question of a literal, as well as symbolic code of exhaustion of the environment. Lack of water contributed to distributive injustice in the story. Water in pastoral ecology was not only a resource, but the life oasis, health and mobility to the livestock. "Why was there no drinking water here?" (Khan, 2012: 205). An example of distributive injustice Khan, (2012) portrayed in the novel was the unfair distribution of the pasture that affected the lives of the pastoralists. The livelihood of the Gujjar pastoralists depended on seasonal access to pastures but the story had been constantly re-emphasizing on diminishing and inefficient grazing fields with the ecological uncertainty and changing climate. This was portrayed in the novel by frequent references to scarcity during the pastoral migration and the uncertainty of the ecosystem. In relation to the pastoral residents, the comparison between the elite observers and the pastoral residents raised the question of social inequality through which the urban elites have engaged in the landscape, in terms of research and observation as nomadic people were suffering from the material consequences of climate change (Bullard, 2000). Who had money and power to bribe, only got the rights in society as the forest inspector gave favors to the people whom he could get benefit and deprived Maryam and his people from their basic rights and prohibited them to graze their herds. "Maryam's more cunning relatives, could knock on the front door of the forest inspector's new house in a crisp white shirt, carrying silver spoons for his very new wife." (Khan, 2012: 206)

Recognition and Cultural Legitimacy

The misrecognition and cultural erasure of indigenous pastoral communities also enacted environmental injustice in *Thinner Than Skin* by Khan (2012). Schlosberg (2007) added that injustice was also manifested through not only being material deprived but also through cultural domination, invisibility, and having no part in social meaning-making (Schlosberg, 2007). Throughout the novel, Gujjar ecological knowledge, which was formed by the generations of the tight connection with the land, animals and climate, was over and over again marginalized and was made illegible within the mainstream discourses of environmental and developmental logic. "The highlands belonged to those who had been coming here for so many summers only they knew how the Queen and the Nude behaved when no one was watching." (Khan, 2012: 6). This narration appeared while describing Maryam's

familiarity with mountain behaviour. It reflected inherited ecological knowledge possessed by nomadic communities, emphasizing their long-term cultural relationship with the landscape. The connection between Maryam and the land was described as embodied and relational as opposed to abstract and technical. This narration reflected Maryam's knowledge of traditional valley stories passed down from the past. The narratives were part of her culture and her environmental knowledge. The ecological changes or the ecological variations were perceived by her daily interaction, where she could see slight variations in the behaviour of animals, weather patterns, and landscapes.

Participation and Democratic Inclusion

One of the focal points of environmental injustice in the novel was that marginalized communities fell short of decision making surrounding the environment. *Environmental Justice Theory* dictated that justice should not just be consulted, that it necessitated proper participation of individuals who were most concerned by the change of the environment. Bullard (2000) argued that environmental justice entailed the good participation of individuals who were most impacted by the various environmental decisions (Bullard, 2000). In *Thinner Than Skin* by Khan, (2012) the Gujjars were deprived of this participation. "Which was why many members of her family had been tricked into buying. Giving up free grazing rights. Purchasing small plots of land from a state that told them what to plant, and when." (Khan, 2012: 241). This narration was part of Maryam recollecting her mother's narratives of shifting land systems under colonial systems. The nomadic Gujjar families had been compelled to give up common grazing rights and adopt controlled agriculture as directed by authorities. They were change in the environment and not the ones that were changing. The external forces comprised changes in land use, access control, and ecological deterioration.

Accountability

The exclusion from participation and accountability affected environmental justice as mentioned by Schlosberg (2007), and marginalized communities were less able to have equal access to legal protection when dealing with more powerful actors involved in the environmental degradation as stated by Bullard (2000). As Khan (2012) highlighted "...the time a friend of his was murdered after filing a case against the timber mafia. Those who killed him were never called killers..." (Khan, 2012: 188). This incident raised the alarm over the dangerous situation for those who challenged environmental exploitation and sought accountability. Lack of procedural justice and institutional protection was reflected in the failure to hold perpetrators accountable.

Inclusivity

Lastly, *Thinner Than Skin* by Khan, (2012) enlarged the boundaries of environmental justice by preempting a multispecies misery and ecological interdependence. According to Schlosberg (2007), inclusivity included multispecies justice and ecological ethics and said environmental justice should not be limited to humanistic models instead it should incorporate the working of non-human nature and ecological systems (Schlosberg, 2007).

