

I. Submission and Struggle

The novel, *Three Cups of Tea*, composed by Greg Mortenson and David Oliver Relin, portrays contemporary socio-political scenarios through which it highlights not only the deteriorated condition of subaltern people but also their ascendancy for their right against operating ideology in Pakistan, Afghanistan, Bangladesh and India. Greg Mortenson, author as well as a major character, builds schools in Pakistan for poor children who are restricted to be taught. While building schools, many dogmatic rich leaders declare *fatwa* against him because he is a non-Muslim and is constructing schools. Despite the pressures, he regulates to operate many academic institutions for poor girls. Sakina, Shakeela, Uzra Faizad, Jahan and Tahira are some minor characters of the dehumanization and revolt for their educational right and dignity. Similarly, there are some other minor male as well as female characters who are persecuted, seduced and even murdered by dominant power holders.

There are many subaltern men and women who are subalternized by dominant power. Twaha's wife Rokhia dies while giving birth to a child as she is poverty-stricken and their access is denied by Pakistani government. Eighteen Shia Muslims are murdered by dominant Sunni Muslims. When their throat is cut off, their helpless wives and children are forced to see the dead bodies. Wazir people are ill-treated by Pakistani government. Their resources and talents are exploited. The government does not permit them to vote. In this way, they are 'othered' as they are not dominant caste. Wazir women are compelled to wear *burkha* to be pure. They are limited within the boundary of their home because their husbands want to prevent them from the influence of external world. Ibrahim's wife Rokhia is frail in health since the placenta has not come out while giving birth to a child and which is decomposing in her uterus.

So, her husband, Ibrahim behaves harshly as he is uneducated. A young Muslim man leers Tara Bishop as he wants to seduce her. Illiterate Bangladeshi girls are being sold in Calcutta. These ladies so terrified and made speechless since officials are treating them harshly. The young girls are soon going to be prostitutes. Many people's houses are destroyed by Indian Army. They become homeless and are living in cave. Amina and Hawald Abraham are killed by falling missiles. As subaltern people, they are voiceless and powerful Indian Army are attacking and killing rapidly. Women and children from Afghanistan are forced to enhance the Taliban troops. They are not provided sufficient food and comfortable shelter. As a result, they remain hungry and to sustain alive, they consume grass. When these supportless people are sick and die, are shot by the troops.

In the novel, there are many rigid norms and values of Muslim patriarchy for women. They repress females to use *burkha* so that other outsiders cannot see and negotiate with them. Sakina, despite these strict barriers, has smashed the traditional custom. Without wearing *burkha*, she takes Greg Mortenson's hand and welcomes him. Sakina grins boldly up to his face and permits Mortenson to enter into her kitchen where she is alone. Thus, she has dared to resist against the traditional customs. In the same manner, children especially girls are restricted to go to school in northern Pakistan. According to rich Muslim religious leaders, they ought not to go to school because Allah forbids girls to be educated. Keeping it in mind, Greg Mortenson seeks to construct schools for children. But many religious leaders such as Mehdi Ali, Agha, Mubarek and *sher* repress as well as threaten him by declaring *fatwa* against him. They condemn him that he is not a Muslim and does not worship Allah. His schools are to recruit non-Muslim children. When Greg Mortenson constructs a school in Shigar valley, Agha Mubarek with his supporters vandalize the

school. To continue his ambition, he goes Shariat court and gets justice. Then Mortenson establishes many schools for subaltern girls. After the construction of schools, Shakeela dares to go to school. Many dogmatic people condemn her that a girl does not need to be educated because she ends working at her home. Shakeela should not fill her mind with nonsense things. Nevertheless, she shuts her mind to the talk and keeps on going to school. In Bangladesh, many poor children are deprived to be educated and due to the contribution of Amartya Sen, they are able to being educated girls. A number of girls are restricted to go to school in Afghanistan before the negotiation done by school's principal Uzra Faizad with Taliban. When they are convinced, they allow the poor students to go to school. Jahan and Tahira are endeavouring to be educated in spite of ironclad created by patriarchy and determining to be the social workers being great ladies in their life.

Greg Mortenson is an American humanitarian, professional speaker, fiction writer and former mountaineer. He is the co-founder and executive director of the non-profit Central Asia Institute. He has produced three novels: *Three Cups of Tea*, *Listen To The Wind*, *Stones into Schools*.

Greg Mortenson was born on 27th December, 1957 in St. Cloud, Minnesota. When he was only a few months old, his father Irvin Mortenson and mother Jerene moved to Tanzania in East Africa. He grew up surrounded by children of many races and religions and learned a number of languages during his childhood. Greg Mortenson climbed Mt. Kilimanjaro when he was only eleven since then, mountain climbing became great passion of his youth. He graduated with an honors degree in nursing and chemistry. Greg Mortenson is the co-founder of non profit Central Asia Institute (CAI) and founder of Pennies For Peace. In 2009, Mortenson received Pakistan's greatest civil award, "Sitara-e-Pakistan" (Star of Pakistan) for his

humanitarian effort to promote girls' education in rural areas for fifteen years. He received threats from Americans for helping Muslim children with education.

Mortenson is a hero for rural communities of Pakistan and Afghanistan where he gains the trust of Islamic leaders, military and militia commanders, government officials and tribal chiefs from his tireless effort to education especially girls.

David Oliver Relin is the co-author of *Three Cups of Tea*. He has done many humanitarian works in his life and due to these great services, he has been respected by many awards. Relin has perceived the prestigious Teaching/Writing Fellowship award at the Iowa Writer's Workshop. After Iowa, he has received a Michener Fellowship to support his 1992 bicycle journey to make new discoveries in Vietnam. He has not limited his missions only in Vietnam but also has moved to Muslim countries like Pakistan, too. David Oliver Relin has made trip much of East Asia. For two decades, he has focused on reporting about social issues to boost up the living standard of poor people. In his reports, we can find many grief-stricken children because of social disorder. In this way, he has sacrificed his life searching and doing social activities in the field of suppressed and oppressed people.

Greg Mortenson's second novel is *Listen To The Wind* which depicts his journey and excitement while climbing the mountain in Pakistan as he has great passion on doing adventurous tasks like hiking mountain. Mortenson comes to a small village at Korphe in northern Pakistan where he visits many poor children and observes what situation people are facing there. Indeed, he comes to know that these pupils are very poor lacking everything to live sustainable life. As they bring Mortenson at their home, he negotiates with the children and they tell him that they love to learn reading and writing but don't have even a school. He promises to come back again and support them constructing a school for these supportless children.

Greg Mortenson's third novel *Stones into Schools* delineates the situation related to *Three Cups of Tea*. His diligence efforts to establish schools for poor girls in Afghanistan and Pakistan are beautifully sketched in the novel. It also depicts his relationships strengthened with Islamic people despite the variation of religions, they are following and his eight-day armed abduction by Taliban rebellions. There are many subaltern people abandoned by cruel Afghan government who are living without human services such as hospitals, roads, communications, electricity and schools.

Greg Mortenson's first novel *Three Cup of Tea* comprises his journey to northern Pakistan in 1993 in order to climb the world's second highest K2 Mountain as a memorial to honor his sister, Christa who dies at the age of twenty-three because of extreme epilepsy but he fails to succeed his climbing mission. He determines to do some extraordinary acts to satisfy himself because he is unable to heal Christa when she is ill. So, he builds many schools for girls there. In the same novel, he comprises about many subaltern characters such as Rokhia, Shia Muslims, Tara Bishop, Wazir men and women, Amina and Hawalda Abraham who are entirely hegemonised by powerful people. They are unable to raise their voice for their sustainable life and right against the operating hegemonic ideology.

Three Cup of Tea also raises many issues of gender biasness, religious discrimination and different geographical domination. It consists of some subaltern characters such as Greg Mortenson, Sakina, Shakeela, Jahan and Tahira who suffer and at the same time, they attempt to struggle and raise for their dignified lives against operating hegemonic power. They not only struggle for themselves but also sacrifice for other subaltern characters who are under hegemony. Finally, all these characters get freedom from the domination of ruling people.

Different critics have commented with different perspectives about Greg Mortenson and his novel *Three Cups of Tea*. Ahmed Rashid observes:

Three Cups of Tea is beautifully written. It is also a critically important book at this time in history. The governments of Pakistan and Afghanistan are both failing their students on a massive scale. The work of Mortenson is doing, providing the poorest students with a balanced education, is making them much more difficult for the extremist *madrassas* to recruit. (i)

He has viewed the text from the perspective of Feminism where girls are victimized religiously and politically by religious leaders as well as government of Pakistan and Afghanistan that are incapable to provide them education. Although they are going to school, the norms and values of Muslim religious society denies this modern education. Hence, their enhancing life is being obstructed by male dominated society.

