

**Power Dynamics, Oppression and Resistance:
A Postcolonial Analysis of Uzma Aslam Khan's
The Miraculous True History of Nomi Ali
(2019)**



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Abstract

This research investigates the postcolonial issues in Uzma Aslam Khan's *The Miraculous True History of Nomi Ali*, (2019) by using the theoretical framework developed by Walter Mignolo. The research begins by discussing the intricate interplay between the power dynamic, oppression and resistance in the novel which sets the stage for an investigation of the postcolonial theme. The main research question will examine the way in which Khan's story confronts the lasting consequences of colonialism. it is the aim of understanding how marginalized voices are represented as well as their resistance forms. By utilizing Mignolo's theories of colonialism and power, as well as notions of border, this study seeks to discover the contribution of the novel to the debate of postcolonial identity as well as resisting decoloniality. this study highlights the power of Mignolo's theory-based approach to studying Khan's work and reveals how the novel doesn't just criticize remnants of the colonial power structure but also highlights the resilience and power of the marginalized against ongoing discrimination and oppression.

Keywords: *Power Dynamics, Oppression, Resistance, Colonialism, Uzma Aslam Khan, The Miraculous True History of Nomi Ali, Walter Mignolo.*

1. Introduction

The notions of power as well as oppression and resistance have been ingrained in human society and shape our historical culture, as well as our individual lives. Learning the origins of these words is not just a way to understand their past context, but shows how they've evolved through time, encompassing the diverse realities they reflect currently.

The word "power" stems from the Old French "poeir," with its roots in Latin "potere," meaning "to be able. "This is a great way to highlight the core concept of power as being the capacity or ability to act or do something in a specific method (Online Etymology Dictionary 2023). Through time, the concept has been broadened to encompass a variety of kinds of social, political and economic influence as well as the ability to control. In the sociology, the term "power dynamics" can be the means by how power is distributed and used within a community. The distribution of power is usually uneven, leading to distinctive structure of power, hierarchies, and subordination (Foucault 1978).

"Oppression" originates from the Latin "oppression," meaning "a pressing down; violence, oppression," that is in turn derived the word "opprimere," meaning "to press against, press together, press down; overwhelm" (Online Etymology Dictionary 2023).

The original meaning of the phrase was physical oppression. The term has evolved over time to refer to a more widespread kind of oppression when certain groups are subjugated via institutional or systematic means. Understanding resistance and power requires defining oppression as a means of challenging and abusing authority (Young, 2016).

By combining "re-" (against) and "sistere" (to stand), the Latin word "resistere," which means "to make a stand against, oppose, stand back, stand firm," is where the word "resistance" originates. Today, the term "resistance" refers to aggressive opposition to authority or control, having originally meant passive endurance in the face of external force. In the context of sociopolitics, "resistance" refers to the many methods in which individuals and groups combat oppression and its effects, ranging from overt insurrection to covert disobedience (Scott 1985).

The origins of resistance, power dynamics, and oppression reveal a nuanced web of implications. Comprehending their lexical roots aids in elucidating their historical meaning. It elucidates their societal implications and present use as well.

It is essential to comprehending interpersonal connections and battling for justice and equality in the modern society.

In the postcolonial setting the discussion of power dynamics, oppression and resistance takes on a special profound importance, delve into the past and continuing effects of colonialism on society. Postcolonial lenses examine the ways that colonial histories have formed the power structure and social norms that have created a symbiosis of oppression as well as subsequent forms of resistance. The notion of power dynamics when seen from the lens of postcolonial thought, focuses on the impact of colonial rule as well as its impact on the creation of the hierarchical structures of race, ethnicity, as well as the culture. This is in line with work of scholars like Frantz Fanon (1998) and Edward Said (1978), which argue that colonialism imposed the power of a dichotomy and positioned the colonizer as dominant, and those who were colonized as inferior. The dichotomy isn't just an old-fashioned notion it is still evident in the present socio-political as well as economic environments, which affect the global sphere of influence and the internal administration of colonies.

