

This research paper is a modest investigation upon the autobiographical memoir *Three Cups of Tea* authored by Greg Mortenson in collaboration with David Oliver Relin. It argues that how Mortenson's cross-border passage of life from America to Pakistan in course of his philanthropic mission embodies the agency of transnational subjectivity. In this process, he goes through the situation of togetherness in both nations at the same time. Mortenson's simultaneous connectivity with two different religions, cultures, people and nationalities represents the possibility of having two different identities, two cultures at the same time. Likewise, it further explores how Mortenson's multiple identities contradict the conventional notion of singular national identity which dissolved owing to the globalized nature of the world intensified by the physical means such as transportation and the virtual means such as internet through which people remain at two places at the same time.

In fact, the entire construction of argument will revolve around the principle of transnationalism which studies on the various forms of simultaneity like, belonging, culturehome, identity and nationality. It further sheds light on the fact that after the emergence of transnationalism since early 1990s as a new theory and analytical tool, it always studies the linkage between nation states.

Transnationalism is a new theory that brings new way of looking across cross borders in the age of globalization. The term 'transnationalism' is first used by Randolph S. Bourne in his 1916 article 'Transnational America' where he emphasized the importance of the American immigrants to maintain their culture (qtd in Garrett 3). Slowly, it expands its horizons after the rapid emergence of technology in the age of globalization. And, the embrace of transnationalism in literature studies has reshaped all existing ways of looking at home, identity, culture, nationality etc. Thus, individuals are allowed to move from one country to another country as they become

transnational individual. Hence, it becomes possible for the people to cross border nation states in course of philanthropic mission.

Three Cups of Tea is about the humanitarian work of Greg Mortenson written from Relin's perspective as a journalist interviewing and observing Mortenson. Relin witnesses every deed of Mortenson as he goes with Mortenson to many places. Thus, this book captures the memoir of Mortenson as Relin has given equal credit in publishing the book. As far as co- author of *Three Cups of Tea* is concerned, Greg Mortenson was born in December 27, 1957 in St. Cloud Minnesota from the parents of Irvine and Jerene. He is a professional speaker, writer, registered nurse and former mountaineer. More, he is co-founder of CAI (Central Asia of Institute) that is first established with Jean Hoerni in 1996 that aims to promote and support community based education throughout central Asia primarily in Pakistan and Afghanistan. He is also the author of *Stones into Schools: Promoting Peace with Books, Not Bombs, in Afghanistan and Pakistan*, a sequel to *Three Cups of Tea*. Similarly, the next co-author, David Oliver Relin was born in December 12 1962 in Rochester, New York. He is an American journalist and the contributing editor for magazines like *Parade* and *Skiing*. He died in November 15, 2012, at the age of 49. He commits suicide according to the *New York Times* retrieved December 3, 2012, where it is reported that "he suffered emotionally and financially when basic facts of *Three Cups of Tea* were called into question" (11). But according to his family, he had been diagnosed with depression. Both co- author works together for two years for publishing *Three Cups of Tea*. Thus, it is a collaborative work.

Talking about *Three Cups of Tea*, it was first published in 2006 as a first edition with the subtitle *Three Cups of Tea: One Man's Mission to Fight Terrorism and Build Nations ... One School at a Time* but with the second edition it appears as

Three Cups of Tea: One Man's Mission to Promote Peace ... One School at a Time

published in 2007 by Penguin publication. Mortenson explained the reason behind for changing the first subtitle. In *Fairfield Citizen News*, Alison Walkely captured the lecture of Mortenson delivered in Fairfield, Connecticut, where Mortenson stated “If you just fight terrorism, it’s based in fear. If you promote peace, it’s based in hope” (3). He finds subtitling the title with peace creates hope and maintains integrity between people. If the title itself becomes with terrorism, though one is fighting but it creates sense of fear among the people. The subtitle cannot be relevant for the Muslim people.

The book deals with the incorporation and close attachment with Muslim’s culture and people. United States relationship with Pakistan started right from 1947. The United States has tied its connection through the political, economic and cultural relationship. Pakistan also repayed back US aid through involving in the cold war from the side of United States against Soviet Union. This book is a backdrop of turbulent history where the war is going on Vietnam War and United States invasion of Afghan. It is just set after September 11, 2001 attack in which Pakistan admits no involvement in the act. Moreover, it is post colonial text that balances the relationship between the colonized and post colonized people by dismantling any negative perception on the related culture.

Following this, backdrop and the United States relationship with Pakistan, Greg Mortenson and Relin approaches to Pakistan through humanistic work. Mortenson brings a great change transforming Muslim’s people mind set over the white people and establishing schools. Thus, the analytical tool as transnationalism has significant value to the people because people come to understand the connection between host land and home land after crossing the borders.