Nosheen Ali in *Third World Quarterly* comments, “It constructs a misleading narrative of terror in which the realities of northern Pakistan and Muslim life-worlds are distorted through simplistic tropes of ignorance, backwardness and extremism while histories of US geopolitics and violence are erased” (545). She has critiqued it with political perspective where she blames Greg Mortenson that he has negative attitude towards the Muslim countries like Pakistan. He has extended scandal which is baseless, truthless and imaginary. On the contrary, he has not expressed the reality of American politics which in the comparison may be more hostile.

In the same manner, Faroque Ahmad in *JIMA*, observes, “Greg Mortenson was abducted and held hostage for a week, and a local cleric subsequently issued a *fatwa* stating that the infidel Mortenson should build no more schools for girls. This damaging *fatwa* was referred to higher scholars” (45). He views the novel from the

perspective of Trauma. The text is the representation of abduction of major character Greg Mortenson who serves the community conducting schools. But his contributions are not accepted by religious people. As a result, they want to ban him working there and exile from their territory.

Above mentioned critics have analyzed the text from different perspectives such as Feminism, Politics and Trauma. This thesis investigates the representation of subalterns' subversion and their resistance against hegemony by applying the tool Subaltern Studies which has not been raised yet.

Subaltern Studies is a widely influential movement associated with hegemonized people and its goal is to focus history on the role of subaltern or marginalized people against operating ideology. It aims to bring transformations i.e., consciousness, harmony and to create equality in society. This criticism began its impressive career in England at the end of the 1970s. It has appeared annually from 1982 when a collective of South Asian scholars including Dipesh Chakrabarty and Partha Chatterjee began publication of a journal called *Subaltern Studies* which was edited by Ranajit Guha. Almost all the works of these subaltern writers' focused on the strategies of peasants which had been applied in the mass movements that ultimately led to India's independence. The very Journal *Subaltern Studies*' inauguration strengthened from a critique of nationalist historians of India who tended to focus on the local elites because they were the double role players with British colonizers and to repress helpless and baseless people.

Subaltern people are those of inferior rank who are subordinated in terms of class, caste, age, gender, office, religion, ethnicity or power. The term 'subaltern,' signifies lower groups adopted by Antonio Gramsci in his book *Selection From The Prison Note Book* to address the people who are not elite or subject to the hegemony

of dominant ruling classes. Subaltern groups may consist tenants, peasants, labourers, kamainyas, dalits and widows who are rejected by mainstream of a nation. But when they unite, they resist against the hegemony of a ruling system. Gramsci has characterized:

The history of subaltern groups is necessarily fragmented and episodic. There undoubtedly does exist a tendency to unification in the historical activity of these groups, but this tendency is continually interrupted by the activity of ruling groups; it therefore, can only be demonstrated when historical cycle is completed and this cycle culminates in a success. Subaltern groups are always subject to the activity of ruling groups, even when they rebel and rise up: only 'permanent' victory breaks their subordination, and that not immediately. (206)

Ranajit Guha in his "On Some Aspect of the Historiography of Colonial India" has portrayed that "the historiography of Indian nationalism has for a long time been dominated by elitism: colonialist elitism and bourgeois-nationalist elitism" (1). Actually, British people come to India to colonize India economically, socially and historically. They control each and every aspect of Indian Nationalism. Despite this atmosphere, subaltern class people come to be very less affected by the hegemony. So, Guha claims that subaltern people's life remains "as an autonomous domain for it neither originated from elite politics nor did its existence depend on the colonialism" (4). As this class of people are untouched with the influence of ruling power, elitist ideology tries to suppress and utilize them for their benefit. However, they refute the ruling people. "The workers, peasants who are mobilized by the elite to fight in favour of elitist's own objectives, manage to break away from their control" (6). Subaltern group people never integrate into elitist's hegemony. Their mobilization during

colonialism is based on kinship and territory since they know very well that unity has power. Peasants' struggle appears more violent and independent because they are the supporters of justice which has ultimate victory upon injustice.

Ranajit Guha in his essay "Discipline and Mobilize" depicts that Subaltern Studies has committed itself "to rectify the elitist bias characteristics of much research and academic work in particular area" (75) because it always endeavors to establish itself as an independent field where peasants raise their voice to challenge suppressing ideology. Whatever they do, are satisfied and express glory to their activities. He sketches that tribals' revolt is completely separate from nationalism. Hence, we can proclaim that peasants are dominated by ruling ideology but when they become conscious about their right and dignity, they raise independently in opposition to the hostility and struggle till their accomplishment.

In "Dominance Without Hegemony and Its Historiography," Ranajit Guha says that in Colonial India, "hard concept of power served to legitimize all exercises of coercive authority by the dominant over the subordinate in every walk of life" (239). As a result, on the one hand, Indian subaltern people become slaves to the British power and on the other, the violated people begin their initiatives to throw out the colonial power. Then, the colonial rule from its side, tries to use many psychological tricks to convince them. They use 'religion' and 'duty' to teach moral lessons to the peasants. This is "without hegemony, a political strategy to persuade the Indian elites to attach themselves to the colonial regime" (242). Despite that strategy, as peasants are the agents of consciousness, confront against the hostility of anarchy of colonialism.

Among the perspectives of the Subaltern Studies, Gayatri Chakravorty Spivak's concepts are important and insightful. She argues that subaltern cannot speak

because the society is completely gender biased. In her essay “Can the Subaltern Speak?,” she points out that after the demise of a woman’s husband, “she ascends the pyre of the deceased husband and immolates herself upon it” (93). The practice is considered as sacred by Indian society because they want to subvert women by using ironical concepts. It is considered as barbaric by British colonizers. So, they assume themselves as the civilizing agents of “saving brown women from brown men” (92). In this way, women are double jeopardized creatures both by patriarchy and colonizers. English people condemn poor females as irrational and sexed objects. The Indian men claim that “the women actually, wanted to die” (93). This is because of ‘*sati*’, she cannot speak. It is impossible to highlight women’s life when their access and existence are entrapped by male ideology. The ideological concept of gender keeps the male dominant because they are power holders and women are reduced into the objects of males’ victims. “Female as subaltern is even more deeply in shadow” (83). So, they are denied to hegemonic power as they are behaved as objects to satisfy sexually and even are treated as prostitutes in our male dominated community. Consequently, they are unable to raise their head to condemn the male governed society.

Gayatri Chakravorty writes about the Subaltern Studies collective who have altered the perspective to read Indian dependence. In her essay “Deconstructing Historiography,” she elaborates, “The work of Subaltern Studies group offers a theory of change. The insertion of India into colonialism is generally defined as a change from semi - feudal to capitalist subjection” (330). However, Spivak opines that India is remained as an exploited and dominated country by elitist people because at that time, they are ruler and subalterns’ voice is never addressed by it. In her words, Subaltern Studies group has forwarded two-fold approaches to revise its perspective:

“first, the moment(s) of change be pluralized and plotted as confrontation rather than transition [...] and secondly, that such changes are signaled or marked by a functional change in sign system” (330). According to her, during colonialism, lower class people’s confrontation against British regime is impossible because they are in powerless condition. The most important functional change, they have brought is “from the religious to the militant” (331) which is not the reality as per the Spivak’s ideology.

By the same token, in “A Literary Representation of the Subaltern: Mahaswetadevi’s Stanadayini,” Spivak asserts that a woman’s body is projected as a ‘breast giver’. A woman is exploited and abused by all classes of people but “nothing is done to sustain her, nothing is given back to her” (96). As a result, she suffers a lot. A Women’s right is never recognized by men. She is ignored from her subject status. Patriarchal society “identifies woman with the reproductive or copulative body” (118). Females are assigned very submissive role because they depend upon their male masters. When a subaltern woman is gazed ‘from below’, she is represented as sexual body and ‘from above’ as a goddess. They are valorized in ideal world as ‘*devi*’ but in reality, they are demoralized. So, there is gap between reality and ideal thinking.

Similarly, David Ludden represents in *Reading Subaltern Studies* that this project is an original sight for a new kind of history ‘from below’ because it highlights the poor people, their struggle for shelter, food and right to live autonomously. He states that subaltern has a long past. “In late- medieval English, it applied to “vassals and peasants. By 1700, it denoted lower ranks in the military, suggesting peasants’ origin” (4). Subaltern Studies represents the real subalternity in which lower class people suffer from elites’ supremacy and even revolt for their right.

E.P. Thompson's *The Making of the English Working Class* clarifies that peasants are marginalized people "whose history had been previously ignored" (5) by hegemony since it depends upon power politics. It always tries to undercut the weak people.

