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Endorsement of Philanthropist Values in Greg Mortenson's *Three Cups of Tea*

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Letter of Approval

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Abstract

This research paper reflects an individual's role for endorsing the philanthropic values through the good deeds of an individual i.e. Greg Mortenson. He reflects the personality of passionate reformer towards supporting humanity and education even in orthodox Muslim community. This research dismantles the pre-occupied false notion about any race, religion, and region. It focuses on how good deeds set an example to reform the society through philanthropic values and assumptions. In the memoir the writer sets himself as a transformer from a mountaineer to a social worker who is struggling for sustaining and promoting love, peace, harmony and social change. Despite the religious and regional differences he is promoting and sustaining these values in foreign land. The philanthropic values are always in higher position despite any war, conflict and misconception in the society. So, the writer also struggles to set the humanitarian values through establishment of schools, hospitals and bridges in remote part of Pakistan and Afghanistan community. This paper borrows the theoretical ideas of philanthropist perspective. Philanthropic approach is designed to help foundation align their strategies, governance, operating and accountability procedures, and grant making profile and policies with their resources and mission. The theoretical ideas in this research are taken from the critical works of James William Earle, Michael Barnett and Ziauddin Sardar. Thus, this research focuses specific foundation towards the mission, vision, values and priorities of support to flourish and fulfilling the philanthropic approach in a society, which is suffering in different way.

Key Words: Humanitarianism, Education, Philanthropy, Vision, False notion

This paper examines how and why Greg Mortenson, an American writer, in his memoir, prioritizes and supports to the people in Pakistan and Afghanistan. *Three Cups of Tea*, co-authored by David Oliver Relin, tells about the life and struggles of Greg Mortenson. The author follows the transformation from a mountaineer to a humanitarian. Mortenson himself as a writer and main character of this memoir valorize the perspectives of Western values where he is presented as a savior to the humanity.

Even though a person can go through any kind of hardship and struggles in his/her life, but if he/she is committed to perform any action for the benefit of others he/she can do it in any cost. So, is the case in this memoir where writer is committed to uplift the humanity for the sake of people residing in Pakistan and Afghanistan. This research focuses how values of life are greater than any social boundaries and difficulties that is faced while performing the work for the sake whole humanity. It signifies that despite any differences and conflict existing in society we can get help and moral support for sustaining such values and norms for the betterment of any society.

In spite of this, he also follows the Muslim cultural values in the course of his journey towards the Mount K2. In memoir, Mortenson shares his struggles, experience, and challenges that he faces during his humanitarian work in rural part of Pakistan and Afghanistan. Mortenson exposes the grim image of the agony of the Korphe people. At the same time he includes that an American administration exercises the military powers to dominate Pakistan and Afghanistan accusing them as the terror home. In 1993, in the northern territory of Pakistan called Kashmir, Greg Mortenson, an experienced mountaineer, attempted to climb K2, the world's second highest peak as a tribute of his sister, Christa, who had passed on earlier. He wanted

to accomplish this expedition and decided to put her necklace on the top of K2. In the text, Mortenson journey goes through different stages and experiences towards the Korphe community for the welfare and betterment on their lives.

Three Cups of Tea revolves around the journey of Greg Mortenson's life, which begins as the mountaineer and turned himself as the humanitarian explorer. This memoir reflects his departure from religious and political hostilities between the two worlds: Western and Islam. He continues his journey towards Mount K2 but he was unable to climb as he fell from the mountain. It was his terrific and tragic attempt to climb the mountain. During his expedition Mortenson's almost lost his life in cold mountain but the people of the Muslim community rescue and saves him. After knowing this, he moves towards the work for good deeds where he could pay back to those who helped him to survive. Mortenson makes his promise to build schools for the welfare and betterment for the children of Korphe community who were facing terrific condition of civil war in the country.

Mortenson stays back in Pakistan, builds more schools. He finds the meaning of his life to help those innocent children who are homeless and hopeless. In his journey in Pakistan and Afghanistan, Mortenson follows the spiritual way for helping people in need. He tries to break the cultural ideology and political discourse between two cultural groups which shows the ultimate satisfaction and the hidden goal of his life. For the betterment of the lives of the rural society of Pakistan's Muslim people, Mortenson collects the funds from different governmental and non-governmental organizations to establish the organization called Central Asia Institute (CAI). He builds not just a school, but fifty-five schools in the steep landscape of Pakistan within a decade. In the course of his journey Mortenson reflects in the text as, "The first time you take tea, you are a stranger, the second time you join tea, you became

honored guest (friend) and the third time you share a cup of tea, you become family."