So far as critical analysis of *Three Cups of Tea* is concerned, many scholarly critics have come up with different views regarding articles, journals and newspapers. As the book is collaborative work of two authors, but *Three Cups of Tea* chronicles the life of Greg Mortenson who ventures into the humanitarian spirit becoming a transnational subject doing the works of building a school which is supposed to be done by the government of Pakistan and Afghanistan. The next co- author, David Oliver Relin who accompanies with Greg Mortenson collects the interviews about Greg Mortenson from different people who know Greg Mortenson very well.

The researcher brings some critics and review of *Three Cups of Tea*. In *The Times* newspaper, *Three Cups of Tea* is stated as “The story of a great humanitarian achievement”. Likely, this review on *The Times* blurred the notion of essentialist view point of nationality. As the transnational subjectivity, one should embrace two belongings without any resistance. Greg Mortenson is able to create balance between two identities through humanitarian works. Similarly, Nicholas Kristof in *New York Times* writes “I have visited some of 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” (1). He means to say that such transformation occurs because of becoming Greg Mortenson as a transnationalist subject. The transformation to education creates stability in Pakistan and Afghanistan. Ahmed Rashid, best-selling author of *Taliban*, writes in the blog called *ANCAGAR -Muslim Mountaineer*. He states:

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 Mortenson is doing,

providing the poorest students with a balanced education, is making them much more difficult for the extremist madrassas to recruit. (2)

Ahmed Rashid also comes to know Greg Mortenson as a person having transnationalist attitude across the borders. He is appreciating his works and transnational simultaneity helps one to embrace other nationalities without any discrimination.

Moreover, the researcher finds Nosheen Ali's journal article named as "Books vs Bombs? Humanitarian development and the narrative of terror in Northern Pakistan" in which he states that "The role of humanitarian discourse and development in reconfiguring the contemporary culture of empire and its war on terror makes people to embrace cross national identities and transnational subjectivity openly" (2). He means to say that humanitarian works is only possible if people start to share other national identities very openly.

Similarly, in the newspaper, Maryles Daisy in her "Paperback best sellers/trade" states *Three Cups of Tea* concluded "captivating and suspenseful, with engrossing accounts of both hostilities and unlikely friendships, this book will win many readers hearts" (19). Though these countries (America and Pakistan) seem hostile to each other, Greg Mortenson has played the role of an agency of transnational subjectivity to tie these nations through philanthropic missions.

Furthermore, M.J. Prest, while reviewing this book, in the title entitled "A Humanitarian's Fight to Educate Girls in Central Asia." *The Chronicle of Philanthropy*, explores the work of Greg Mortenson and he states "his dedication to his work prevails over the risks, however. "I don't want to teach Pakistan's children to think like Americans,"he says. "I just want them to have a balanced, non- extremist education. That idea is at the very center of what we do" (212). Greg Mortenson is

here trying to educate the girls by building schools and with his philanthropic works, he is trying to establish good relation between two nations. This helps him to enter into other territories and this is possible through the transnationalism.

Similarly, while reviewing *Three Cups of Tea* Elizabeth Cochran writes a review in *The Officer* entitled “Education in the war”, she states Mortenson’s first book *Three Cups of Tea* has become required reading for many in the military. *Stones into schools* (the second book) will likely be added to the list Moreover, while reviewing she writes:

The readers discover that building relationship and cultural understanding is the foundation for all other efforts. The importance of communities’ involvement and responsibility is demonstrated by how hard they fight for the schools they built themselves; against the Talibans, against the mobs, and even against the Afghan bureaucracy. CAI focused on educating girls, which has the more profound impact on their communities through increased life time wages, less infant mortality, and, most noteworthy, tipping the scales against radical *madrassas* and jihadists. (62)

Cochran wants to deliver the idea that education plays important role to change people lives. Education promotes peace and stability. Students must be offered with books. Similarly, in one of the *School Library Journal*, entitled as “Mortenson, Greg and Susan L. Roth: Listen to the Wind: The Story of Dr. Greg and Three Cups of Tea.” Shaw states “holding true to the original title for adults, *Three Cups of Tea*, this moving story will amaze and inspires young readers” (94). Moreover, she states that readers are informed that it is easy to make a difference by donating pennies to support pennies in impoverished countries. This truly exceptional and motivating title should not be missed. This really promotes an idea of helping hand. Overall, *Three*

Cups of Tea is an inspiring book that activates readers' attention to go for the social work. This develops an idea of being under one community. Based on the above review and critiques, they have only talked about how Mortenson and *Three Cups of Tea* have done for educating girls and despite the strict bureaucracy of Afghanistan and Pakistan, through philanthropic mission, they brought the changes in educating girls. They have talked about the hardships how Mortenson being an American Christian has done so far bringing a significant change.