Veena Das in her article "Subaltern as Perspective" points out that Subaltern Studies' emancipatory act is "to restore tribes, castes, or other such groups to their historical being" (314) because colonizers dispossess peasants from their basic right, authority and identity. Indigenous people's relation is cut off from the natural resources in India. Therefore, there is "coexistence and complex interaction between different types of consciousness- e.g. caste, class, regional and national" (320). It means there is inseparable relationship between people but stronger one tends to segregate the fragile one to establish their autocracy and tyranny. She further clarifies, "Peasants are rational agent of neo- classical economics but the social limitations and religious belief prevent tribal people from making rational economic calculations" (317). Subaltern people are the subjects of hegemony and this trend makes them to bow their head in front of injustice. Their rationality is weakened by economic power as well as religious subversion. In the same manner, Veena Das asserts that men's tendency toward women is destructive. They assign the voice from which they speak. So, there is "women's subordination within the patriarchal structure of family, religion and law" (323). All these factors function on behalf of male because they coin these things for their benefit to entertain with females' body.

Veena Das has clarified that Subaltern Studies endeavors to uplift the exploited people from the trap of colonialism. Same types of ideas are presented by Gautam Bhadra in "The Mentality of Subalternity: Kantamana or Rajdharmā." He asserts that "submissiveness to authority in one context is as frequent as defiance in another. These are two elements that together constitute the subaltern mentality" (54).

The process of subordination and domination is seldom complete which is marked by struggle and resistance. Peasants try to raise against the injustice of hegemony and the power holders make effort to objectify them. The consciousness always comes out from repression. So, subaltern people are not only segregated but also know to raise their revolutionary voice against the autocracy and tyranny of hegemonic power.

Subaltern people can challenge the authority because it is their innate characteristics which despite their status, emerge into them. Subaltern Studies appears to recognize the peasants who are rejected by national history. Dipesh Chakrabarty in his "Invitation to a Dialogue" interprets, "This project's central aim is to understand the consciousness that informed and still informs political action taken by the subaltern classes on their own, independently of any elite initiatives" (374). He valorizes them and shares that "subalterns are the maker of the history s/he lives out" (374). We have seen many examples of building their own history in various poor countries. They design it in their favour so that they can be benefited by it.

Susie Tharu and Tejaswini Niranjana in their "Problem for a Contemporary Theory of Gender" try to declare that "gender bias is the cause of poverty in the Third World" (232) because in these countries, almost people are uncivilized. They don't think that women are also the equal part of society, and to highlight the status of them is to improve their own strata. Further, they demonstrate females' nature to break up the imposed restriction by patriarchy. They say, "A woman lives as a slave to custom as long as she can, and when she cannot tolerate that life anymore and begins to break barriers" (225). To revolt against dominating ideology is their in-born quality since they have also consciousness about their critical atmosphere. Therefore, a female can't tolerate the injustice forever done by even her own husband or any member in her family.

Partha Chatterjee in his “Agrarian Relation and Communalism in Bengal” highlights about the subaltern consciousness that “the entire complex of feelings against feudal authority and commercial exploitation, transformed ideologically into political action against the enemies of a peasant community united by religion” (27). Peasants are conscious toward their daily degraded life and perform the acts according to their will. Poor people are religion oriented that leads them to be disciplined. On the contrary, when subaltern people can’t endure anymore, they unite and challenge the operating ideology. Similarly, in “Caste and Subaltern Consciousness”, Partha Chatterjee points out that “caste as both form and basic content of class division in Indian society” (173). During colonial period in India, there is conflict between Hindus and Muslims regarding their superiority of religion. As latter are dominant, assume themselves as upper class people and regard former as lower class people. Where there is debate related to religion, there is hierarchical structure in any community. Thus, religion is the guideline as they learn many moral ideas from it and at the same time, people confront each other regarding their superiority.

Jenny Sharpe in her essay “Figures of Colonial Resistance” proclaims that “subaltern classes are not situated outside the civilizing project but are caught in the path of its trajectory” (100). People under the hegemony, are aware of their right and dignity. They tend to civilize their life strata and society because everybody tends to enhance his/her life. However, this process is obstructed by power politics since ruling class people always want to see them as their slaves or supporters. She further asserts that “the colonial subject [...] silences the subaltern” (100). In India, when colonialism takes place, colonizers use to repress subaltern people as they want to be conscious. They use to control the innocent people for their perpetuating regime. In this way, colonial subject always tends to undermine other grass level of people.

Subaltern people are always victims of sympathy and empathy. They hardly can rebel against repressive ideology. On the contrary, they perform in oral texts autonomously. In *Cross-currents A Journal of Language, Literature and Literary Theory*, Tara Lal Shrestha explores that “the subaltern actors are main role players in the oral texts; they create, re-create and give continuity to the living oral culture heritages” (273). Poor people are just like puppets with the hands of rich people. Whatever they perform that is not concerned with them. So, they are just like cartoon pictures and remote control is handled by aristocratic people. Shrestha further points out that “subaltern characters are the key actors of the entire oral folk performance but the content of these texts tell the stories of their masters and their actions help perpetuate the status quo” (275). Outwardly, the peasants look powerful but inwardly, they are powerless. The plot, in which they act, is based on the story of power exercisers and hence, they are compelled to raise the issues of stagnation.

To sum up, this thesis demonstrates how Greg Mortenson and David Oliver Relin explore the representation of subaltern people in the novel *Three Cups of Tea*. This novel elaborates how the oppressed people are persecuted by religious and patriarchal society. This is the representation of socially, religiously, geographically and sexually marginalized people by hegemonic power structure. This thesis examines how they have been focused and what occurs among the masses at the lower level of society by utilizing the theoretical framework of Subaltern Studies. For the convenience, the research is drafted with three divisions of chapter: introduction, textual analysis and conclusion. Introductory part discusses the issues of representation of subaltern men and women along with their resistance. The second chapter deals with the analysis of the novel with the subaltern view. The final chapter involves summing up of the ideas discovered during this dissertation.

II. Stagnation and Resistance

Greg Mortenson and David Oliver Relin represent suffering and plight of subaltern people. The novel delineates subaltern characters who are marginalized in terms of class, caste, age, gender, and geography. It depicts the hierarchy imposed upon the poor and sidelined people who are denied their access culturally, politically and socially. Rokhia dies while giving birth a baby child since her family is poor. They have no basic health knowledge. Chingazi takes permission to get second marriage without his wife's comfortable although he has already got marriage. Hence, women are behaved as sex objects. Wazir women are enforced to wear *burkha* and go outside except the four walls of their home. Shia Muslims are cut off their throats and their wives and children are coerced to see the dead bodies. Many other helpless women in northern Pakistan are dehumanized by male characters. Same violent issues occur in Bangladesh and Afghanistan. These characters' voices are totally undermined and can't oppose the dominant hegemony. In the same manner, there are some dynamic and bold characters who are in the initial phase submissive but are capable to rise against the hegemonic ideology. Greg Mortenson who builds up academic institutions for girls, is abused by religious leaders. They declare *fatwa* against him. Since he is assisted by some supporters, goes on constructing schools. Sakina who is under the strict rule and regulation, blur the hierarchy when Greg Mortenson comes to her home. She grins boldly and welcomes him without wearing *burkha*. Amartya Sen initiates girls' classes who are deprived to go to school because of poverty. Uzra Faizad who is a widow, dares to run classes in spite of strict domination of Taliban rebellions in Afghanistan. Shakila, Jahan and Tahira who go to school, are mistreated by male characters but resist the hostile circumstances. Finally, they become educated ladies and serve their society. In this way, despite

dehumanization upon subaltern characters, they can struggle independently and speak for themselves and for other subaltern people. So, to some extent, this novel shows the reverse ideas that subaltern cannot speak.

In 1993, Greg Mortenson begins climbing world's second tallest K2 Mountain. But he fails to accomplish his journey and comes to northern Pakistan's rural area, Baltistan. Balti people are poor, illiterate, religious and dominated by government. There are no facilities of hospitals, schools, communications, transportations and other basic requirements. Since they devoid of any types of modern conveniences, the authors describe:

In every home, at least one family member suffered from goiters or cataracts. The children, whose ginger hair he had admired, owed their colouring to a form of malnutrition called kwashiorkor [...] and one out of every three Korphe children died before reaching their first birth day. (30)

The aforementioned description clarifies the poverty of people because of which they are silent. Poor economic condition is one of the most responsible factors of Balti people for their stagnation. Although the characters are aware of their progressive lives, economic condition is hampering them to be contextual and modern. They are unable to teach their children. Greg Mortenson and David Oliver Relin further point out, "Rokhia had died during the birth, seven years earlier of her only child, her daughter, Jahan" (30). Now, it is also apparent that how much they are sorry due to the lack of penny. Twaha is not able to heal his wife when she delivers a child. There are not any financial, educational, social and health supports from the side of the government. So, they are moving toward crisis rather than their enhancing life. They are being appeared, not able to do anything. As a result, they are incapable to be

conscious about their daily sorrowful circumstances. Greg Mortenson delineates that “the village had no school, and the Pakistani government did not provide a teacher” (31). A teacher costs the equivalent of one dollar a day which is more than the villagers can afford. Thus, they are in double trap as they are not able to make their society flourishing and government is not aware of their problems.