(150)

In the world's history, we have witnessed many conflicts. One of them is cultural discourse. Reading about the cultural issue of the Christian and Muslim societies assumption, they accuse each other for being individualistic and terrorist. It is often believed that they attack in each other's culture, tradition, and values. The underlying concept of West is that, it always believes itself as a superior than the East. In the text, Mortenson challenges the traditional notion of political discourse that they are not the enemies of each other. Here, the main character of the text, Mortenson himself, visits many remote parts of Pakistan and Afghanistan for building many schools, hospitals and bridges. In the same way, people from Korphe community also help and co-ordinate for the Mortenson's work. While reading the text different questions are raised in my mind that, how does the writer breaks the conventional notion of such religious perspective between Muslim and Christian? Why does the traditional animosity melt down between Christian and Muslim community? The writer has de-constructed the conventional notion of religious perspective between Muslim and Christian through the practice of humanitarian aid like philanthropic values, humanity, courage, unconditional love, peace and education. He assumes that these are the key reasons to dismantle and break the traditional perspective of two different communities.

This research has traced out the events and incidents that explicitly or implicitly reflect the philanthropic value in the Western and Eastern culture in the aforementioned text for promoting love, peace and prosperity as well as for the welfare of humanity. Similarly, this research tries to establish the good relationship between the politics of American and Pakistani society through the perspective of the

Greg Mortenson. Mortenson's presents the values of a philanthropist and philanthropic activities which pacify the hostile relationship between the Muslim and Christian societies. It is because an American society always sees the Pakistani society as the land of terrorism, but Mortenson moves to Pakistan and build schools to provide education instead of fighting over terrorism. As there has always been a binary opposition between the Muslim and the Christian Cultures. Mortenson tries to dismantle such thoughts prevailing both societies.

The entire memoir improves into the enlightened narration visualizing of movements; some of them are dangerous and serious both in terms of on his specific adventure as well as the influential dangers under the suffocation of terrorist attack which causes in political conflict between America and Pakistan. The advancement in the story keeps spread of humanitarian values which change the hostile relationship between two culture in the life of Greg Mortenson. His passion, compassion and devotion as well as determination is to pay back for kindness towards Korphe people. It reflects in the identity of Greg Mortenson's life transforming him from a classic individualistic American colleague to an epitome of universal humanitarian hero. His transformation from an ordinary mountaineer to a motivating humanitarian is realized with the help of his memorization in the autobiographical memoir *Three Cups of Tea*. Critical analysis of the memoir's narratives makes one realize the message of philanthropic values that Mortenson intends to convey. The researcher hereby makes a critical observation upon the ways of autobiographer's aims to establish the meaning in the form of philanthropic appeal for which the analysis of memoir has been rigorously applied. Greg Mortenson who is an American nurse and Mountaineer comes from middle class background. The memoir deals with the struggle and passion of Greg Mortenson; an American who sacrifices his job in a renowned hospital in

America in order to build schools for the children in Pakistan. This book is a memoir of a promise and its extraordinary outcome in the history of manhood. The research analyzes the journey of Mortenson for the philanthropist hero from the perspectives of humanitarian values added by wide scholars.

The memoir has been analyzed, criticized and appreciated by different critics from various points of view. Since the time *Three Cups of Tea* appeared on the literary prospect in 2006, it has drawn the attention of many literary critics. Many critics have reviewed the text under the theme of terrorism, politics, and humanitarian values. Regarding the memoir, of the renowned British author Madeleine Bunting of *The Guardian Post* in her review looking from a feminist perspective argues:

Mortenson has talked about women's empowerment and his pledge to get girls into schools. Women need liberating from the oppressive tribal patriarchy. There is nothing original here - US foreign policy is now stuffed with the rhetoric of women's rights – but Mortenson has helped popularize one of the most astonishing conundrums: feminism has been co-opted as a rationale for the US war on terror. It dangerously justifies and confirms an American self-righteousness in central Asia.(1)

In these lines, Bunting criticizes Mortenson's rise to promise for empowerment of women's rights to study and taking them in the school. He conveys that the women of tribal society of Pakistan will be liberating towards the Patriarchal society which was guided by male-dominated society and cultural ideology of Muslim country. But Bunting opines that this is not a new thing for an American administration for the empowerment of women, it is rhetoric base that, Mortenson's an American identical writer popularize an American policy and geo-politics towards Pakistan and