The foundation of postcolonial oppression is colonialism. Here, there was psychological, social, and financial subjugation Bhabha (1994) and Guha & Spivak, (1988). are two postcolonial theorists that examine how colonial authority forced its language, culture, and beliefs on the colonised people, leading to a kind of cultural oppression that persisted until colonialism ended. Examples of systemic oppression include the attempts made by marginalised and indigenous people to maintain their traditions and identities, as well as the ongoing influence of Western ideologies and practices on former colonies.

Resistance to colonialism takes many forms. It encompasses resistance to colonial pressures on an intellectual, cultural, and physical level. In order to oppose cultural imperialism, Thiong'o (1998) encourages the use of native languages in African literature. Restoring the past involves rewriting history that had been repressed during colonization. Resistance is pivotal to the comprehension of postcolonial contexts since it enables the rebuilding of identities and power by the communities that were once discriminated.

Another theme found in the postcolonial narrative is the curvy, even mystic, resistance to established acts of authoritarianism. Potential resistance mechanisms are identity reclaiming, cultural preservation and low-level resistance. The meaning of the word subaltern that Spivak (2023) uses is relevant here. These cadres are the ones independent of the mainstream government, power structure, politics, and

geography. This implies that speaking out or telling stories of the marginalized and voicing it can be one of the ways of resistance. The narratives of the regimes of colonial power are altered and modified following cultural identity (Hall, 2015).

The development of the postcolonial struggles can be seen by the evolution of the colonies since the conquest period up to their independence. To form a country and identify itself, the persons have to sometimes fight colonialism and find a new alternative that takes into consideration the past but does look at the future. According to researchers such as Chakrabarty (2008) and Kelley et al.,(2000) it is not only political and economic, but also social and psychological. The resistance in postcolonial relies on the struggle to create economically, culturally, and socially autonomous societies.

The postcolonial discourse is a tool to highlight the perennial world legacies and forces of colonialism, which have driven up. The source of colonialism has a large impact on power structures across the world. Colonialism phenomenon has greatly contributed to the internationalisation of culture, economy, and globalisation. The idea of resistance, which scholars study to unravel the economic and long-term effects of colonialism, including Rodney (2018) and Amin (1978), using global links, and rearranging them.

Understanding the psychological effect that the colonialism has on the colonist as well as the colonised is important in understanding the postcolonial power dynamics and how to challenge oppression and tyranny. In the *Wretched of the Earth*, Fanon (1998) critically examines the psychological and emotional consequences of colonialism. The studies by Fanon focus on how people who have undergone the colonial experience are likely to internalise the sentiments of injustice coupled with psychological processes that continue with colonial ideologies even after the departure of the colonising force. The opposition here in question is directed at countering the internalised oppression that does not allow building a postcolonial identity.

Gender is a key theme in postcolonial philosophy as it focuses on the colonial relations of power. Mohanty (1988) is one of the prominent scholars who have done comprehensible studies on the inherent interactions between patriarchy and colonialism of postcolonial societies. Gender resistance movements are designed to resist legacies of colonialism and male culture, in order to enhance equality.

The hybrid extends our understandings of the dynamics of postcolonial power. Hybridity is so described in reference to the fact that some colonisation and

cultures of colonisers blend together and conditions the appearance of new forms of culture. The statement opposes the dualist notion of identity and power by arguing that there is a plethora of influences instigated by postcolonial cultures that lead to different cultural manifestations. The hybrid culture is formed when the colonised people employ strategic challenges and redefine the existing cultural norms to create a new culture of their own. (Bhabha, 2012).

An exploration of the role of language and education in perpetuating colonial dominance is a significant component of the postcolonial discourse. Thiong'o (1988) highlights the perpetuation of colonisers' culture and ideologies through the imposition of their languages in educational institutions. Reviving indigenous languages, traditional knowledge, and systems is a form of resistance against colonial language and epistemologies.