Subalterns are the subordinated groups who are subjects to the hegemony of ruling classes. They are the people of inferior rank. Subaltern classes may incorporate peasants, workers, labourers, backwarded people and other groups of people denied access to the hegemonic power. Antonio Gramsci declares:

The history of subaltern groups necessarily fragmented and episodic. There undoubtedly does exist a tendency to unification in the historical activity of these groups, but this tendency is continually interrupted by the activity of ruling groups; it therefore can only be demonstrated when historical cycle is completed and this cycle culminates in a success. Subaltern groups are subject to the activity of ruling groups, even when they rebel and rise. (206)

Peasants and other lower class people are the subject of hegemony of ruling class people. They are not unified which leads them towards poverty and whenever they endeavor to rise against the persecuting ideology they are victimized. Their history is captured by that of state. In the novel, Haji Ali, Mouzafar Ali and other many people are unable to integrate to the government. Rokhia as a subaltern character dies since she is deprived to utilize the hospital service. Poor people are unable to run schools for their children because hegemonizing Pakistani government is ruthless and biased toward these lower economic- strata people.

Infact, in male dominated society, females are commodified by the cruelty of

male ideologies. They are assigned the docile roles upon whom male power is exercised. Men are permitted for second or temporary marriage which the authors narrate:

Chingazi petitioned his mullah for permission to make a *muthaa* or temporary marriage. The custom was still common in parts of Shite Pakistan, for married men who might face intervals without the comfort of their wives, fighting in distant wars, or travelling on an extended trip. (110)

In patriarchal society, subaltern women are heavily exploited in physical level because men always try to play with their body. Females as inferior beings are constructed by the harsh behavior of patriarchy. They just misuse women for their selfish purpose. Since they are in powerlessness condition, their identity is shaped on the basis of male power. Although they are conscious about the males' domination, women can't refute it. When females try to do some things behalf of their right, they are restricted to take actions. The writer as well as a major character Greg Mortenson asks, "If Balti women whose husbands are away can also be granted *muthaa*? No of course not" (110), Changazi replies him. So, females' access is rejected by the male governed society.

In the context of females' subordination, Spivak says, "All classes of people [...] abuse and exploit her. If nothing is done to sustain her, nothing given back to her and if scientific help comes too late, she will die of consuming cancer" (96). Women are molested whether they are from upper class or lower class; females are ranked into secondary grade. Vital and important activities are always conducted by men, women are just supporters. So, a man can easily consume her beauty and youth. After consuming her, she is thrown up and can't do anything except accepting death. In the

same manner, in the novel, Muslim women are being exploited by male exploiters. To highlight their lives, nothing is being done for them.

Dominant community or religious people always try to shatter the inferior community because so-called superior religion supporters always tend to universalize their religion by persecuting or killing powerless people. This sort of tendency is often exercised in Asian countries. The authors express, “At a Sunni-dominated region a dozen masked men armed with Kalashnikovs blocked the road and forced the passengers out. They separated the Shia from the Sunni and cut the throat of eighteen Shia men while their wives and children were made to watch” (142). It is the construction of religion which positions human beings at the hierarchical caste system. It functions as the main cause to marginalize people since its laws and orders prevent lower class people to be dominant and authoritative. They are heavily exploited by the upper caste people in the name of religion because they think that they have such right from God to exploit them. Even they are not allowed to complain about their domination and moreover, almost all peasants do not dare to refute the exploiters. When dominated Sunni Muslims cut the throat of marginalized Shia Muslims, their family members are victimized. Their wives and children are innocent but are jeopardized as they fall in voiceless and supportless groups. Thus, religion and caste always function to separate the people into hierarchal structure which further lead towards devastation.

Veena Das argues that women are rejected everywhere by each elements of society. She further says that “women’s subordination within the patriarchal structures of family, religion and law” (323) makes them inferior beings. Religion and law are mechanisms of male inventions. They create these factors to persecute and objectify women. So, they have no space and agency. Their space, expression of sentiments and

emotions are never recognized and addressed by men. In the novel, Shia Muslims' women are being suppressed by powerful Sunni Muslims though they are innocent.

Wazir people are separated from the mainstream of their nation. They are subaltern groups of people in terms of geographical location because they are dwelling at remote territory. So, their relation with Pakistani government has been cut off. Further, Greg Mortenson and David Oliver Relin express, "The Wazir were people apart [...]. Their resources and talents were exploited by the Pakistani government, who gave them very little in return, and didn't even allow them to vote" (158). Wazir as peasants are not recognized properly by the nation's ruling system. Therefore, marginalized people's history is not incorporated by the government. The power of nation refutes and doesn't assume them as the citizen of Pakistan. They are exploited in many ways. Hospitals, good transportations, communications, schools and other basic requirements are denied to them. The government is not providing any reservation and subsidies rather it has deprived Wazir from the opportunity of vote. These are major reasons to make them to fall on the level of status quo. As a result, they are not able to move or enhance themselves.

Since Wazir people have not any relation with government, they are being like savages. They are limited within the boundary of four walls and coerce their females to limit within the same prison. Here, the authors point out, "The Wazir practiced *pardah*, not just for their women, but from all outsiders. Since, at least 600 B.C, Wazir have restricted the influence of the world outside. Their walls, preferring instead to keep all of Waziristan as pure and veiled as its women" (160). This reveals that women are facing domestic violence created by male domination in society. In patriarchal society, females are objectified and in the name of making them pure from outsiders, they are confined within their home. Wazir Muslims are compelling their

wives to wear *burkha* to prevent them from the influence of external world. These females' agencies and rights are obstructed to be modern. If they were liberated, perhaps, there might be the glimpse of expectation of social transformation but they have no space because patriarchy has completely swallowed their dignity and right.

Chakravorty Spivak proclaims, "The ideological construction of gender keeps the male dominant. In the context of colonial production, the subaltern has no history and cannot speak, the subaltern as female is even more deeply in shadow" (83). Females are regarded as secondary part of society. They have no authority and everything is concerned with males' power. They cannot determine whatever they have to do. They are speechless and spaceless which leads them towards the shadow of male image. They always want to keep women at lower position so that they can commodify them as sexual objects. In colonial country, people are subjugated. There is no freedom. As a result, whenever they attempt to raise for their right, are persecuted. It is obvious that men are more powerful in comparison to women. So, it is very difficult to imagine what kinds of life-style they have in these kinds of countries. In one hand, they are hegemonized by their own males and on the other, they are exploited by colonizers. Hence, in male dominated society, women never become conscious and their future always dimmed by males' harsh behavior in Asian countries.

Due to penniless circumstance, many women are dying untimely. On the one hand, they are poor and uneducated and on the other, government has not provided any modern services to serve the subaltern people. Rokhia is sick and going to die. Her husband Ibrahim is a porter. His income is low and unable to support his family. Mortenson narrates, "Rokhia was surrounded by restless sheep and frantic family members. She had given birth to a baby girl two days earlier [...] and she was very

gray-faced and very unconscious. Her placenta had not come out after the birth and she was in danger of dying from septic shock” (178). While analyzing the paragraph, we can apparently say that her family is backward from every aspect. They are illiterate, uneducated, poverty- stricken and even rejected by Pakistani government. They have no good home to take rest and sleep for Rokhia who has recently given birth to a child. They are totally cut off from the service of hospital. Therefore, while delivering a baby girl, her placenta has not come out. She is suffering from pain however she is not able to utilize hospital service. These sorts of incidents occur with peasants which compel them to move backward rather than prosperity. They are unable to improve their predicament. Consequently, they become the victims of stagnation.

Gender discrimination and sexual violence are other serious reasons which compel the females to fall on the pit of stagnation because these trends block the way in establishing woman as conscious beings in the society. These sorts of behaviors are more prevailing in Muslim countries or societies because men don't assign women an equal position and regard them as sexed objects. The writers explain:

One afternoon, Mortenson left Tara and Amira in the rear seat of his Land Cruiser while he stopped to buy bottles of mineral water in Skardu Bazaar. Tara took advantage of the time alone to nurse Amira discretely. When Mortenson returned, he saw a young man pressing his face to the Land Cruiser's window, leering in at his wife. (196)

In Patriarchal societies, men have power and autonomy to walk without any obstacles because they handle the society. On the contrary, women can't coin rules to control men. They act without bowing their head ahead of women. There are no any restrictions to stare sexually and erotically to the females. Thus, it is very hard for

women to be pure and pristine. They hardly preserve their chastity because males presume as if they are consumers of beauty and purity. In the novel, the young man attempts to seduce Tara Bishop whereas she is not able to deny his force because he is more powerful male member than a female member in that society. She as a female and agencyless character, sexually molested. The covetous glance of a young Muslim makes her subject of the male gaze. She is eroticized and objectified. Women realize that they are being abused by male domination since power always functions on behalf of men. Power which is coined by patriarchy functions in favour of men.