Afghanistan in the name of women's empowerment that it creates the interference between male and female in the Muslim society. Through the great efforts to bring empowerment of women education in Pakistan and Afghanistan he observes the great changes in women. In the text also he reflects, "Here was this strong, proud woman trying to do the impossible. Her school's boundary wall had blown to rubble. The roof had fallen in. Still, she is coming to work every day and putting the place back together because she was passionate about education being the only way to solve Afghanistan's problem." (284)

In these lines, Bunting emphasizes on the commitment of political discourse on the life of Greg Mortenson who is an American individualistic and who conducts philanthropist work in different Muslim's society like Pakistan and Afghanistan. Mortenson implements an American policy campaign in the Islamic society to aware women empowerment and promise to provide education for them which curtails cultural conflict between male and female in the patriarchal society of Pakistan and Afghanistan. His humanism condenses ideological suppression masculine culture through the mission to builds schools in Mortenson's life.

Similarly, Nicholas Kristof is an American journalist, author, columnist and political commenter who emphasis on human rights abuse and social injustices. Here, Kristof in his review of the memoir published on *The New York Times* states:

I have visited some of the Greg's schools in Afghanistan, and what I saw worked. Girls in his schools were thrilled to be getting education. Women were learning vocational skills, such as sewing. Those schools felt like some of the happiest places in Afghanistan. I also believe that Greg was profoundly right about some big thing. (9)

In these lines Kristof praises Mortenson's works in the different rural part of Pakistan and Afghanistan for the sake of poor people. He praises out the empowerment of women education and other skills in the rural part of Muslim Community. In the situation of political discourse such type of work can dismantle cultural conflict and animosity between Christian and Muslim. Mortenson's mission of building schools in Muslim community which aids to get education is the right of women empowerment and it is never expected by the girls of that community. Mortenson led his journey happily towards the welfare and betterment of Islam Community where his heart took him as a messenger of humanity. The good relationship between the two different Worlds which shows the mission and collaboration of humanitarian values of Greg Mortenson towards Muslim children. The memoir reflects his dedication to improve the socio-political subjectivity of women of those Muslim nations. In memoir, Mortenson writes:

By building relationships, and getting a community to invest its own land and labor, we can construct and maintain a school for a generation that will educate thousands of children for less than twenty thousand dollars. That's about half what it would cost the government of Pakistan to build the same school, and one-fifth of what the World Bank would spend on the same project. (227)

Kristof reflects that projecting humanitarian values through education would break the cultural conflict between Muslims and the American world. It shows that, Mortenson even being a Christian works individually and compassionately for the welfare of Pakistan's children and women. He correctly justifies that building schools invokes fears in political leaders more than dropping bombs in U.S., Pakistan and Afghanistan. It is appropriate to corroborate philanthropic values in general form but

in reality it is hard to accept in different culture, tradition, values and norms. The politics behind consumer society produce a criticism to uplift the relevant distinction between Christian and Islam worlds. But, Mortenson has always worked for public welfare assisting the Pakistan administration through building schools and betterment of the Muslim children.

For the benefit of Pakistan, Mortenson collects the fund from different organization like government and non- government agencies; for welfare and betterment towards the Islamic and Taliban community. He implants the resources for the education to ignorant children deprived of their prime right to have. Mortenson accentuates the example of Mother Teresa (from Calcutta and Christian background) who sacrificed and perused her life with coherence of humanitarian works like cures and welfare towards poor, orphans, homeless children's, and family counseling. Being inspired of humanity and humanitarian values, she works towards the people's welfare and progress. The politics of ideology divides people and community in the name of culture and religion. However, Mortenson's humanitarian values provides positive result in his journey to Pakistan and Afghanistan. His happiness lies in the happiness of those thousands of Pakistani and Afghani girls who received education.

In his journey, Mortenson moves forward at the top of the mountain but he is hurt by the moving masses of the glacial slopes. He experiences a tragic downfall. He accidentally fall down and become unconscious while climbing the K2 mountain in Pakistan. When Mortenson came into conscious state, he finds himself far away from the place where he met his accident. He is unable to defend the despair of his life.

While reading about the painful life of Mortenson, the author writes:

His forearm was lashed with rope burns from the rescue, and from the wounds that refused to heal at this altitude, but he couldn't quite locate the motivation.