1.2 Research Objectives

- To analyse and examine the portrayal of power relations between the colonisers and the colonised.
- To examine and explore the identification and many forms of oppression shown in the selected novel.
- To explore the representation and the impact of resistance in the context of colonialism in *The Miraculous Real History of Nomi Ali* (2019).

1.3 Research Questions

- How does Uzma Aslam Khan portray the dynamics of power between colonizers and colonized in her Novel *The Miraculous True Story of Nomi* (2019)?
- How does Uzma Aslam Khan portray the oppression faced by the colonial community in *The True History of Nomi Ali* (2019)
- How does Uzma Aslam Khan depict the resistance in *The Miraculous Real History of Nomi Ali* (2019)

1.4 Significance of the Study

The importance of this research is to explore the themes of Khan's *The Miraculous True History of Nomi Ali*, which reveals the intricate power dynamics, oppression, and resistance in the context of colonialism. By delving into these subjects, one can gain a significant comprehension of the intricate dynamics of colonial governance and its impact on both personal and collective identities. This study aids in gaining a comprehension of the postcolonial literature and enhances

discussion on the lasting impact of colonialism. It also helps in giving a context to the current discussions on culture and the legacy of history.

1.5 Delimitation of the Study

This research "Power Dynamics, Oppression, and Resistance: A Postcolonial Analysis of Khan's' *The Miraculous True History of Nomi Ali* (2019) is limited to looking at this novel from the theoretical framework in Walter Mignolo's postcolonial paradigm. The study is limited to Mignolo's theories of colonial differences as well as the decolonial shift and could exclude any other theories or postcolonial theories. This study won't go into comparative literary analysis, as well as broader socio-historical contexts that go beyond Mignolo's theory as well as the novel's narrative.

2. Theoretical Framework

Walter Mignolo's conceptual framework for the dynamics of power, oppression and resistance, is firmly rooted in the notion of "coloniality," a term that he elaborates extensively in his book. Mignola is a well-known person in the world of postcolonial thinking, expands discussions of colonialism that go beyond the time of the colonial era, and focuses on the residual effects and systems that continue to determine global power dynamics. Mignolo's work is crucial in the understanding of the enduring nature of colonial structures in modern society. He defines this concept as describes in the context of "the coloniality of power" (Mignolo 2012).

Mignolo believes that power's colonial nature is a pervasive and invisible influence that is governing the contemporary world and extends colonial patterns of dominance into the modern day. This notion is associated with the continuous subjugation of other peoples and systems of knowledge, in which Western cultural and epistemology are thought to be superior. Mignolo argues that modernity is a European idea that developed at the same time as colonialism and suggests that colonialism and modernity are essentially two aspects of one coin. In the eyes of Mignolo, the myth of modernity that emphasizes the advancement of knowledge and progress, hides the dark side of colonialism that is marked by exploitation or discrimination as well as the elimination of other knowledge methods (Mignolo 2000).

When it comes to the power dynamic, his theories highlight how the colonial past has created the current power structure of globalization. Mignolo argues against the Eurocentric view of the world that is prevalent in economy, politics as

well as culture. He argues that it devalues and marginalizes the wisdom, culture as well as experiences of indigenous peoples. Mignolo (2009) says that there is a cycle of epistemic injustice that keeps going because Western models control the production and sharing of knowledge, which shuts down other points of view.

He says that "epistemic disobedience" and "border thinking" are two of the most important ideas in resistance. They are spreading information rejection and a strong anti-Eurocentrism attitude. The task is to question and analyse the dominant culture framework and story of modernism. People who are members of poor and vulnerable groups often have different ideas and experiences than people who live in the West. This is where border thinking comes from. As Mignolo (2012) says, adopting this way of thinking is necessary for building a diverse society where all kinds of knowledge and ways of life are equal. His study is highly vital to the comprehension of how colonial institutions have rendered the world increasingly reliant on one another and to the validation and ratification of various knowledge systems.