When Greg Mortenson makes journey from Dacca to Calcutta he sees many submissive girls who are being proceeded toward prostitution. He narrates:

He sat among fifteen attractive Bangladeshi girls in bright new saris. They were young and terrified. They did not know how to use their seatbelts or silverware and when we got to the airport, I watched helplessly as corrupt officials whisked them off the plane and around the custom guards. I couldn't do anything for them. I could only imagine the kind of horrible life of prostitution they were heading to.

(234)

Above mentioned narration reflects the ideas that supportless young girls are being led towards prostitution. These sorts of issues are common in Asian countries because young girls' identity and life always depend upon male oriented society. Therefore, men as power exercisers always use females for their sexual pleasure as well as their slaves or servants. As a result, young ladies who are biased and abused by their own male masters, cannot defy their brutal behavior.

Gayatri Chakravorty Spivak claims that using many ironical religious concepts, males try to subdue the females. She asserts, "As long as a woman does not

burn herself in fire on the death of her husband, she is never released from her female body” (90). Men are relatively educated and civilized than women. To control and even kill them, men can easily persuade them. Therefore, during ‘*sati*’ traditional period, women used to obey the strict commands performed by patriarchy. They without using intellect and refuting men’s orders, used to kill themselves. Even today, patriarchal domination is applying religious norms and values to bring women under its restriction. Men are unable to respect females’ sentiments and feelings. She again declares that “subaltern women will be as mute as ever” (90) because they are poor and helpless creatures in front of males’ power. Whole the systems are run and established by patriarchy. In the name of dowry, extra marital relationship and biased concept of superiority in a family, patriarchy is persecuting the subaltern women. They are just objects of delighting the males’ sentiments and whenever they consider to commodify in terms of psychologically and physically, treat them horribly.

Same type of above mentioned brutal subalternity is appeared when a number of women and children are made to enhance Taliban troops. The authors say:

More than ten thousand Afghans, mostly women and children, had fled of advancing Taliban troops [...] on ice lands in the middle of the Amu Darya River, these refusees scooped out mud huts and were slowly starving, eating grasses that grew by the river bank out of desperation. While they sickened and died, Taliban soldiers shot at them for sport, firing their rocket-propelled grenades up in great arcs until they’d come crashing down among the refugees. When they tried to flee to Tajikistan, padding logs across the river, they were shot by Russian troops. (239)

The aforesaid extract depicts that the women and children are doubly jeopardized both by the Taliban troops and Russian troops. As they are baseless and voiceless, they are unable to rise against the brutality and cruelty. They are hopeless and being killed alive. Therefore, this sort of event always entraps the subaltern women and hence, their progress is completely obstructed.

Gayatri Chakravorty Spivak asserts that females are merely accepted as members of a community. Male power is entirely indifferent and hostile towards the status of women. She declares, “Male subalterns and historians are here united in the common assumption that the procreative sex is a species apart, scarcely if at all to be considered a part of civil society” (358). Since men are leaders and exploiters, they think that women should always been dominated by them. A man respects other men but he never respects even his mother, sisters and other female members. He always handles the properties in his family and regards himself as an owner of his home. On the contrary, women never become the owner of the property and their family. When a young girl is married, she is sent to her husband’s home giving dowries. She is regarded as an instrument of joining relations or kinship. Their life is never autonomous and respected. Moreover, women are regarded as ‘other’ and suppressed as sexed objects.

Poor people including men and women in northern Pakistan, are being escape goat because India and Pakistan are falling in war. As a powerful country, India is raiding with missiles to the poor and innocent people of Pakistan. The authors points out that “artillery shell had landed near her by the mouth of the cave, after she had screamed once in fear and pain and collapsed, Amina had said nothing” (221). Because of Indian attack, many houses are destroyed and people come to live in cave but even they are not free from the horror rather they are being killed by the power.

Further, the writers share, “Hawalda Abraham was hit by a single shell that fell without accompaniment” (222). These people as subalterns are innocent and nothing to do with the Pakistani and Indian government but are being attacked without any fault.

In this context, Tara Lal Shrestha says that there is no space for subalterns to escape from the autocracy and tyranny caused by ruling ideology. He justifies:

The inherent cause of the compliant subalternity is located in the avenues of the inherent structures of domination and subordination due to the hegemony of the elites- a socio- cultural supremacy which requires the subaltern to act in accordance with the interest of the ruling class. (274)

As per the paragraph, whatever attempts subaltern heroes perform, they are victimized by ruling class people. Peasant actors and actresses are just like puppets. The remote control is operated by hegemony and poor people play the role according to wish and will of power holders. If poor people try to deny their command, they are coerced and whipped to do anything because all sorts of dominating and controlling factors are manipulated by rich people. Ultimately, peasants are voiceless, speechless, and act whatever the ruling ideology demands. People of Brolmo village are docile and speechless because hegemony of Indian force is attacking and killing them. Their properties are being vandalized. Consequently, they have been pushed toward poverty and lack of everything. Hence, rather improving their status, their lives have been backwarded and shattered by oppressing ideologies.

The obstacle in opening schools by religious leaders, is another vital issue to prevent Balti people from being contextual and dynamic. They are economically poor and are unable to operate schools because they are unable to earn one dollar in a day.

The government is not showing any interest to conduct educational programs. Therefore, keeping it in mind, Greg Mortenson determines to construct schools to highlight the life of dominated and poor children from the dark situation. But when he tends to do so, Haji Mehdi Askol's *nurmadhar* says, "I have heard that an infidel has come to poison Muslim children, boys as well as girls, with his teachings. Allah forbids the education of girls [...]. And I forbid the construction of this school. I know who you are, *kafir*. There is only one God. Do you worship Allah?" (152). The narration declares that on the one hand, Haji Mehdi is obstructing the education for girls by not allowing Greg Mortenson to open schools and on the other, he is creating religious domination. If girls cannot take education how can they enhance their life style and transform the society? And if society is conflicted by religion, how can a society turn out toward its progressive direction? Since Mehdi is rich and religious leader, he wants to make all people illiterate and poor so that he can control and govern upon them. But, as Mortenson is dynamic and determined to fulfill his mission, he courageously expresses, "I'll do anything so the children of my village never have to know this feeling. I'll pay any price so they have the education they deserve" (153). Thus, he moves towards his destination with the help of local supporters like Haji Ali. He is trying to resist the domination not for him but for the poor girls whose identity and right is crushed by such type of religious leader. After labouring hard with the aid of villagers, he is able to construct the schools for children in Askole.

In the same light, when Greg Mortenson goes to Braldu valley to construct school, he is humiliated by another religious leader who also tends to reject progressive and revolutionary trends in society conducted by Mortenson. The authors share, "The *sher* of Chapko, a village in the Braldu valley, had declared a *fatwa*

against Greg Mortenson” (184). Like Haji Mehdi, he also considers to position the society in the level of stagnation. Girls’ education is forbidden by conservative religious leaders. The *sher* tends to victimize the girls and women. Education is the most necessary thing for the betterment of life but the dominant figures of the society always tend to violate the peasants’ right. Patriarchal society does not permit education for women. It is obvious that Muslims think that women are brought by marrying just for sex and producing children. Females should keep on worshipping their husbands and remain as sexual or copulative bodies. Greg Mortenson is accompanying with local supporters and some intellectuals to make the girls and females dynamic and contextual. In the novel, the writers report, “ Greg Mortenson’s CAI built three more primary schools in only three months” (191) because he desires to transform the ongoing predicaments of girls’ who are in the religious prison. In this way, Mortenson is threatened to be exiled from that territory. However, he is consistently refuting the threatens declared by a dogmatic religious leader, *sher* in Braldu valley to build academic institutions for children to mobilize their life status.

By the same token, when Greg Mortenson goes on establishing schools, another dogmatic religious leader, Agha Mubarek gets irritated. He condemns and threatens Greg Morteons by declaring *fatwa*. The authors describe, “Agha Mubarek had issued *fatwa*, banning Motenson from working in Pakistan” (285). We can analyze that he is very much prejudiced toward Mortenson as he is a white Christian. Whatever he determines to do, is obstructed by Agha Mubarek because he tends to make all people poor and static. He wants to locate the society in critical circumstance by controlling and governing them. So, he vandalizes the newly constructed school with his supporters. Pervi reports Mortenson:

A few days earlier, in the middle of the night, a band of thugs

organized by Agha Mubarek, one of the northern Pakistan's powerful village *mullahs*, had attacked their newest project, a coed school that they had nearly completed in the village of Hemsali, in the Shigar valley. They had tried to set it on fire. But with the wooden roof beams and window frames not yet installed, it had blackened, but refused to burn. So, swinging sledge-hammers, Agha Mubarek's thugs had reduced the school's wall- its carefully carved and mortared stone bricks- to a pile of rubble. (285)

Although Agha Mubarek has destroyed Mortenson's newly constructed school, he is not frustrated because he is committed to his ambition to transform the girls' plight to make equal to the men in northern Pakistan. Therefore, with the accompany of other honest subaltern supporters in Shigar valley, he activates his project's work.