The depletion of environmental security was felt in the family of Maryam directly as the livestock tried to survive on the exhausted pastures. At some point, the story noted that the animals noticed it, which preempted how ecological stress would present itself at first in nonhuman life but only afterwards in totality affect human life. "Every living creature had felt the horse impale himself just before his cry rang through the valley like a series of barbed wires... Now the wind carried a similar foreboding... and the lake froze in anticipation." (Khan, 2012: 4) Maryam awakes to gains and losses in the ongoing confrontation between physical and metaphorical "fences" and "barbed wire" in the nomadic ecosystem, reflecting a transformation from a shared land to dangerous, closed zones. Such circumstances demonstrated that environmental degradation could be a way of converting nature into economic deprivation due to the fact that the livelihood of these communities separated from socio-economic rights regarding their dependence on the environment (Bullard, 2000).

Intersections of Climate Change, Militancy, and Militarization in the Production of Pastoral Dispossession in Thinner Than Skin

Khan (2012) in *Thinner Than Skin* investigated compounding impacts of climate change, militancy and militarization on pastoral communities in Northern Pakistan and how these two interacting forces were exacerbated ecological and social vulnerability.

Distributive Justice and Structural Inequality

Khan (2012) in *Thinner Than Skin* captured the disruptions caused by climate change, militancy and militarization on the pastoral communities of Northern Pakistan, as a form of distributive justice disaster. According to Bullard (2000), distributive justice dealt with the equitable distribution of environmental benefits and costs, with the focus on the fact that marginalized groups were

exposed to unwarranted environmental dangers. The Gujjar pastoralists were a perfect example of this imbalance, their livelihoods and survival were based on the vulnerability of the ecosystems, yet they bore cascading environmental threats of the climate variability and human conflict. According to Schlosberg (2007), these inequalities were both structural and relational as based on institutional and social structures and not on incidental events. The climatic injustice that affected the tribe represented marginalized pastoral groups being disproportionately exposed to environmental uncertainty that comes about as a result of glacial instability due to the changing environmental rhythms.

These climate changes had been increasing because of many reasons like deforestation, industrialization, modernization, and militant terrorist activities which injected harmful chemicals in the whole environment which brought all living beings and their atmosphere in danger along with the economy because all of the productive economic resources destroyed which increased economic pressure and ultimately, increased poverty, diseases and a lot of other issues, "The field had been rotten because the land was easily destroyed in the floods the previous year. The land was easily destroyed because it had no trees. It had no trees because the same inspector grew fat each time the forest was torn down." (Khan, 2012: 203). It is in this connection that the disproportionate impact of environmental degradation had seen on the Gujjars who had no alternative means to make a living and lack institutional capacity to cushioned them against the biases of the shift. Militants targeted the youth especially, "They were younger and had training camps. They are armed. They had already used their guns against villagers... They wanted to recruit; their sons were not safe." (Khan, 2012: 244). Militant violent activities forced villagers especially the vulnerable communities' men to joined them in terrorist activities and as a result militarization suspected the nomadic vulnerable communities most and put a lot of restrictions on them which made their life even more difficult. According to Schlosberg (2007), such neglect was a form of structural distributive injustice where institutional structures gave favors to some groups of people at the expense of others. The territorial marginalization of marginalized communities and the tussle of militants and the resultant militarization of pastoral land pointed out to the structural aspects of distributive inequality.

Recognition and Cultural Legitimacy

The other significant aspect of recognition was the description of the ecological knowledge that had passed down through generations. The novel highlighted intellectual richness of pastoral customs by highlighting the way in which migratory knowledge was amassed not by being taught by an institution but by experience. The process of sharing ecological knowledge seen as consistent with the postulations and justice was supposed to acknowledge the multiple epistemologies (Schlosberg, 2007). A story of reflection which corresponded to such continuity told that dependence upon familiarity with knowledge of the environment was indispensable to life, "She already knew all the legends of the valley." (Khan, 2012: 84). This was an assertion of the validity of pastoral ecological literacy. Comparative cocooning of mountain knowledge and urban familiarity disrupted hierarchical expectations surrounded knowledge systems. The novel contributed to recognition-based justice in the environmental discussion by elevating indigenous knowledge to the same level as urban knowledge.

Participation and Democratic Inclusion

Moving forward, the resultant militarization enhanced exclusion by surveilling, creating checkpoints, and land limits that considered pastoral movement as suspicious. The mountains were turned into securitized scenery and nomadic presence was redefining into a possible threat. Maryam felt this to be the voice of Laila's father, "Who do we cooperate with? The government or the militants? ... Then they will both be watching us. And they will both strike at us. ... We will neither get dry in the sun, nor wet in the rain." (Khan, 2012: 245). These vignettes showed that militarization regimes destroyed environmental acceptance as well as civil attachment. Movement restriction by military inhibited seasonal migration to high pastures because of climate change, escalating fodder shortage and livestock deaths. In addition, suspicion against the Gujjars delegitimized their entitlement to help plan the environment, and this gone hand in hand with the systemic exclusion of marginalized voices in policy-making, as explained by Bullard (2000).