It is important to analyze his theory defining decoloniality as a sort of resistance to the colonial rule. The ideas of decolonization by Mignolo are an active process, which interacts and determines being, knowing aware of the world. This is not the case with the Western model. The tactic is called de-linking with the colonial authority. The change in the hegemonic Western discourse and its global implications is urgent (Mignolo, 2011).

The idea of the decolonization by Mignolo involves standing back and reinventing. To make this epistemological transformation, there is a need to do away with Eurocentric positions and adopt others especially those of the marginalized Global South. It changes our lifestyle, outlook towards social and historical occurrences, and even the way we practice culture in the eyes of colonial victims; it is not merely cerebral or academic. This is aimed at healing and recovering the worldviews, cultures, and values that were overlooked and forgotten by colonial powers (Mignolo and Walsh, 2018).

Mignolo also highlights the necessity of mutual decolonization and mutual relationship between different forms of oppression. It entails the realization of the connection between the social class, race, gender, and other identities with the colonial process forming complex oppressions. In order to grasp decolonial concepts completely, one would have to cognize the form of society and resolve the systems of oppression that are systemic in nature. Such a paradigm is favored to propagate the notion of active utilization of the indigenous or subaltern knowledge

systems with the view of breaking the perception of the universal applicability of Western concepts. Recognise and appreciate the validity and applicability of these cognitive processes rather than idealise or romanticise them. It facilitates the dialogue between different attitudes towards the experience of living and studying in foreign nations, leading to the multidimensional and in-depth understanding of the global problems (Mignolo, 2015).

He lends a convincing argument about the oppression of the colonial power, and he proposes decolonization as a way of resisting it. He supports the notion of border-thinking that involves the breaking through of power-based colonisation and adopting epistemic uprising. The idea of this strategy is to challenge the prevailing impact of Western epistemology and promote a more diversified and multifaceted approach to knowledge and the world. His work plays a very major role in the global struggle of justice, diversity, and equality.

3. Analysis

Khan's literary works provide a stimulating examination of the significant impact imposed by oppressors and colonisers on nations and people. The novel extensively explores these topics via the philosophical framework of Mignolo. His method focuses on the examination of modernity, colonialism, and the notion of border thinking. The first sequences of the book, whereby Japanese troops are seen inside a particular region, effectively depict the shift in power relations and the varied responses of the local populace to this occurrence. Khan says, *The British have left. We are free.* 'We are not free. We are now under the Japanese.' *They argued till Zee left the village in a sulk and Nomi followed him* (Khan, 2019). This text outlines the false sense of freedom possessed by those living in colonial societies by the colonized when one person replaces the other. The theory of Mignolo suggests that colonialism extends far beyond the simple existence of colonizers. It is in the mental and social structures of those who are victims. The scene shows that even though the person who is oppressed visage may alter but the fundamental patterns of power and control remain the same.

The trek in the story of Nomi and Zee on the mountain serve as a symbol for their wider perspective in their current situation *From up here she could finally see where she lived. Where she had always lived* (Khan, 2019). It allows them to look literally and metaphorically beyond their current circumstances and embody Mignolo's notion of "border thinking. It is a way of thinking that is based on the border that is rooted in the oppression experience and the concept of hybridity. It

allows for a greater understanding of the complex nature of the colonial power structure. Nomi and Zee through their experience are able to develop a critical mind that lets them navigate and grasp the complex reality of their adopted world.

The journey of Prisoner 218D is a reflection of key aspects of Mignolo's theories. The journey of her from activist to jail and finally transport is marked by a system of human dehumanization as well as objectification *The women are of a more criminal type than the men. They are murderers of the most abandoned nature and obviously addicted to lustful excesses* (Khan, 2019). The depiction is in line with Mignolo's criticism of the colonial system of control, in which the oppressed are not just physically oppressed and enslaved, but also are subject to a story that diminishes the human condition and also justify subjugation.