But my research on *Three Cups of Tea* is related with cross border and its significant changes as what we called transnationalism that deals with the relationship not only on establishing relationship with the people but how ones get changed through the means of visiting home, moving from one place to place, adopting opposite culture and his/her identity. As this is the globalisation age, it becomes easy to cross border nation states and his/her simultaneous connectivity with different regions, culture home, family, and identity becomes possible.

So far as *Three Cups of Tea* is concerned, it is about the humanitarian works of Greg Mortenson, inhabitant of U.S. A belonging to Christian religion, who embarks into the expedition of K2 summit in 1993. First he is supposed to climb K2 to honor his sister Christa but after being failed to climb to its peak, he is lost in the Karakoram region of Pakistan and eventually he finds himself wandering into the village of Korphe. For Greg Mortenson, Korphe is the epitome of humanity because he is honoured and he receives help from the people of Korphe. He is deeply moved by the hospitality of the people. He finds Haji Ali, chief of the Korphe Village very kind to him because in course of staying at Haji Ali' home, he is served very well.

But the expedition for the humanitarian sprits arises after he sees children studying in the dirt scratching with the help of sticks. Children are lack behind going

to the school. His intention changes and his primary objectives become building up the school. Thus, he promises to return back to the village and build the school. But there is no sufficient fund for the construction of school. Back to the California, he happens to meet Pakistani man who owns a computer store, helps to type the word in word processor. "With the help of him, he finally able to send 580 letters and sixteen grant application out of which only few could help but suddenly he finds Jean Hoerni helping with the high amount of funds \$12000" (47). He also sells out of his belongings and as a result, he starts living in the car to save the fund for the school. Before the construction of school in Korphe village, he comes to know first he has to build the bridge across the Braldu. So that only it will be easy for supplying the materials via transportation. Thus, not only he builds School but also the bridge that makes life of people easy.

In course of doing this, Mortenson goes through different suffering and circumstances but he is devoted to his works. With the help of *Central Asia of Institute* (CAI), he builds several schools and supplies water resources for the refugees of Afghanis as well as building school for the girls and sending the teacher for the refugee's children. Finally, he builds school not only in remote village of Pakistan but also across the borders of Afghanistan and in the Islamabad. The most awakening thing to know about Greg Mortenson is he learns the ritualistic customs of Pakistani People, involves in the praying and embracing the customs of the people. This shows his transnational simultaneity or subjectivity in regards to belonging, home, citizenship, nationality, identity. Thus, with the modest inquiry of Greg Mortenson, this paper seeks to find how Mortenson so far becomes an agency of transnational subject.

Concerning transnational theorist, I employ key theoretical concepts by different transnational critics like Steven Vertovec, Natasha Garrett and Nelshon shake. To the first, Steven Vertovec has talked about what 'transnationalism' actually is. In his book called *Transnationalism*, he defines “transnationalism refers to multiple ties and interactions linking people or institutions across the borders of nation states” (1). With this idea, he means to say it is related with cross border that generally ties relationship with people and nation. By doing this, one can bring great change by crossing border. It is clearly seen with Greg Mortenson's to and fro journey from California to Pakistan to Afghanistan. His visits to different places remark his crossing the border. He moves his destined places. After he reaches in Pakistan, he embraces Pakistanis people and their culture. Moreover, he makes ties and connection by building schools and water sanitation program for the refugee people. He states:

When referring to sustained linkages and ongoing exchanges among non-state actors based across national borders- business, non- government- organizations, and individuals sharing the same interest (by way of criteria such as religious beliefs, common cultural and geographic origins) – we can differentiate these as ‘transnational’ practices and groups (referring to their links functioning across nation-states). The collective attributes of such connections, their processes of formation and maintenance, and their wider implication are referred to broadly as ‘transnationalism. (14)

Concerning the above assert of Steven Vertovec, he says if one crosses the border, it becomes non-state for one and if anybody visits with some business purpose, government purpose and individual purpose, they must share with same interest in religious belief and cultural belief. They should share opposite culture and religious belief in order to gain transnational practices. Concerning, *Three Cups of Tea*,

Mortenson plays an actor and for him Pakistan and Afghanistan becomes non-state. He visits there not for personal purpose and business purpose but he visits there for humanistic mission which he finally succeeds in his ambition. He makes connection there by openly embracing opposite religion and cultures. He shares Muslims cultures.