Accountability

Firstly, the issue of climate change in the novel manifested in terms of the glacial withdrawal, sporadic snowfalls, the irregularity of hydrological cycles, and weakening pastures that affected systems of subsistence based on the predictability of seasonal cycles. "The rain fell as a series of ruthless barriers... She hoped there would be no floods this year. They had endured enough. She hoped the glaciers would behave, and not gallop down the mountain slopes to block their roads and break their bridges" (Khan, 2012: 282). Maryam's anxiety about hazards, especially floods and unstable glaciers worried her. These hazards threatened the Gujjars' movement, infrastructure and way of life. From the perspective of Environmental Justice Theory the passage showed that some

communities like the Gujjars were more vulnerable, to risks. Schlosberg (2007) said that justice meant protecting the conditions for communities to sustain their way of life.

Secondly, militancy made this lack of accountability even worse by generating violence and instability that subsequently degraded pastoral life. Valleys and mountain passes were occupied by armed forces and ecological spaces turned into arenas of ideological war. Gafoor described the situation in which he caught when he connected with militants who gave him a box to deliver it in a targeted area that they got connections everywhere either on local or governmental level and either for national or international terrorist activities, "He was only to carry it. There would be other deliveries—the two men exchanged looks—after which, he must come back here, with news for them... Outside, military convoys patrolled the muddy roads. He thought briefly that if the men with the box gave him trouble, perhaps in another country, the men in uniform might help." (Khan, 2012: 141). The fact that mountainous areas were targeted in a strategic and symbolic way which was an indirect way of attacking the Gujjars whose means of living was determined by the uninterrupted access to the regions. Pastoral neutrality was not acknowledged by militants; rather they posed a threat, had been responded to and monitored. The Gujjars therefore became bystanders of a war that they did not initiate. This was the exemplification of compounded injustice where, on the one hand, environmental and armed violence overlap; nothing seems to take place of the moral or legal duty of protecting the vulnerable people. Dispossession was reinforced by the lack of accountability (Bullard, 2000; Schlosberg, 2007).

Thirdly, the reaction of the state, which was militarization, only established further injustice in the name of security. Restricted areas, patrols and checkpoints discouraged seasonal movements even with climate change that had already shrunk viable grazing grounds and suspected them of every crime in the area. Militarized suspicion positioned the Gujjars as potential adversaries, as opposed to citizens that needed protection. "Why are the convoys here? ... They want us. Our way of life. Our horses. Our children... killing our sheep, fencing the land, looting our forests, insulting our women." (Khan, 2012: 212). Schlosberg (2007) considered accountability to include institutions acting in the long term ecological and social effects of policy choice, but in the novel, much of the security was seen as having no effect on the pastoral sustainability. There was no structural mechanism that examined how the restriction of grazing paths during drought or retreating of glaciers hastened the death and economic downfall of livestock.

Inclusivity

Khan (2012) had always presented climate change as an ecological crisis that impacted on the life of human and nonhuman beings alike, thus, supported the idea that environmental degradation was a collective issue across the species. The melting of glaciers, unpredictable snow cover, and weakened pastures were not simply a threat to human existence they also disrupted the whole ecological system. Maryam said, "living solely on cattle rearing was becoming a curse, given all the dying indigenous breeds and the restrictions on grazing in a diminishing forest." (Khan, 2012: 206). This description portrayed the sensitive nature of animals to ecological disturbance, implied that nonhuman creatures were active subjects of environmental experience and not passive background factors. These descriptions were consistent with the idea by Schlosberg (2007) that justice had to be focused on the flourishing of ecological systems as a social whole because the loss of biodiversity and animal health was directly translated into human precarity in pastoral economies.

Conclusion

Overall, the research showed that the novel played an important role in the discourse on environmental justice in a way that revealed links between ecological sustainability, cultural survival, social inclusion, and institutional accountability. These inequalities were exacerbated and pastoral livelihoods, cultural identity, pastoral mobility and pastoral ecological relationships further eroded by climate change, militancy, and the resultant militarization. As such, *Thinner Than Skin* became an important literary artifact of environmental injustice, focusing on environmental vulnerability within the context of wider patterns of power, inequality and exclusion, as well as to the urgency of a more just and inclusive environmental future in the lens of *Environmental Justice Theory*.

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