Mortenson and Oliver narrate, "Mortenson had also won a landmark victory in Shariat court, overcome his *fatwa* and humbled his most vocal opponent. [...] the Ned Gillet School in Hemsali was rebuilt" (311) which is devastated by Agha Mubarek and his supporters. If anybody has consistency to perpetuate his motto, he can get it gradually. Mubarek intend to exclude him from Pakistan but he is unable to complete his initiatives. Mortensson is supported by public and this force is the most powerful force which enables him to challenge the agents of status quo.

According to Gautam Bhadra, "Submissiveness to authority in one context is as frequent as defiance in another characteristics of subaltern people" (54). That is to say, subaltern people are subject of domination because initially, they are not conscious, unified and supported. They may be oppressed by both nation and upper class or religious people because it is the nature of human beings to hegemonise powerless people. A big fish eats many other small fishes but when they grow up and

unite, they begin to rectify the domination of a big fish. In the same approach, certainly, if peasants become aware of their dignity, they tend to break up the hostility created by authorities. Thus, Greg Mortenson and his other supporters are submissive to the hegemony but at the same time, they are also rising against stagnation to renovate the society through educational movement for the subaltern group of people.

Where there is suppression, there is probability to emerge the revolution. Muslims' traditional concepts are indifferent towards the women. When Greg Mortenson comes to see a Muslim woman Sakina, he feels amazed because her activities are innovative in conservative society. In this way, she is turning the rigid traditions upside down. The authors share, "Sakina took Mortenson's hand in welcome and he realized it was the first time a Balti woman had touched him. She grinned boldly up into his face, as if daring him to surprise. In an answer, he crossed a threshold, too, and entered her kitchen" (113). It is explicit that she is not wearing *burkha* and simply, a Muslim woman is prohibited to negotiate with an unknown one. But, here, she breaks down the very cruel norms and values of the society. We can easily imagine that she is resisting against the hegemony of stagnation and attempting to enter into a revolutionary and new domain where females are assumed as equal members of a community.

In the context of this issue, Susie Tharu and Tejashini Niranjana express, "A woman lives as a slave to custom as long as she can, and when she cannot tolerate that life anymore and begins to break barriers" (255). In Asian countries, gender biasness has created imbalance relationship between men and women. Females are backwarded in every aspect of their lives. In a family, a woman ought to act as a servant. To prevent her from being dynamic, patriarchy does not permit a girl to be educated and go to participate into various awareness programs. She is treated as

irrational and exotic beings. On the contrary, when she can't endure such types of molestations, she gets ready to revolt against the autocracy of patriarchal norms and values. Finally, women retain their right to be the equal counterparts of any community. Therefore, we can analyse that a woman cannot bear the injustice of customs for a long time if she considers that it is suppressing her. Likewise, Sakina has smashed the abusive barriers and intended to be modern as an equal member of her family and society.

Hawa and Sakina ask for a vocational centre for women with Greg Mortenson. Hawa says, "Winter, here is very hard. We sit all day like animals in the cold months, with nothing to do. Allah willing, we'd like a centre for women, a place to talk and sew" (193). That is to say, in spite of social restriction, they are being conscious now. They want to reform their daily life by doing economical activities which can make them to earn money and self-dependent because it is said that where there is restriction and domination, there is possibility of being aware about their predicament. Exploited and dominated people get some ideas from aristocratic people to change their life. Thus, many subaltern men and women are able to be very rich, conscious and dynamic people in this world. It is another way to empower themselves. In the novel, subaltern people are splitting the strong boundaries and barriers imposed by men against their life strata.

Gayatri Chakravorty Spivak argues that females are voiceless because "traditional division of labour, the subject of exploitation cannot know and speak in the context of female exploitation" (84). It means, traditional labour division is male oriented. It is a male who divides the duty of a male and female where ladies are biased to be assigned the non-productive and non-economic responsibilities. As they are limited to these sorts of works, how can they advance their lives? So, women as

subalterns are silent forever. On the contrary, she is optimistic if dominated people either women or men get opportunity, can improve the old and traditional concept of segregating and exploiting them. She shares, “The oppressed if given the chances, on the way to solidarity through alliance politics, can speak and know their conditions” (78). When peasants can remove prejudice and domination through solidarity, a subaltern woman can speak and able to create her space in human history. To do so, women ought to smash the traditional norms and values. At that moment, men should be generative to contribute more than females and let them to pave the way for their better lives.

When Greg Mortenson as a humanitarian, goes on opening schools, many children get opportunity to advance their lives with the aid of education. However, at the initial phase, it is very challenging job for them to go to schools. Shakeela, at the beginning period, faces much misbehaviors of religious people which she shares:

At first, when I began to attend school, many people in my village told me a girl has no business doing such a thing. They said you will end up working in the field, like all women, so why fill your head with the foolishness found in books? But I knew how much my father valued education. So, I tried to shut my mind to talk and I persisted with my studies. (204)

Above mentioned extract reveals that the atmosphere of society is very cruel for the girls' education and their advancement. In male dominated society, it is hard to women to live independently because the society creates problems against their autonomy and at last, they need support from men to protect themselves from all kinds of difficulties. Both of her father and Greg Mortenson are supporting her to be

an educated and conscious girl. Hence, she insists and succeeds to rupture the bondage of status quo.

Lower class people are marginalized in every aspect of their life. They are captured by both nations' ruling ideology as well as the domination and repression of aristocratic people but their backwarded status never stops them to be energetic people. Poor economic condition does not intervene them to emerge as active participants in their community because the more they are victimized, the more they tend to uplift their predicament. Therefore, subaltern groups of people never integrate to elitist people. The peasants' realm is always autonomous and independent. Ranajit Guha declares, "Subaltern classes and groups constituting the mass of the labouring population and the intermediate strata in town and country- that is, the people. This was an autonomous domain, for it neither originated from elite politics nor did its existence depends on the elite" (4). Subaltern people are shattered, ill-treated and mercilessly exploited both by a nation and ruthless aristocratic people. However, they have independent life style because their real history is entirely separate from the history of ruling class people. They do not depend upon the ruling ideology forever as they earn and live sustainable life autonomously. If it is required, they can defy the hegemonic power since subaltern characters are getting unified and struggling in many insurgencies against subverting power in various countries in the world.

In the same manner, in Afghanistan, Uzra Faizad is trying to provide education which is outlawed by Taliban rebellions. She shares that "girls came out of hiding, convinced the Taliban who'd outlawed education for females, were finally gone" (284). In Muslim community, men are regarded as rulers, masters and preservers of women. They determine what females should and shouldn't do. In the novel, Taliban are agents to subordinate women. They are intending to impose strict

domination and exploitation upon females. According to Taliban, Allah forbids education for girls or women. They should just act as docile and sexed objects. But it is also a universal idea that where there is restriction and domination upon inferior people, they can't remain as exploited for a long period. In the same manner, Uzra Faizad and other girls, despite restriction and abusive behavior of Taliban, are attempting to highlight their life.

Despite the hostile behaviors of patriarchy, women are transcending the critical atmospheres in male dominated society because they are now aware about their right. They are empowering themselves to kick out such pre-concepts. In this reference, Julie Stephens in her essay "Feminist Fiction: A Critique of the Category 'Non-Western Woman' in Feminist Writing on India" has proclaimed, "Tribal or peasant women are hailed for their strength, resistance or militancy, and the cultures these groups inhabit are portrayed as unusual and exotic" (119). It is explicit that since women are conscious, they become ready to revolt against the dominating cultures. Actually, this repressing culture is not rational and accepted by everyone. It is traditional and men centered. Therefore, women can overcome it because there is always triumph in favour of justice over injustice.

In Hindu religion, it is said that ultimately a woman gets victory which is derived through hard labour against tyranny or hegemonic power. The same circumstance is occurring with two Muslim girls Jahan and Tahira who are in spite of ironclad, overcoming the situation. Ferderko says, "This teenage girl, Jahan, in the centre of a conservative Islamic village, waltzing into a circle of men, breaks through about sixteen layers of traditions at once. She had graduated from school and was the first educated woman" (300). Muslims have very biased tendency to flourish the status of girls. They claim that Allah has created them to serve their male partners.

Women should not be educated because after being conscious, they raise for their welfare. But, as Greg Mortenson is supporting them to be dynamic by establishing schools, they are now conscious about their right and dignity. Jahan has emerged as an energetic character transcending cruel patriarchal tendency. It portrays that she has struggled so much that enables her to be an educated girl. Further, she says, “I felt a big change in my life. I felt, I was clear and clean and could go before anybody and discuss anything. [...] I want to become very famous woman of this area” (313).