His transnational practices make him transnational subjectivity as his connectivity with different people and culture. While travelling with Mortenson, the co-author, Relin clearly says:

But at Korphe and every other Pakistani village where I was welcomed like long-lost family, because another American had taken the time to forge ties there, I saw the story of the last ten years of Greg Mortenson's existence branch and fork with a richness and complexity far beyond what most of us achieve over the course of a full-length life. (2-3)

This clearly states that how Relin is overwhelmed by the hospitality of Muslim people. After reaching the region of Korphe, Northern region of Pakistan, he feels like as if he is in long lost family. It is no difficult to adjust if one makes ties with opposite or cross border culture. The same thing he has found with Mortenson who has made ties with Muslim people by indulging Muslim people cultures. Thus, Mortenson plays a great role as a transnational subjectivity having simultaneous connectivity with different cultures. Similarly, Appadurai regarding transnational culture, he states:

Transnational culture leads to the formation of communities of 'taste', shared belief or economic interests- to list a few of the factors that work on a global scale. This mobility of cultures, People, economic resources and much else besides necessarily both requires and creates deterritorialisation- an increasing number of situations in which social interactions take place, across, beyond,

outside and frequently without any reference to particular nations, borders and identities. (Appadurai 295-310)

According to Appadurai, culture also becomes transnational like people become transnational and when one culture mixes into another culture, one culture mingles into another culture. There occur shared cultures and shared beliefs. If people embrace and accept other non-state culture, there occur intimacy and social interaction among people. People will no longer ask about each other culture if both cultures remain simultaneity at a time. Moreover, Appadurai comes to a term 'deterritorialisation'. He means to say if both cultures exist at the same place with some good purpose, people follow and accept each other culture. People learn to follow both cultures. There occur shared assumption and values. More, it delivers an idea of transnational subjectivity in relation to simultaneous connectivity with different culture, in this case Pakistan, Muslim culture. It regards to Greg Mortenson's philanthropic mission that Muslim people accept his culture. They treat and privilege Greg Mortenson who really belongs to Christian community.

He belongs to an American Citizen, the Christian dominant citizen but he makes a journey to the non- state country called Pakistan. It is Greg Mortenson who brings a drastic change in the Northern Pakistan and Afghanistan by building schools and providing a sanitation program and supplying medical camps. During his expedition of K2, he "dressed in a much patched set of mud- colored *ShalwarKamiz* like his Pakistani porters" (7). He shares non- states customs and the religious practices. He makes some connection after sharing religious practices.

During his stay at Korphe village, Mortenson says "everything about their life was struggle" (31). This justifies how Mortenson is transformed to philanthropic mission. He compares helpless children with his sister Christa. He arises a feeling of

building a school after he sees “the children sat in a neat circle and began copying their multiplication tables. Most scratched in the dirt with sticks they’d brought for that purpose” (32). He is deeply moved after seeing the children writing in the dust using the stick. He decides to do something for the children. He decides that helping Korphe would be a fitting tribute to Christa and promises Haji that he will return and build a school. He says “I will build a school. I promise” (32). Here, his subjectivity changes because he himself begins to think he is a part of Korphe village. Thus, he goes for fulfilling the promise. In doing so, Greg Mortenson plays the role of agency to link people across the borders of nation states.

Three Cups of Tea addresses some of the transnational issues of our contemporary time. The concept and the approach of transnationalism is generally represented as a new theoretical frame and a new analytical tool to grasp the very essence of contemporary border crossing practices and relation of migrant communities. The emergence of transnationalism is closely related with the phenomenon called “globalization”. In the contemporary time, we live in the global village. Within a minute we can move to different places and city with the help of telecommunication and transportation. In this semi- autobiography, we find the use of number of transportation and social site like email. Hence, the world has been what Marshall McLuhan calls; “the global village” resulted from the compression of time and space” (164). So the time Mortenson and Relin shown in *Three Cups of Tea* is the age of globalization because it has paved the way for the emergence of transnationalism. Thus, this semi- autobiography articulates the idea of how the cross border migration looks like in the age of globalization. In this regard, Natasha Garret claims, “A better way of understanding migration in the context of globalization is by reconceptualizing it as transnational migration” (4). As far as *Three Cups of Tea* is

concerned, Greg Mortenson, David Oliver Relin and other mountaineers are known as transnational migrants who makes different linkages across the borders with the help of new advancement of technology. Steven Vertovec also believes, “new technologies are at the heart of today’s transnationalism” (5). This means technology plays a vital role to make people transnational migrants through which it becomes easy to cross border.