As he lay shivering on uneven rock, Mortenson watched as the last light of the sun smoldered blood red on the daggered summits to the east, then flared out, leaving their after-images burning in the blue-black. (11)

The passage explains the challenges Mortenson faced during his expedition to Mount K2. While climbing in the mountain Mortenson is filled with different difficult situation on the passes and slopes. While facing an unpleasant event in his life while climbing the mountain, he is rescued by the group of the Korphe people. The people of the Korphe community are marginalized who are living in the lap of mountain in their traditional life. They are unaware of any kind of the East and West prejudice. So, they selflessly rescue the falling climber by showing their great feelings of humanitarian values. This incident is one of the sign of philanthropic values which is the action of beginning of something different by the Muslim people towards Christian despite the differences in cultures i.e., Christian and Islam. For the two weeks, Mortenson spends his life in the warm hospitality in the Korphe Community. When he is being recovered from his, he get chance to analyze the lifestyle of Korphe people which is doomed by illiteracy, poverty and sufferings with several difficulties. His philanthropic vision explores the village life which is very different from what he has imagined. As the writer mentions: "Mortenson began to see that Korphe was far from the prelapsarian paradise Western fantasy. In every home, at least one family member suffered from goiters or cataracts. The children, whose ginger hair he had admired, owed their coloring to a form of malnutrition called kwashiorkor."(30)

In these lines Mortenson's assumes his personal perception and sympathy towards the Korphe community, he shows the existence of poor and pathetic living conditions of the Muslim people. He feels regretful and misery towards the Korphe people who are helpless, homeless. They are the victims of different disease and far

from the eye of their own state. In the paragraph Mortenson clearly emphasizes the sense of humanitarian activities like welfare, kindness, humanity and betterment towards the Korphe community. But, in spite of that in the name of humanitarian values in the text Mortenson always shows the implementation of the Western cultural and values through the binary politics of Western humanitarian values.

Besides that, the Muslim people breakdown the Western culture and supremacy and they claim that they are neither poor nor helpless. In this regard Haji Ali, the captain of Korphe community promise to discover the meaning of his life through the means of humanity. "May the nation, the country, and the state shine in glory everlasting. This flag of crescent and star leads the way of progress and perfection."(32). His willpower changes him from an usual mountaineer and a religious chief of a tribe to a humanitarian. He chooses to improve the living conditions of the Korphe Community through the pride of his country and culture which shines to progress of the nation and nationalism of Pakistan. Though, he has the incurable challenges ahead with him before he begins with the different chapters of welfare and kindly values towards Korphe community. It is the practical but cruel reality of terrorism instigated by the extreme political ether between the extremist Muslims and the American suppressive perception. This mode of transformation in the life of Greg Mortenson reflects his values to support humanity. In reference to this context Michael Barnett in his article *Humanitarianism Transformed* opines, "The principle of humanity commands attention to all humankind and inspires cosmopolitanism. The principle of impartiality demands that assistance be based on need and not discriminate on the basis of nationality, race, religious belief, gender, political opinions, or other considerations" (2). This perspective of the critic also reflects how social boundaries appears weaker when it is associated with the work of

humanitarian values. In the memoir, the writer too presents how uplifting the life and supporting peace and harmony in the society can bring great change for developing humanitarian values. He assumes such values can be implemented through education. Mortenson opines, "If we try to resolve terrorism with military might and nothing else," Mortenson argued to parade's readers , "then we will be no safer than we were before 9/11. If we truly want a legacy of peace for our children, we need to understand that this is a war that ultimately be won with books, not with bombs" (301).

These lines mention how an philanthropic values are implemented in rural areas of Muslim community to establish peace and love in the society. In this memoir, Relin opines that Mortenson's mission after the 9/11 twin tower war against Pakistan and Afghanistan is to separate the challenging aspects of cultural differences by building schools and providing education for Muslim children. In the memoir, Mortenson as the philanthropist hero develops humanistic values through his mission of providing education in underprivileged Muslim country. It operates on the contradiction of U.S. government military power as the superior and Pakistan and Afghanistan inferior which breaks the prevailing misconception of cultural differences in these two societies. Hence, we can argue that Mortenson's mission of education against war and terrorism is the tool to dismantle the false notion and bring the society in new form of philanthropic values for the betterment of the society.

Similarly, Mortenson draws theoretical insights experienced through his experience of Christian and Muslim culture which has tussle between two communitarian values of individualism with binary practice of logocentric concept. Despite being the diaspora writer, Mortenson has been depicted as the enlightening persona who emphasizes humanity. Building schools is one of the example of cultural

negotiation between West and Muslim country. Mortenson change his life from being mountaineer to humanitarian, personal to social, Western value of individualism to Eastern philosophy of humanitarianism. It contributes to challenge the ongoing conflict between Western and Muslim Culture. This analysis of his identity crisis that trust on his approach for Islamic generosity within the bound of the adverse cultural difference between Western America and Eastern Pakistan and Afghanistan societies.