The Female Factory, where Nomi's mother is employed, is also a vital site for study. *The factory was built by women... Now they were kept indoors* (Khan, 2019). The space is a representation of the female nature of colonial power which is in keeping with Mignolo's idea of the matrix colonial of power, which is the controlling of knowledge and sexuality. The Factory is not just an area that is physically confined, but also one of ideology and cultural oppression, in which the colonial norms and values are enforced on women who are colonized, thereby enhancing the marginalization of women. Through the analysis of the novel using the framework by Mignolo, we are able to understand that all Khan is doing is not merely narrating the story of the oppression by colonialism, but he is also narrating the story of struggle and endurance. Rapidly problematize established narratives and power relations that have been ascribed to colonialism through doing so themselves, and insofar as they can, by means of so-called border thinking. They are in the position of deconstructing these structures and creating new routes that are premised on knowledge and resistance.

The novel of the author interlaces with a story that not only shows the ugly side of the colonial regime but also offers an insight into the hidden operations and internal fight of the colonized people. Miraculous True History of Nomi protagonists tend to live in a space that is determined by the colonialists, yet they struggle to own their voices and establish who they are, similar to the ideas of Walter Mignolo on the relationship between modernity and colonialism.

A good example of this struggle to gain independence is depicted in the scene when Nomi and her brother Zee discuss the differing opinions of their parents towards the colonizers. Mama sides with the British, Baba with the Japanese, whose side are you on? (Khan, 2019). This conversation gives us to understand that there

existed internal strain in the colonized society which is marked with loyalties, identities and identity may be destroyed by colonialism. The idea of the colonial distinction comes to play here whereby the colonialism has resulted to multiple and even different identities in colonized societies. The colonial policy of divide and rule that forms a divide within societies, compromising resistance is an immediate cause of the internal divisions, which are further explained by the description of this Female factory and the experiences that the prisoners have to face in the factory.

The Factory was constructed by women. They worked together with male prisoners, clearing forest and constructing roads. They were now kept inside (Khan, 2019). According to Mignolo, this is one of the examples of how the colonial system of power is practiced in which the power of controlling is not only implemented through physical dominance but through the regulation of social roles and creation of a gendered order of control.

The interactions of the characters with their natural surroundings also serve as a way to comprehend the power dynamics of colonial rule. *The sea was so many greens and blues all glassy and glittering. The surf rolled sweetly along the white beaches though she had never known a beach to be white a surf to be sweet* (Khan, 2019). It is an expression of rebellion against colonial narratives. The connection between the sea and land represents an expression of belonging and identity that can be distinguished from the alienating and dislocating effects of the colonial system. This is in line with Mignolo's belief that the local history and structures are crucial to the decolonial process, providing different narratives and methods to be that question the globality of Western modernity.

The exploration of the conflict between violence and resistance such as in the conflict with Zee as well as those of the Japanese soldiers, reveals the real-time and immediate consequences of colonial power structures in people's lives. *It was Zee. He had fired Mr Campbell's gun into the air. All five soldiers were unarmed three with chickens in their satchels. They talked angrily amongst themselves* (Khan, 2019). It is a bright example of the uncertainty and tension of the encounters between the colonial forces, when the resistance, however small, can be significant in its consequences. The scene is an example of the idea of Mignolo on the darker side of Western modernity, where the violence is natural part of the colonialism.

The novel is an interesting work that clearly demonstrates the non-linearity of power relationships in colonial forces that is again in tune with theoretical analyses by Mignolo. views. The story by Khan is challenging the reader to reconsider the historical accounts and realize the effect of colonialism on people

and the communities that endures. This tale is an artistic demonstration of how border thinking and the knowledge of the locality can forge different power structures in response to colonisation.

The article by Khan (2019) describes how colonial individuals, especially those in the Andaman Islands, endured in the rule of British and Japanese. This study employs the colonialism theory of Walter Mignolo to review how oppression is portrayed in the story. We will examine certain sections of the text in order to understand how it is being portrayed.

Mignolo argues that colonialism is an ongoing regime of control and power influential on knowledge, life, and identity. It is important to know the level of oppression as described by Mignolo. The mental and physical environment in the Andaman Islands is an important component of colonial oppression in the book (Khan, 2019).