Before being liberated from subversive realm, Jahan is confined within her home and restricted to go to academic institution. After retaining education, she is intending to break all the conservative concepts imposed upon her by male domination. She wants to be an independent girl and inspire other repressed subaltern females. She has analyzed drastic transition in her life.

By the same token, Tahira is also an educated and conscious lady. The writers point out that “Tahira was taking a full complement of classes at the private Girl’s Model High School, including English, grammar, formal Urdu, Arabic, Physics, Economics and history” (312). Now, the entire hostile environment has gone up. She is taking school class without any trouble but before this time, she is disturbed psychologically. She further clarifies, “I think the greatest service I can perform is to go back and insure that this happens for all of them” (312). Michael Foucault has said that demonstration or performance is always associated with power. Now, females in Baltistan, are turning toward prosperity and education. Many men as well females are positively influenced by the sacrifice done by Greg Mortenson. Tahira is also feeling that if sidelined people struggle being unified, they can tear apart the dominating ideology or hegemony because power is contingency. Power is in favour of unity of subaltern people. Upper class people are very less in number and therefore, subaltern

group of people can easily get triumph over hegemony which happens everywhere. Tahira is free from all bondages which is dominant during initial phase of life but because of Greg Mortenson's mission to operate schools and her dare to go to school, she has become a very autonomous girl who is determining to support other girls for their education and to transform the rigid society.

Julie Stephens claims that women are capable of presenting themselves. She further says, "Women are capable of being the creators of history; that they are active, autonomous subjects in their own right" (100). Although Gayatri Chakravorty Spivak has declared that a subaltern woman is made unable to speak since the patriarchy and colonial domination are abusing mercilessly. Hence, she is pessimistic about the rise of woman. In opposition to her, Julie Stephen is optimistic about the subaltern people's consciousness especially for women. She says that actually females are stereotyped. They have agency, power and social consciousness. They are getting united against the males' exploitation in terms of both physically and psychologically. Subsequently, they are retaining opportunity to unite and advocate for other subaltern actors and actresses. They have autonomous space from where they are advocating for other peasants' pathetic situation. So, while comparing Jahan and Tahira with these issues, we can say that they can defeat any force. Now, they can build, construct and reconstruct the atmosphere of community where rigid concept of Muslim patriarchy is being nothing ahead of them.

In this way, all the subaltern people are marginalized. The inhabitants of Baltistan are denied by Pakistani government. Subaltern characters such as Rokhia, Shia Muslims, Wazir men and women, Ibrahim's wife Rokhia, Bangladeshi young ladies, Tara Bishop, Afghan women and children Amina and Hawalda are hegemonized by patriarchy and other dominating ideologies. These characters are not

able to resist the power holders. As a result, they are victimized by stagnation. There are some other peasant characters such as Greg Mortenson, Sakina, Shakeela, Afghan females and her students, Jahan and Tahira who tolerate harsh behavior of power exercisers. Later on, they are able to struggle and resist against oppressing powers. They are capable to challenge the male domination. Subsequently, these characters are able to be the equal and autonomous members of their society. They even, seek to resist for the justice of other subaltern characters in the community. Hence, the peasants are proving that poor people are not only suppressed but also can resist against any dominating ideologies for their equality and equity.

III. Process of Transformation of the Subaltern

Subaltern people can speak. They can create their space and history. Poor people can advocate for other dominated subaltern characters as well. They are not always victimized by the hegemonic power holders because peasants are conscious beings. To be empowered or to challenge the operating ideologies, they resist the hostile mainstream of culture or power. In the novel, *Three Cups of Tea*, there are some such energetic and dynamic characters who are turning the situation upside down. Sakina and Shakeela who are suppressed by strict and antagonistic trend of patriarchy in Muslim society, have smashed the barriers. Sakina also demands a vocational centre for women to be empowered. Amartya Sen in Bangladesh, attempts to literate the poor girls. Her contribution supports these girls to go to school despite poverty. Uzra Faizad, a widow is endeavouring to run school classes in spite of the prohibition of Taliban not to conduct schools and teach the girls. Hence, their lives are getting more advanced and educated. In the same light, Jahan and Tahira are being educated and are influencing other many voiceless and poor girls, boys and even the society to be transformed or modern. Therefore, bold subaltern characters are raising voice on behalf of peasants who are now, able to speak against the antagonistic relationship of hegemonic power.

In northern rural Pakistan, subaltern people especially, females are dominated by rigid norms and values of patriarchy. Men tend to control and subvert the poor female creatures. There are many such issues associated with domestic, communal and gender violence. Sakina is such a character who is locked within a certain rule and regulation of Muslim rituals. But When Greg Mortenson comes to her home, she breaks the very dogmatic bondage which is imposed upon her. The authors express, “Sakina took Mortenson’s hand in welcome, and Greg Mortenson realized it was the

first time a Balti woman had touched him. She grinned boldly up into his face, as if daring him to be surprised. In answer, he crossed the threshold, too, and entered her kitchen” (113). Here, we can analyze that before touching and letting him to enter into her kitchen, she is not allowed to do such activities because Muslims always intend their wives to be pure and virgin. The patriarchal ideology wants to make females submissive and irrational so that they can't question upon the image of male domination. Men's intention is to be superior in order to use and consume their wives without their comfort. She must be trapped and prisoned into a certain room because of Muslim religious attitude towards women. However, she is conscious and aware about her predicament and has confronted with the hostility.

Moreover, Sakina and Hawa demand a vocational centre for all women. Hawa says, “Winter, here is very hard. We sit all day like animals in the cold months with nothing to do. Allah willing, we'd like a centre for the women, a place to talk and sew” (193). In this way, women are slowly and gradually leading towards their progressive life status. They want to make their strata economically strong and socially empowered. Although they are molested and misbehaved, they are inwardly, aware of their right and dignity. The whole credit goes to them since they have challenged the brutality and hostility of society.

Dipesh Chakrabarty argues, “Peasants or workers' tendency to exceed the self-imposed limits of the nationalist political agenda by protesting the oppression meted out to them, not only by the British, but by the indigenous ruling groups as well” (6). Peasants have inherited such a tendency which assists them to emancipate in alien community. It may take time but they can exceed each critical atmosphere since they are independent to the ruling class people to design plan for their freedom. There is dogmatic concept that women end up within the boundary of their home in Muslim

community. Nonetheless, to be prosperous and deserve equal right, Sakina and Hawa are united so that they can live independently. To do so, they are demanding vocational centre for their commercial purpose.

The novel, *Three Cups of Tea* portrays that Shakeela is illiterate and unable to join school in her previous life but when Greg Mortenson operates academic institutions, she is able to regulate her school classes which she expresses:

At first, when I began to attend school, many people in my village told me a girl has no business doing such a thing. They said you will end up working in the field, like all woman, so why fill your head with the foolishness found in books? But I know how much my father valued education, so I tried to shut my mind to the talk and I persisted with my studies. (207)

Male dominated society always deserves gender biased concepts. Gayatri Chakravorty argues that a female subaltern can't have space and agency. She can't create her history. Men always want to be superior from every aspect of their life and tend to make a girl submissive and to lock within her home. But it is also obvious that subalterns are autonomous being. They seek justice to be energetic and ensure their position equal to upper class people. So, it is explicit that domination and exploitation makes peasants to overthrow the ruling ideology. In the same manner, Shakeela perpetuates on resisting since she is assisted by her father, too. Further, she points out, "I'd like to become a doctor and go to work wherever I am needed" (208). Seeing her success, many other villagers are being inspired and now, they are respecting and praising her life style. The authors claim "Shakeela's academic success is influencing not only the women of Hush valley but, her elder brothers as well" (208). Hence, she is not only transforming her pathetic circumstance but also bringing change

throughout the community. This acknowledges subaltern girls can ignore the mistreatment of hegemony, transform themselves and the society as well.

In the context of subalterns' tendency to reject the hegemony, David Ludden justifies, "The autonomy of the peasantry is concerned with demonstrating how in their struggles, whether in the sphere of productive activity or in the more directly political sphere of mass upsurges or revolts, the politics of the subalterns constitutes an autonomous domain" (44). The subaltern people raise violently when ruling ideology tries to crush the demand of peasants. In India, Bangali Movement and Kisan Sabha uprisings are such strands of violent demonstrations to secure the rightful position of poor Indian people to overthrow the English regime. In this way, to insure the sustainable life, workers and poor people can break the hierarchy and finally, victory is in their favour.