Furthermore, Mortenson stays back in Pakistan keeping his philanthropist spirit alive. His journey does not simply stop by the extremists of Muslim country. His journey as a traveller to be humanitarian circuits in the rural Pakistan and Afghanistan for the education to literate Muslim children. The memoir traces Mortenson's humanitarian aid in the remote and dangerous part of Muslim community threat covertly posed by Al Qaeda and Taliban activists who are the enemies of U.S. and Christian culture. In the course of journey, Mortenson's mission to build schools in Pakistan and Afghanistan sees conflict between West and Muslim society because he was kidnapped and threatened from Taliban; Muslim's believes that Mortenson provides non-extremist education, politics of humanitarianism, and ideology of women empowerment which popularize the American dominating policy in the name of Humanitarian aid into Pakistan and Afghanistan.

The extremist Muslim group Taliban was another greatest threat whose fundamental religious doctrine to ban girls from going to school. Instead of that, Mortenson deeply moves ahead and adverse his life to promise to builds schools and provides education for the Islamic and Taliban girls to break out their cultural discourse. He acknowledge that the lack of education is responsible for the rise of terrorism unlike western's stereotype of that Muslims as inborn terrorist and barbaric. In-spite of being Christian and an America, Mortenson stands above of all religions

and their nationalism and pledge himself as mission of welfare and humanitarian values to reform the lifestyle of Korphe people. Mortenson follows the value of individualism, but in the memoir, he also follows the cultural hybridity of Muslim philosophy that is humanitarian aid who serves for the goodwill and betterment of Pakistan and Afghanistan societies. This mode of transformation breaks out the political discourse and traditional animosity between West and Islam. According to the concept of humanitarianism, critic Henry Dunant in his article *Humanitarianism and the Tragic* opines:

The idea of humanitarianism as protection of innocent civilians in the face of the violence and war has become an accepted term and concept. However, within the call for humanitarianism assistance are numerous pleas for the maintaining of humanitarian space from political encroachment, even in what is being call "new humanitarianism". (4)

In the given lines, humanitarian values have been regarded from different perspective of politics, traditions, culture, social and economic differences between West and non-west. But in reality without war, there would be no humanitarian value of law into humanitarian space. There is always binary relationship between war and humanitarian space regards of loss, harm and failure in the name of humanity. In the name of humanitarian values, it is hard to imagine that the line between civilians and combatants becomes more and more blurred, but as a common and practical political actions they are employed with the rise of new humanitarianism. In the memoir, Mortenson from Christian and Western political background enters into the land of Pakistan with the assistance of humanitarian aid into the Muslim Community. Mortenson dismantles the discourse of political and cultural issues of Muslim culture, values, tradition, and education and provides the non-extremist education and values

of women empowerment in the Muslim community with the aid of new humanitarianism of the Western World.

This type of humanitarian discourse is to bring change in the conflict of culture, politics and war which occurs between two different World. The memoir criticizes American policy of bombings for ending terrorism and supports the reasons for the political discourse of philanthropic values. So he condemns the act of bombing. The writer mentions, "I'm no military expert ... now take the cost of one of those missiles tipped with a Raytheon guidance system, which I think is about \$840,000. For that much money, you could build dozens of schools that could provide tens of thousands of students with a balanced non-extremist education over the course of a generation" (294).

In these lines we can see Mortenson's humanitarian values challenging the notion of secular education to fight against the terrorism. He shows the disagreement towards the use of military powers because it has only created the bloodshed and war which is the cause for the rise of terrorism. According to him the fundamental cause of terrorism is the lack of education which is resulted by the ignorance of politicians. It is not only the Muslims who are severely affected by the extremist ideology but the western peace will be disturbed. It questions about the sustainable peace with the permanent end of terrorism which is possible only through the education. The education enlightens the upcoming generation about the dark reality of extremist ideology and enable them to fight against it, rather than following them. He departs from American militaristic approach. He feels confident that his philanthropic approach is more credible than American bombings. This philanthropic discourse sets him apart from the western politics. Describing about the difference between West and non-western traditions, cultural critic Ziauddin Sardar argues:

The growing literature which claims that much, if not all, of Western technology is not readily transferable to the Third World. He suggests that Western culture is at best irrelevant to the needs of the Muslim world, at worst pernicious and destructive, since it destroys local culture and damages the self-image of the local population.(54)