Similarly, Guillen in an *Annual Review of Sociology*, entitled as ‘is globalization civilizing, destructive or feeble? A critique of five debates in the social science literature,’ asserts “it is not a coincidence that the growth of interest in transnationalism or sustained cross-border relationships, pattern of exchange, affiliations and social formations spanning nation states- parallels the growth of social scientific interest in globalization over the same period” (235). This means enhanced transnational connections between social groups represent a key manifestation of globalization. Through transnationalism, the nations are becoming allied to other non-states. Likely, Relin and Mortenson are making ties and creating connectivity through their work, they are dictating how transnational individual is helping to build cross-border relationship.

Moreover, this semi- autobiographical work gives a sense of transnational narrative as Relin describes to and fro journey of Mortenson and that journey is possible only due to transportation. In the first chapter as well titled as “in Mortenson’s Orbit”, Relin describes his visit to Northern Pakistan with Mortenson and General Bhangoo, a captain of helicopter. Hence, in the age of globalization, one can relate to the world via physical and virtual. That is why Mortenson is a transnational subject who has played the role of agency as a transnational subjectivity that ultimately able to build the bond across America to Pakistan. Here, if one is

regarded as transnational individual, he/she can move anywhere at any time in the age of globalization. In this regard, Natasha Garret in one of her works entitled as “Transnationalism, Home and Identity: Personal Essays” asserts,

The relative ease of communication and travel, allowed by the modern technological advances, propelled the era of globalization and influenced the way migrants lived. Migrants became increasingly more able to travel to their home country, communicate frequently with people back home, or engage in cultural and business ventures, while at the same time integrating into the host society. (4-5)

According to her, advancement in communication and technology plays a very great role in the age of globalization to engage migrants at the same time between home land and host land. People are equally active in the host land and home land. In the age of globalization with the rapid enlargement of advancement and technology, it makes very easy to travel two different places within a short period of time in making or engaging in cultural and business ventures. Considering *Three Cups of Tea*, David Oliver Relin in chapter RAWALPINDI’S ROOFTOP AT DUSK utters “he had stitched together half of the globe, on a fifty-six hour itinerary dictated by his cut-rate ticket, from SFO to Atlanta, to Frankfurt to Abu Dhabi and finally, out of this tunnel of time zones and airless departure lounges to the swelter and frenzy of Islamabad airport” (57). We see the clear use of technology that Mortenson is travelling from his home land to host land. To be a transnational migrant, technology plays a vital role. With the relative ease of communication and technology, it has redefined the concept of home and transnationalism has made it as transnational home. Concerning *Three Cups of Tea*, Relin and Mortenson has redefined the traditional notion of home because Mortenson himself visits different homes and family where he feels the sense

of original home. Moreover, Natasha Garrett expands the horizons related to the notion of transnational home. Garrett in "finding one's place in the world: Transnationalism and the notion of home" clarifies what the home and family are for the transnational people. She writes:

The redefined concept of immigration has pushed for reconsideration of the concept of home. Home has been traditionally conceptualized as a fixed place; being at home means being stationary, centered bounded, fitted, engaged and grounded. In the context of transnational migration, the connection between home and place becomes problematic. This is because transnationals travel a lot (many of them don't) or live in more than one place . . . with the conception of the so-called 'astronaut families' . . . some people living for economic and educational purposes. (46)

This shows the rise of transnationalism has brought the changes in the essentialist views regarding home and family. In the traditional sense, home is defined as a fixed place. The real home lies within own origin. It is fixed and it is situated where one is born and grows. But after the rise of transnationalism, the notion regarding home becomes problematic. As transnationalism defines home can be anywhere and any migrants can feel the sense of home after crossing the border. It is very clearly represented in the book when Relin goes to Korphe Village, he says "But at Korphe and every other Pakistani villager where I was welcomed like long- lost family" (2-3). It means the real sense of warmth can lie anywhere. Considering Greg Mortenson as a transnational subjectivity, even he finds the sense of real home. Mortenson's sense of home is clearly visible through this excerpt:

With Mouzafer, Mortenson met up with Darsney and made the long journey by jeep down to Skardu. But after sampling the pedestrian pleasures of a well-

prepared meal and a comfortable bed at a renowned mountaineers' lodge called the K2 Motel, Mortenson felt something tugging him back up into the Karakoram. He felt he had found something rare in Korphe and returned as soon as he could arrange a ride. From his base in Haji Ali's home, Mortenson settled into a routine. (29)

This shows Mortenson's unwillingness despite sharing well-prepared meal and a comfortable bed at a renowned mountaineers' lodge called the K2 with his friend Darsney and Mouzafer (former bodyguard of Darsney and later to Mortenson). He shows his unwillingness because he is already associated with Haji Ali's family. He finds real pleasure at Karakoram region of Korphe. So that he does not move with Mouzafer and Darsney rather he moves to Haji Ali's home. Overwhelmed by the hospitality and receiving privilege, he assumes like his real home there.