In Bangladesh, many young girls are mercilessly treated by power holders since they are poor and illiterate. But, now, they are getting opportunity to become educated girls. Greg Mortenson and David Oliver Relin describe, "A lot of people call Bangladesh the armpit of Asia because of its extreme poverty. But the girls' education initiative is hugely successful there. [...] I watched as amazing, strong woman held village meetings and worked to empower their daughters" (234). There is lack of justice for subaltern people but the characters are equally conscious about the predicament and their resistance. When they get a little support, they emerge from the crisis. Therefore, poor girls as subaltern characters are getting chance to be educated and helping themselves. To highlight these girls' strata, Amartya Sen is supporting them though she is a woman in patriarchal society. In this way, we can find a gap while comparing their previous lives status and ongoing circumstance. Now, they are improving and transforming their predicaments.

In the context of women's difficulty created by male domination and their constant effort to uplift the position, Susie Tharu and Tejaswinin Niranjana has said, "Women often appear not as sexed objects but as free and equal citizens as partners of the rioting men, jointly protesting the erosion of their rights"(238). Male governed society regards women as copulated figures but actually they are not. They have been stereotyped. Therefore, to clear out this assumption, females can struggle, fight and even justify themselves as rational agents in our society. We can see many young ladies fighting in different uprisings like men. Slowly and gradually, they are introducing themselves as protestors to perceive their lost authorities and rights. Nowadays, women have handled many scientific researches. Hence, we can claim that women are not often regarded as sexed objects. In the novel, girls are unable to educate themselves but are supported by Amartya Sen who is creating atmosphere to educate them in patriarchal society as she wants to make them free and equal citizens.

Education contributes subaltern girls to be conscious and drive their lives smoothly. In Afghanistan, Uzra Faizad is running school classes where forty-five hundred students both girls and boys are taking class. During initial phase, girls are not permitted to go to school as Taliban outlaw education for them. They tend to subvert women. She proclaims, "As girls came out hiding, convinced the Taliban, who'd outlawed education for females, were finally gone" (284). It is obvious that females before this time are subjugated and repressed by Taliban but as the school's principal Uzra Faizad persuades them, the girls have no any problematic situation and are being educated. Hence, they are improving their lives and being autonomous.

Subaltern writers argue that peasants are the subject of insurgency. So, they propose to focus on subaltern consciousness as the central theme. Ranajit Guha clarifies that "the masses mobilized by the elite to fight for their own objectives,

managed to break away from their control” (6). Subaltern people are not always moved and directed by power holders. When they are utilized and abused, they endeavour to unite and struggle against the controllers because they are not originated from hegemony nor depend upon it in their whole lives. Hence, we can claim that Uzra Faizad and other restricted girls perpetuate to achieve their goals and finally, get victory over the hegemony.

In this novel, Jahan and Tahira are forbidden to go to school because the society is controlled and governed by very dogmatic religious leaders. For them, to be educated is anti-Muslim notion and directed against the sentiments of Allah. Women should tolerate whatever pressure is given by male oriented society. They should remain as copulated or sexed objects but their sorrowful days turn into the hopeful days when Greg Mortenson conducts schools for them. Consequently, they enter into entirely new realm of their lives. Initially, religious people condemn them however, Jahan and Tahira gradually exceed the repressing atmosphere. Federko says, “ Here comes this teenage girl, in the centre of conservative Islamic village, waltzing into a circle of men, breaking through about sixteen layers of tradition at once” (300). It reveals an idea that there is not only a single problematic situation rather a layer of problems are existing there. However, Jahan challenges all of them. Jahan and Tahira are taking a full complement of classes at the private Girls’ Model High School. Jahan aims to be a great lady to serve the society. She declares, “I want to be such a woman that I can start a hospital and be an executive, and look over all the health problems of all the women” (313). In this way, she tends to represent herself as dynamic and contextual lady in Muslim dogmatic society.

Similarly, Tahira has also transformed her life-style. Before this time, she remains within the boundary of her home and unable to raise her head in front of men

in Muslim patriarchal community. To be educated is their unattainable aim. Nevertheless, when Greg Mortenson arrives at Baltistan, they are able to gain their dream to have education. The authors narrate, “She planned to return to Korphe and teach alongside her father, Master Hussein” (312). In this way, we can observe a drastic change appeared on them. They are restricted to be taught but now, they have emerged as social mobilizers or agents to settle down the social perversions and irregularity, emerged due to the patriarchy. They have transformed themselves as conscious ladies. Greg Mortenson as a subaltern character is co-operating in favour of these subaltern characters. There is such a coincidence, where females are capable to speak, build up their career as autonomous beings and moreover, they are advocating on the behalf of dominated ladies throughout the society.

According to Julie Stephens, “Third World women are speaking for themselves, is maintained despite the constant interruptions and corrections made to their so called speech” (96). That is to say, in Third World countries, ladies are facing pathetic situations such as poverty, lack of education, gender biasness, and religious domination. Indeed, these are all the factors to make women submissive and exotic. Nonetheless, many girls and women are emerging out of these predicaments. They are intervening the hierarchy imposed upon them and encouraging other such subalterns to come out form the crisis.

To sum up, subaltern people can transform themselves because they are conscious about their critical situation despite layers of problematic atmospheres. Sakina tries to reject the cultural pre-concept which makes her to be irrational and uncontextual. Shakeela resists the conservative notion that a girl should not be educated and conscious about her plight. Both Bangladeshi and Afghan girls dare to go to schools in spite of poverty and Taliban rebellions. In the same light, Jahan and

Tahira are endeavouring to be aware of their basic right through education and inspiring other hegemonized people to be contextual and come out from critical predicament. These characters have justified that subalterns are not always the victims of status quo rather they can transform themselves. They can speak and creator their own history.

IV. Quest for Justice

This dissertation has analytically explored Greg Mortenson's and David Oliver Relin's *Three Cups of Tea* from the perspective of Subaltern Studies. This novel shows the desperate situation of peasant characters who are sidelined by the domination of ruling class ideology. There are other strands of people who are initially submissive but later on they are resisting against the suppression of hegemonic power holders. As a result, they are autonomous and uniting other subaltern characters to advocate on behalf of them.

While looking into the content of the novel, many male and female subaltern characters are in deteriorated condition in their life. They are the victims in terms of gender biasness, sexual violation, religion and region. Many poor people are being deprived of the modern human services of hospital, communication, good transportation, electricity and academic institutions by Pakistani government. Twaha's wife Rokhia dies while delivering a child because they are poverty- stricken, uneducated and whatever the subsidies and reservation they have to get, are denied by Pakistani government. Chingazi determines to have second marriage without his wife's comfortable but women are not allowed to do so. Hence, women are abused by male dehumanization. Dominant Sunni Muslims murder some Shia Muslims and their wives and children are coerced to watch the deceased bodies. Pakistani government 'others' Wazir people by prohibiting them to vote during the election. These Wazir Muslims enforce their women to wear *burkha* and confine them within home. Ibrahim's wife Rokhia is frail in health since the placenta has not come out while giving birth to a child and which is decomposing in her uterus. So, her husband, Ibrahim behaves harshly as he is uneducated. A young Muslim man leers Tara Bishop as he attempts to seduce her. Some young Bangladeshi girls are being led toward

prostitution in Calcutta, India. Many women and children are hegemonized by the Taliban troops as well as Russian troops in Afghanistan. Pakistan and India are falling into war. As a result, Amina and Hawalda Abraham are being scapegoat because they are innocent however, they are killed by Indian Army. Their right and dignity are undermined by powerful people. Hence, powerless peasants are unable to establish their identity and right.

Greg Mortenson constructs schools for girls but his project is obstructed by religious leaders. They abuse and tend to banish him from working there but due to the co-operation of his supporters, he accomplishes his mission. His accomplished mission provides many marginalized students especially, girls to build up their career. Sakina is confined within her home but when Greg Mortenson goes there, she welcomes him without wearing *burkha* which is very radical action performed by her to destabilish conservative norms and values, are practiced upon women to make them docile and submissive. She also demands a vocational centre with Greg Mortenson to empower women. Shakeela is condemned by many people when she goes to school but perpetuate her duty. After being an educated girl, she energizes other villagers to be conscious and aware of their basic right. Amartya Sen is also doing same job despite the prevailing poverty which has compelled girls unable to be educated and conscious. Nevertheless, she is creating such an atmosphere where all girls are taking school's classes regularly. Uzra Faizad, a widow, is conducting the school classes to educate girls despite Taliban's order not to teach them however, she becomes successful to convince the Taliban and since then girls are being educated. Jahan and Tahira are endeavouring to be educated in spite of ironclad created by patriarchy and determining to be the social workers being great ladies in the future.

In this way, the novel *Three Cups of Tea* demonstrates the miserable

condition of subaltern characters who are educationally, culturally, economically, politically and on the basis of gender are hegemonized. They are hopeless and supportless but after questioning and resisting the authority, these people are able to establish their autonomous world. They are advocating to seek justice for other peasants who are shattered by hegemonic power of stagnation. Thus, the subalterns' society is proceeding toward the optimism by struggling and facing many hostile circumstances created by power exercisers.

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