In the given paragraph the author analyses dependency theory which plays with the information of logic and lucid clarity, while the examination of Euro centrism and cultural distortions of Orientalism is rational and factual rather than emotional and rhetorical. Indeed, this part are not based on sound scholarship in the Muslim society but also in cultural dependency which helps to develop an indigenous origin of Muslim towards West. He dismantles the Western ideology of giving non-extremist education towards Islam which is the sign of brain wash. He is well aware of the problems of Muslim countries which develops self-reliance, self-sufficiency, social justice and cultural authenticity. This perspectives distinguishes Western and Islamic tradition and cultural value. In the Western liberal framework, the individual is constantly at war with in other's community. So, the Western world is sickening with the notion of extreme individualism, where the Muslim and non-western world still tries to negotiate between both the views of cultural and co-exist in a homogeneous world. Modernity presents itself as universal aspiration as a natural process of its growth and seeking their betterment. In the memoir, one of the Muslim conservative mullahs, Syed is very liberal towards humanitarian works and values. In the memoir, we can see Mortenson has always put forward with the view of the real enemy between two cultures of an America and Pakistan and Afghanistan either in the historical or in political situation. While expressing similar viewpoint, Mortenson mentions:

I wish Westerners who misunderstand Muslims could have seen Syed Abbas in action that day,” They would see that most people who practice the true teachings of Islam, even conservative mullahs like Syed Abbas, believe in peace and justice, not in terror. Just as the Torah and Bible teach concern for those in distress, the Koran instructs all Muslims to make caring for widows, orphans, and refugees a priority.(219)

In these lines, Mortenson's memoir raises the politics of Western humanitarian values towards Pakistan and Afghanistan community. It ironically misrepresents Islam and Quran identity, cultures, values, and norms. Muslim people (Syed Abbas) is against the perspectives of Western culture and ideology because they valorizes the non-extremist education like Torah and Bible of their own culture. In this lines there is conflict between Islam and Christianity with the raising of their cultural values; Muslim people raises Quran they shows as conservative and extremist, but if Christian raises Torah and Bible they are not conceived as extremists. It is versatile conflict between Islam and Christian with conveying the extremist education in two different culture.

While talking about the exploration of humanitarian works in the text, the historical relation between the West, America in particular, and Pakistan is full of conflicts and unhealthy wars. Mortenson's act of concerns with the encounter between a man from an American nationality in connect with the name of Pakistani. So, it is called as land misrepresented which indicates as the hostile of Muslim identity. America has always been aggressive towards Pakistan, especially attack upon the bombing of twin towers after 9/11. Within such political and cultural division, Mortenson's recollects his humanitarian values within Pakistan community which proves as an alternative anti-terrorist discourse in the form of philanthropic activities.

However, Mortenson's intervention is more directed to non-governmental approaches that reject the hostility and conflict between Eastern and Western societies.

In the memoir Mortenson's devotion as a humanitarian activist in the Muslim country like Pakistan and Afghanistan which is always criticized as the binary opposite to cultural identity and political discourse. In this memoir many scholars have viewed, analyzed critiqued and the underlining message of different characters, contexts, and message. In one of the journal of Nosheen Ali entitled "Books vs Bombs? Humanitarian development and the narrative of terror in Northern Pakistan", Nosheen Ali opines his views:

TCT is perhaps most appealing because it encompasses a sense of self interrogation the role of the US in the war on terror, especially its excessive and costly use of military force as well as its lack of attention to local development needs. Compared with the singularly militaristic and Islam phobic rhetoric that dominated the post 9/11 discourse in the US, that this critique is undoubtedly significant. Yet the text ...teeming with extremist madrassas. Moreover, when books and bombs...winning an imperialist war, the broader history and logics of which remain unexamined and unchallenged, it reflects 'how far we have fallen' and the poverty of the political discourse rather than a humanistic perspective. (551)

According to Ali, in the memoir, Mortenson creates an assumptions that an American individual can usually talk about changing the culture of Pakistan and Afghanistan where culture and life have already been radically transformed through US military force, and control of non-extremist rhetoric of political discourse. Mortenson mentions that not all of Muslim and Taliban groups are terrorist people as they are the victims of their own culture who experience something new unlike their old

traditions. So, it is irrelevant claim of political discourse of post 9/11 by which it dominates Pakistan and Afghanistan. In these lines, Mortenson's narratives depoliticize and de-historicize representation of Northern Pakistan, in America merely being ignorant and extremist.