Mortenson establishes two homes; one in California and another in Korphe village. The essentialist view as notion of home has got changed after the rise of transnationalism.

We see Greg Mortenson equally being active in his permanent home and in the host country. He reaches there not for the business purpose but for climbing K2 but suddenly his mission get changed after he sees the pathetic condition of children reading without school. He makes himself assimilate to the host country by embracing Muslim people's culture, tradition and life style. Mortenson's empathy then helps him to learn the cultures and behaviours of rural Pakistan, allowing him to work easily with the local residents and village leaders in constructing and staffing his schools. To fulfill his philanthropic mission, he frequently travels back and forth to home land and host land. His family resides in the US but he frequently travels to Pakistan for his ambition to build the schools and bridge across the Brahdu river. Thus, Greg

Mortenson is a transnational subject who can live in two countries simultaneously playing active role in social and cultural lives of the host country. With the same purpose,

Similarly, after the emergence of transnationalism in the age of globalization, it has changed the notion of regarding, identity. Border crossing experience has redefined monolithic and singular identity. Nelson Shake points out the complexity that is going in the field of identity in the heyday of transnationalism: “While transnationalism focuses on issues of identity...[It] examines identity on a much larger scale by discussing the changes that are happening to the structure of the nation and how that affect people” (9). From these lines, it is clearly stated one cannot stand with one identity in the age of globalization. Identity is to be multi-layered that one can embrace more identities with their movement. Garret too agrees that the transnational turn in literary studies has “reconceptualized the concept of home, language family and identity” (4). Considering *Three Cups of Tea*, Greg Mortenson embraces two identities at the same time after crossing the borders. He is a Christian but after he moves to Pakistan, he gradually involves with Muslim people and begins adopting the life style of them. To clarify the statement, I have brought textual evidences to compare the idea of Nelson Shake and Natasha Garret.

He pulled on his pants, unglued his shalwar shirt from his chest, and opened the door. The early evening was no cooler, but at least it had the mercy to move ... *Salaam Alaaikum*, Sahib, Greg Sahib, the watchman said, as if he'd been waiting all afternoon just in case Mortenson stirred, then rose to run for tea. “Mister Greg, Sahib,” Abdul said, as if anticipating his train of thought, “may I ask why you are coming back?” “I've come to build a school, *Inshallah*,” Mortenson said. “Here in 'Pindi, Greg Sahib?” (58)

The upper extract clarifies Mortenson's adaptation and embracing Muslim's people culture using their national dress Shalwar- Kamiz. Similarly, he uses the same language of Muslim people. He utters *Inshallah* as it the language of Muslim people but it is seen that very openly he is learning for the enrollment in their community. Moreover, he involves in the learning of Muslim prayers. He goes for praying nearby gas station. The chapter six in page number 62 clearly portraying how Mortenson is longing for learning style of Muslim prayer. The extract goes like this:

“Will you show me how to pray?” Mortenson asked, impulsively.

“Are you a Muslim?” “I respect Islam,” Mortenson said, as Abdul looked on, approvingly ... “Every Muslim must wash before prayer,” he said. “I’ve already made wudu so this I will show you the next time.” He smoothed out the bolt of brown cloth Mortenson had chosen next to his mat and instructed the American to kneel beside him. “First, we must face Mecca, where our holy prophet, peace be upon him, rests,” Monzoor said. “Then we must kneel before the All-Merciful Allah, blessed be his name.” (62)

This above extract clearly shows how Mortenson is learning the style of Muslim praying. Being a Christian, he is supposed to pray for the Jesus but he does not feel any hesitant to act pray in Muslim style. This is how in the age of globalization, transnational subject can go for multiple identities. Mortenson performs Muslim praying style in order to make attachment with people of the Muslim communities because he thinks if he is able to assimilate with them, it will be easy to make ties with them.