This depiction conveys timelessness and concealed identities. The sign symbolises indigenous narratives and cultural marginalisation. As racial colonialism overshadows the island's natural beauty, Mignolo's 'colonial structure of authority' becomes apparent. The jail that looks like a starfish and has an injury-like colour is an example (Khan, 2019). The dramatic visual exposes colonialism's harm to the island and its people.

The novel explores the resistance to oppression by colonialism *The incident where Zee fires an air pistol into the air as a sign of defiance against the Japanese soldiers* (Khan, 2019) is an incredibly powerful action of rebellion. Mignolo's theories highlight the significance in such defiance acts in that they challenge the narrative of colonialism and affirm that the power of the colonized. It is a gesture of resistance that although small, is the refusal to be totally subjugated, and also a return to authority, however small.

Mignolo's theories emphasize the concept that there is "border thinking," which is the term used to describe the understanding and understanding that comes through the experiences that comes from living at the intersection of various power and cultural structures. The concept is apparent in the protagonists in the novel Nomi and Zee as they navigate the influences from British as well as Japanese colonial power and their own tradition. The conflict in the inner world of his life and the struggle of the child to understand how he can fit into the world which is that shaped by the external influences is described in the story vividly and that is the dilemma which is fundamental to the experiences of subjects who were colonized.

The other concept of the theory of Mignolo that the novel explores is the notion of colonial difference. The inequality between colonisers and oppressed people has been depicted in the novel in many ways. When used by soldiers who beat people or take the chicks of the villages, the distinction is evident. The activities of the army demonstrate that they are colonisers and do not appreciate the rights and honour of the native people. The given story does a favourable job of demonstrating the significance of considering borders and relying on the local knowledge to create new power structures as a response to colonialism.

Khan (2019) is a masterpiece that reveals the traumatic and difficult life of the people of the colonial background, particularly those that lived on the Andaman Islands during the British and Japanese colonization. The theory of colonialism as presented by Walter Mignolo will be applied in order to examine how oppression is depicted in the story. This review shall largely concern some of the sections of the book.

According to Mignolo, colonialism as a theory is not only a past phenomenon but also a series of power and control, which influences the way individuals know, live, and make sense of themselves. The various phases of oppression portrayed by the theory by Mignolo are highly crucial to understand.

Some of the most important ways that the story shows how oppressed colonised people were through the mental and physical situations in the Andaman Islands. *A submerged mountain range* describes the islands. The water is a rainbow of bright blues and greens, and it looks smooth and sparkling. Khan (2019) says that this image makes you think of hidden identities and things that don't happen in the present.

It serves as a representation of the marginalisation of indigenous culture and their narratives. The concept of the 'colonial system of power' proposed by Mignolo becomes evident when the natural beauty of the island is overshadowed by the historical process of racial colonisation. This is shown by the jail that has a starfish shape and a tint like that of a wound (Khan, 2019). The vivid visuals underscore the pernicious impact of colonialism on both the island and its inhabitants.

It was Zee. He had fired Mr Campbell's gun into the air (Khan, 2019). It may seem minor, can be a huge act of symbolic resistance to oppressors of the colonial era. Mignolo explains these actions can be crucial to challenge the established colonial power structures as well as affirming the power of those who are colonized. Zee's actions disrupt the story of complete dominance and also introduce the notion of uncertainty and opposition.

The subtle manifestations of resistance by the lives of everyday people as well as the dialogues of the characters. Conversations between protagonists about their dilemma as well as the decisions they make to deal with the situation show a continuous resistance to the colonial system. It is evident by their disdain for colonial power as well as their small actions of rebellion as well as their attempts to preserve a sense an identity and belonging despite brutal circumstances.

Mignolo's theories emphasize the necessity to construct a counter-narrative against the colonial narrative, and a return of the identity, culture and the knowledge which was marginalized or discarded by the colonial power. In the novel of Khan, it is evident that this type of struggle is implicitly weaved into the story through the daily lifestyles and the cultural habits of the characters.