In the memoir, Ali discusses about the problem of adjusting the political discourse of the American culture which represents the polarization between the West and Islamic country. The rationality of political discourse illustrates American as 'Self' and Pakistani as 'Other' which appears always a source of problem in the society. So this text dismantles such hierarchical notion through his values. West always dominates the non-west through the concept of self and other to show the relation between two distinct cultures between West and Islam. It is the terminology to expose the political discourse of Western world towards non-Western and Islam which creates the binary opposition in culture in terms of thoughts, traditions, and religion.

Western world construct a belief system which have an authority of dominating towards non-west and Islam. Such discourse establishes that West is superior than East. In memoir, Mortenson's valorizes to explicit the excellent motives of Islam culture and tradition and spreads the good message to bring the cultural hybridity between the two different worlds. Mortenson breaks the discourse of orientalism of western perspective. Mortenson in the memoir counters the western stereotype against Muslim community:

It was an incredible speech," Mortenson Says. And by the time Syed Abbas had finished he had the entire crowd in tears. I wish all the Americans who think 'Muslim is just another way of saying 'terrorist' could have been there that day. The true core tenants of Islam are justice, tolerance, and charity, and

Syed Abbas represented the moderate center of Muslim faith eloquently."

Today is a day that you children will remember forever and tell your children and grandchildren. Today, from the darkness of illiteracy, the light of education shines bright. (257)

In these lines, we can see, Mortenson's life with apolitical criticism of religious discourse between the Western and Islam country with in binary politics of war and terror. Mortenson shows the implementation of two cultures that Muslim practice as empathy and affection over west. Mortenson despite having American identity of exploiter of the east changes the East's stereotype of the west by his humanitarian deed. Mortenson discovers Muslim society as impartial, tolerant, and helpful through the friendship of Syed Abbas.

The memoir deals with the issue of loneliness, selfishness and sense of violence occurs in the west. As the west gives emphasizes on the materialistic feeling and individual self, people tend to forget their bond with in society. In the past, Christians and Muslims had sense of rivalry against each other for religious supremacy. Christians used to consider Muslim as an outsider, enemy, and others. And Muslim used to regard the Westerners as individualistic, materialistic, self-centric, colonizers, and stereotyping.

In the memoir, Muslim welcome, invite, and help Mortenson as scripted in the commandments of their holy books. Media, particular books, and scholars have also misrepresented their bond. Nevertheless, Mortenson deconstructs the traditional notion of religious conflict between these two different world. Mortenson breaks out the conventional notion of religious perspective between Muslim and Christian community by conducting philanthropist works in many remote parts of the countries like Pakistan and Afghanistan. However, Mortenson takes less interest about the

opposition of political and cultural discourse between America and Pakistan and Afghanistan.

The image of Mortenson that has been created for public consumption is an artifact born of fantasy, courage and an apparently insatiable hunger for esteem. Mortenson has lied about the noble deeds he has done, the risks he has taken, the people he has met, the number of schools he has built. Such improvement and evolution arose because of the attention and stable conditions that charms in the face of the actual heroes who presents the entire world to be 'humanitarian', in spirit of political discourse between the situation of two different Worlds. In the text also we can see the textual reference, “There was still fighting along our route, but I couldn’t talk Julia out of coming. She knew how the women of Afghanistan had suffered under the Taliban and she was desperate to help them” (286). This situation also reflects the condition of terrorism and his continuous effort to uplift the people’s life despite any hardship and problems. This shows an emerging factor to bring change in people’s life through good deeds.

In the memoir, Relin presents Mortenson character through the journey of how an ordinary man changes his life by being humanitarian. Mortenson develops spirituality when he gets rescued by the local tribe of Korphe community. The Korphe people shows a great gesture of humanity and kindness by rescuing him. So, Mortenson transform his life of and dismantles the discourse of politics and cultural conflict of between the two separate world.

The memoir helps to erase the image of the Islam as the breed of terrorism and the Muslim community as the hostile to the Americans aroused after post 9/11 incident. Mortenson's recollects his interaction in the Muslim community which proves him as an anti-terrorist in the two Worlds instead of going war and military

bombing for the end of terrorism. In contrast, Mortenson ignores all the perspectives of Western cultural ideology and helps to build schools and to provide education in the rural part of Pakistan and Afghanistan. Despite losing his destination and facing a tragic accident, Mortenson never loses his passion for humanity that dismantles Muslim's stereotype of the west as individualistic and self-centric.

Mortenson's life and identity justifies the need of altruistic (unselfish) perception towards the Muslim and Taliban community. Although Mortenson desires to do something good, he is worried about completing his mission. Mortenson returns back from climbing a mountain and he starts his journey and mission to Pakistan and Afghanistan with the motive of humanitarian work. He suffers by his own religion that is Christian, which opposes him as posing a deceptive identity of fictional boldness. But, in his journey, Mortenson challenges and opposes himself as a colonizer through suffering imprisonment, deportation and exile from his Western identity.