Similarly, As Brubaker and Cooper write: “How one identifies oneself—and how one is identified by others—may vary greatly from context to context: self- and other-identification are fundamentally situational and contextual” (14). The given line

gives a sense that one identity is not always fixed. One's identity gets changed according to the context and space. Considering *Three Cups of Tea* Mortenson's real identity is American, to more Christian but after frequently visiting to the Northern Pakistan, he is habituated with Muslim's people cultures and he starts learning way of living style as like Pakistanis. He starts using language like *Inshallah* and hugging like Muslim people and even wearing the clothes like *Shalwar-Kamiz*. This all shows his identity becomes complex and multi-layered. Thus, previous notion of singular identity has been questioned by Mortenson. As a transnational subject, one must be able to adopt and embrace across borders subject of identity simultaneously. Not only Greg Mortenson adopts and embraces but also the Balti people who originally come from Tibet accept the Muslim culture and hence become Shiite-Muslim. The following lines make clear to the concept of Brubaker and Cooper:

Mouzafer was a Balti, the mountain people who populated the least hospitable high- altitude valleys in Northern Pakistan. The Balti had originally migrated southwest from Tibet, via Ladakh, more than six hundred years ago, and their Buddhism, had been scoured away as they travelled over the rocky passes and replaced by a religion more attuned to the severity of their new landscape- Shiite Islam. But they retained their language, an antique form of Tibetan. (21)

With the conversation to Mouzafer, Mortenson comes to know about Balti people and how their identity gets changed after coming to Pakistan. First, Balti people belonged to Buddhism as they were migrated from Northern Pakistan. After they come to Northern Pakistan, their identity as Buddhism gets transformed and becomes Shiite-Muslim. The Balti people identity becomes fluid as they become Shiite-Muslim but they rehearse as retaining their language, an antique form of Tibetan. To more, "Transmigrants maintain multiple linkages to their 'home land and increasingly have

multiple interconnections that cut across international borders; while their public identities are configured in relationship to more than one nation-state" (qtd, in Kennedy and Roudometof,170). This means when one comes across the border, they increase their interconnectedness with the host land and thus their identity gets configured and they happen to embrace both identities. As similar to Greg Mortenson who is the Christian but he openly celebrates Muslim culture and their identity.

Thus, this research on transnational subjectivity in *Three Cups of Tea* also makes a departure from the lens of diaspora. This is because in *Three Cups of Tea*, Mortenson incorporates the cross border connection in the age of globalization which he ultimately establishes simultaneous connectivity in terms of belonging, home, culture, identity etc. Differentiating the Diaspora from transnationalism, it is very much localized study of the immigrants. However, transnationalism makes ties and connection across the borders. In this regard, Natasha Garret in one of her personal essay entitled as Transnationalism, home and identity, distinguishes diaspora from transnationalism:

I chose to use the term transnationalism in my study, as opposed to diaspora, as diaspora is often used synonymously with transnational community, and much like transnationalism, is somewhat overused or used inadequately. . . . Levitt (2001) defines diaspora as “groups who were forcibly expelled from their homelands and who remain socially marginal in societies that received them as they waited to return. . . . Faist (2000) argues that the term diaspora is appropriate only if the group has suffered a traumatic experience. Diaspora can become a transnational community only if they develop an attachment to the host country. (6-7)

The aforementioned paragraph states in what respect diaspora differs from transnationalism. Diasporas is attached with transnational community and somewhat like transnationalism. According to Levitt, diaspora are groups who were forcibly expelled from their home land and who waited to return. They have desire to return to their home land. But unlike diaspora, transnationalism especially focuses on the study of voluntary migration whereas diaspora is involuntary type. Similarly, in her same essay, she brings the quotation of Thomas Faist who comes to argue diaspora refers to those who have suffered from traumatic experiences so far. To more, diaspora has less attachment to the host country. Considering the book, it only deals with the issues of transnationalism. The character like Mortenson shows his transnational attitude towards border. Transnationalism as voluntary migration, he migrates temporarily. He makes an attachment to the host country. He is not forcibly expelled from his family. His motive of visiting Pakistan is just to make close ties through philanthropic mission. This book does not show any groups forcibly expelled from the country rather Mortenson is playing an individual role to make ties and connection with the host country. His frequently to and fro journey makes him voluntary migration. The following lines expose how Mortenson has decided to set off his journey to the east:

He was planning an expedition to K2, mountaineering's ultimate test, and he needed an expedition medic. Would Mortenson consider coming? Here was a path, a means by which Mortenson could get himself back on course and, at the same time, properly honor his sister. He'd climb to the summit those of his avocation respected most, and he'd dedicate his climb to Christa's memory. He'd find a way to wring some meaning out of this meaningless loss. (45)

This given lines illustrates he individually decides to embark for the climbing K2.

This is the path he chooses to honor his sister, Christa. He is not expelled or forced to leave his origin USA. This refers to his voluntarily migration.