One of the most important aspects of the novel's story is the character's connection to their country and it's their history. The portrayal of the Andaman Islands as an area that has a rich, complex story, beautiful as well as marred by colonialism. It is the concept of resisting through memories and stories. Nomi's reflection on history of these islands in which she reflects on her childhood memories of the *purest of sands below where palm trees swayed in prayer* (Khan, 2019) It is a reaffirmation of her identity and history. It is this connection to historical and natural landscapes can be a potent way of resisting the homogenization and loss of identity of the colonial system and is in line with Mignolo's focus on the significance of local history' as well as 'geopolitics and knowledge'.

The struggle of the characters to keep their traditions and way of life even in the face of colonial change is another kind of rebellion. In this case, the basic gesture that of Nomi and Zee having a chicken Priya as well as their connection to it symbolizes refusal to be ruled of their lives and lifestyles by colonial authorities. In this perspective, is an animal that symbolises their independence and traditional lifestyle.

The story also illustrates the psychological resistance of the characters. The characters' struggles to find meaning and agency in their constrained circumstances, distaste for colonialism, and self-talk all demonstrate their psychological resistance. In addition to using the air pistol to fight the troops, Zee's ownership of it serves as a proclamation of his independence and defiance of injustice.

The story highlights resistance that is cooperative. Community-based resistance in the form of the characters' friendships, common experiences, and actions against colonial power. Residents in the community exchange information

and keep an eye out for one another in reaction to army threats. “Decolonial thinking” assesses and reclaims identities, knowledge, and culture that were eradicated by colonialism. Khan portrays colonial resistance in the story through many characters and literary tactics.

The narrative establishes correlations among diverse expressions of opposition. The narrative portrays the resistance as a complex network comprising cognitive processes, behaviours, and emotions. Zed displays several aspects of disobedience such as the maintenance of cultural heritage, rituals, and connections, as well as, using an air canon. The correlation is used as an example of the idea of Mignolo of pluriversality in resistance, which recognizes the various approaches to the problem of colonialism taken by people.

The story offers a subtle picture of the challenges faced during the years after the colonial rule. Characters, story, and ideas of the work are in line with the principles of resistance and decoloniality expressed by Walter Mignolo. The article is an absorbing narration of the battle against colonialism and the eventual quest to restore fragmented identities, customs, and life experiences. This paper will explore the effects of colonialism and pay a tribute to those who resisted it with courage, tenacity, and solidarity.

4. Conclusion

The research provides the critical analysis of the novel *The Miraculous True History of Nomi Ali* by Uzma Aslam Khan with the help of postcolonial analytical perspective (with references to the theories of Walter Mignolo). This discussion examines the complex dependency between power relations, oppression and resistance, the long-lasting impact of colonialism on the development of power relations and identities. The study underlines the importance of border thinking and decoloniality in addressing and eliminating these well-established power relations.

The novel presents the plight of colonised people, i.e. Andaman Islands during the years of British and Japanese colonial rule, in a very realistic and graphic way. The novel explores the numerous forms of resistance that these groups resorted to in order to fight colonial oppression, and these are cultural conservation, psychological endurance, and cooperative efforts. This opposition is depicted to be a vital element in the postcolonial process of identity recovery, culture, and independence.

The study highlights the relevance of the opinions of Mignolo in the understanding of the long-term effects of colonialism on the current society. This

shows the necessity to decolonize information, promote a pluriverse perspective, a perspective in which different worldviews and experiences are equally considered. The strategy is believed to be critical in building a balanced and all-encompassing global community.

The work by Khan is represented in the study as a strong narrative, which not only shows the ugly reality of colonial conquest, but also highlights the resistance and self-reliance of the colonised. This is a very interesting depiction of the colonialism long-term impacts and how most people oppose it. It provides helpful insights into the complexity of postcolonial identity, authority relations, and resistant actions.

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