Every human's behavior is always based and colored by the values that stem from his life philosophy, and always tried to instill this value system on others. That is why every educating activity is viewed as a normative activity, namely an activity or process of instilling a norm of life in accordance with and based on basic philosophy of life that he had. As said by the critic James William Earle, "People who think about education in broad terms, as a process of teaching children the concepts and attitudes and their society and teaching them how to behave in their social, civic, economic relations tend to think of the whole community as an educative agent." (3) This concept also supports the notion of the writer about highlighting the humanitarian values in the society to bring positive change.

As the memoir is set in the modern time, it deals with the issue of loneliness, selfishness and sense of violence that occurs in the west. As the west gives emphasis on

the materialistic feeling and individual self, people tend to forget their bond with the society. In the light of this narrative lines as a part of Mortenson's recollected memories, it is clear to see Mortenson's cultural assimilation and reverence for co-existence. Despite the threat and fear from his native identity and extremist group of Taliban activists, Mortenson continues his work to give inspirit if education.

Mortenson in the memoir writes:

Blaming all Muslims for the horror of 9/11, Mortenson argued, is "causing innocent people to panic. "The only way we can defeat terrorism is if people in this country where terrorists exist learn to respect and love Americans," Mortenson concluded, "and if we can respect and love these people here. What's the difference between them becoming a productive local citizen or a terrorist? I think the key is education." (268)

In the given paragraph, Mortenson's recollects his memories in cultural assimilation and reverence towards the extremist Muslim group. Taliban was another greatest threat whose fundamental religious discourse is to wage the revolution and war against to U.S. government. Mortenson realizes that the predominant power has negatively constructed by the domination of U.S. and American culture. However, Mortenson's mission of philanthropic values and activities de-constructs the post 9/11 violence and war.

In the memoir, Mortenson's identity is reflected in the relation to American political discourse. So, Mortenson works in the field of humanitarian aid like peace, education, humanity, welfare, co-operative towards Muslim people. Mortenson assumes that it is better to understand by taking Muslim people closer with them and animate humanitarian values and human rights. This movements shows impartial political beliefs in basic goods, nature rights and justice which can challenge,

mitigate, and even transform the particular politics of cultural conflict of violence and war through the decent mode of education. In memoir, Mortenson challenges the conventional notion of political and cultural conflict between Muslim and Christian community.

Mortenson de-constructs the outmoded notion of cultural conflict between two different societies through the philanthropist values. The practice of aiding humanitarian activities like welfare and improving the Muslim society dismantles the religious conflict of between Muslim and Christian. Humanitarian values, assumption, and activities are destroying the tension and struggle between two different religions.

Mortenson determined that his subtitle version, "One Man's Mission to Promote Peace ...One School at a Time", messages that the work to provide education is the mission of his life for the betterment for the hundreds and thousands of Muslim children in the many rural areas of Pakistan and Afghanistan putting through his own life at risk. He dismantles the false notion of religious assumption that Christianity and Islam are two opposite poles. His passion and enthusiasm to serve humanity is greater aspect for the humankind. Therefore, to support people and uplift their lifestyle he visits many refugees camps, governmental and non-governmental organization for collecting money and funds for the welfare of Pakistan and Afghanistan. Mortenson's mission is to build schools and provide education in Muslim community of Pakistan and Afghanistan without caring about his own life. Mortenson's such humanitarian work challenge to break the traditional cultural conflict between two different world to promote peace and brotherhood in the society. This research explains that the work done by a generation is valued in next generation to promote love, peace, education. The way of following philanthropic values

encourage families, schools, and communities to teach the concept and attitude in social life and teach people to support and promote humanity.

Every human behavior are always based and colored by the values that forms the philosophy of our life. So, in the case in the life of Mortenson. He has dedicated his whole life for the sake of humanity despite any hardships, problems and threats of his own life. His philanthropic approach is spreading message to the whole humanity about love, support and prosperity. Thus this research is a milestone to spread the message of humanity and love towards mankind which tries to instill the spirit of serving for the prosperity of society. So, we can claim that philanthropic values are greater than any religious ideology prevailing in our society. One should wake up from such boundaries and work the prosperity and sustainability of the society. From such efforts of individual the new generation or the people with different religious beliefs also break their norms and values. So, that they could step forward to support philanthropic values. Hence, Mortenson's memoir is also shows the great step to support and work for philanthropic values.

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