Similarly, Thomas Faist in his essay "Diaspora and Transnationalism: What kind of Dance Partners?" also differentiates diaspora from transnationalism. She argues:

Although both terms refer to cross border process, diaspora has been often used to define religious or national groups living outside an imagined homeland, whereas transnationalism is often used more narrowly to refer to migrants' durable ties across countries and, more widely to capture not only communities but all sorts of social formations such as transnationally active networks, groups, and organizations. (9)

The given line states that both diaspora and transnationalism refers to cross borders but to be specific, Diasporas people are group who live outside imagining homeland. However, transnationalism only refers to the migrants for a certain period of time that migrates for making ties and connection to the people. It establishes link between the nation states and groups. Taking the textual evidences from the book to back up with the above aforementioned ideas, the ideas can be compared with the character Greg Mortenson. He migrates for only a certain period of time. He visits and his motive of building school makes him close connection to the Muslim people. After reaching there, he does not imagine his home land rather he frequently visits to the host land for fulfilling his ambition. With the help of CAI (Central of Institute), a non-profitable organization that ultimately helps to build ties Mortenson relation with Pakistan and Afghanistan. The co-author of the book, Relin describes Mortenson as:

And as I found in Pakistan, Mortenson's Central Asia Institute does, irrefutably, have the results. In a part of the world where Americans are, at best, misunderstood, and more often feared and loathed, this soft-spoken, six-foot-four former mountaineer from Montana has put together a string of improbable successes. Though he would never say so himself, he has single-handedly changed the lives of tens of thousands of children, and independently won more hearts and minds than all the official American propaganda flooding the region. (5)

Relin is describing about Mortenson's CAI (Central Of Institute) which has brought changes into the lives of Pakistan and Afghan people. Moreover, it portrays Mortenson's journey begins from Montana and finally to the philanthropic mission. As Faist views transnationalism build ties across borders and maintain social formation through active networks and organizations. Likely, Mortenson through CAI, he is establishing relation which has changed the lives of ten thousands of children. His stay at Pakistan is temporary there but within the time he establishes social links. He is an individual migrant who cross border and passionately work for the humanistic mission. Thus, Mortenson is not a diasporic subject rather he makes himself as a transnational subjectivity making ties across nation states.

Similarly, Diaspora refers to the dispersed people who stay at host land for many years but transnationalism is related to temporary migration in the age of globalization. To be a transnational, one must attach themselves to the host country as Mortenson has attached himself with the host country. To more, in an article entitled as "The Dynamics of Migrants' Transnational Formations: Between Mobility and Locality," Janine Dahinden also shows distinction transnationalism from diaspora in terms of two terminologies; mobility and locality. Dahinden comes up with the idea

that mobility is "the virtual movement of people in transnational space" (51) whereas locality means "being rooted politically, socially, and economically in the country of imagination" (51). According to him, transnationalism is related with mobility because it refers to the virtual movement of one place to another place. In the age of globalization, with the rapid advancement of technology, people are able to move from one place to another place through virtual means whereas diaspora is related to locality which means being rooted politically, socially and economically in the non state land. Moreover, he asserts "looking at transnational formation as the effect of the combination of these two dimension- mobility and locality" (51). This explains that transnationalism combines both locality and mobility. Hence, transnationalism is extension form of diaspora. Concerning the text Mortenson is regarded as the virtual mover who frequently dwells from one place to another place. He is not rooted there rather he makes connection with the Muslim people. Thus, Mortenson becomes a transnational subjectivity who can move across transnational space.

To sum up, *Three Cups of Tea* incorporates the idea of transnationalism as Mortenson has played the role of agency as a transnational subjectivity. Mortenson simultaneous connectivity with different region, religion, culture, home/family, belonging and identity makes him transnational subjectivity. Transnationalism is related with cross border and its ties with the non-state. As globalization is a key manifesto for expanding the horizon of transnationalism, it becomes easy to travel around the places of the world. In the age of globalization, one can function two things at the same time.

As the transnational subject, Mortenson has his own home in the USA but he finds himself the sense of home in Pakistan too. He embraces cultures of the Muslim people in Pakistan which shows his simultaneity accepting two cultures at the same

time. As the transnational subjects, Mortenson is capable enough to reach beyond the nation- state boundaries either virtually or physically. Relin and Mortenson, through this semi autobiographical work, they accomplish two different tasks. Initially, through the character Mortenson who possesses the features of transnationalism and showing there can be a simultaneous connectivity after crossing the borders.

Moreover, people can connect themselves when they come across the borders in the age of globalization likely Mortenson has connect himself with people f Pakistan.

Similarly, this book is taking the departure from the lens of diaspora because

Mortenson is not forcibly expelled from his origin rather he taking his own interest travelling to Pakistan.

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