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Dominance of Anthropocentrism in Chris Bonington's *Ascent*

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Letter of Approval

This thesis entitled “Dominance of Anthropocentrism in Chris Bonington’s *Ascent*” by Mrs. Jamila Idrish has been submitted to the Central Department of English, Tribhuvan University. It has approved by the undersigned members of the Research Committee.

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Abstract

Chris Bonington, in his autobiography Ascent published in 2017 backgrounds the bio-centric worldview because of his anthropocentric upbringing. He happens to take anthropocentric actions from his childhood to the peak of his career as a renowned climber. His anthropocentric vision to nature creates polarities among them. This vision captures the notion of superiority and inferiority between human being and nature. In patriarchal society, male dominates female in different sectors likewise human being also dominate nature. We can take nature and women as same object where men treat according to their wish. As Val Plumwood and Cheryll Glofelty claim, this research comes to the conclusion that human centeredness leads us towards the path of destruction of global ecology. Bonington in his autobiography maintains the anthropocentric viewpoint rather than deconstructing it. Readers have to dig out bio-centric worldview from the cracks and silence as if the absent of bio-centrism advocates the values of bio-centrism itself. The negation of bio-centric worldview in Bonington's Ascent itself critiques the overstatements of anthropocentric worldview. Whenever he is in pain and suffocation, he is compelled to escape from anthropocentric world and goes to nature for healing. However, he fails to foreground bio- centric values in his bulky book Ascent.

Key words: bio-centric, anthropocentric, global ecology, dominant eco-criticism, natural healing.

This research explores how Sir Chris Bonington fails to foreground bio-centric values by depicting anthropocentric nature with reference to his autobiography *Ascent* by applying eco- critical perspectives. In this memoir, Bonington presents a lot of moments being with natural world but he has no concern with the hottest burning

issue of current affair which is environmental deterioration. Therefore, this research advocates the values of bio-centrism as anthropocentric nature leads towards the path of destruction of global ecology. In doing so, theoretical insights developed by Val Plumwood and Cheryll Glofelty have been used to analyze this text. He is one of the renowned climbers of Britain. His passion for climbing begins from the very young stage of life and persists till the last stage of his early 80s. His time span shows that he is so much oriented towards nature as devotee but actually he has shown his character just opposite as he has used the nature for his passion. He is self-referential throughout the text as he only talks about himself. He gives more importance to anthropocentrism worldview. An anthropocentric- person believes that the whole purpose of nature is to serve mankind and humans are the masters of nature; man being the only literary creature, thinks himself superior over the others. People under their influence, such as those from the western cultural traditions in which anthropocentrism is deeply rooted, develop conceptions of themselves as belonging to a superior sphere apart, somehow Bonington ancestors were quite few of them were undoubtedly adventurous in a variety of ways. They were not great explorer or sportspeople, but they carved out a distinct life of their own. There were plenty of adventurous genres on his father's site. Anthropocentric is foregrounded and he had not background bio-centric notion. As the bio centric world view considers humans to be no more than a particular species of other living things. The eco-centric world view incorporates the Bio-centric one additionally proposing that humans are natural components of earth ecosystem. Environmental degradation is rooted by human behavior and this behavior should be changed. People should be aware about anthropocentric worldview and negative consequence of human activities while they ignore bio-centric notion. There should be awareness as well as proper understanding

about the changes of environment and these changes should be minutely examined and analyzed. Only when we understand the proper problems and clear understanding of effecting factors and influence behavior then only we can solve the problems.

Mountains are in crisis due to anthropocentric pressure.

Bonington was congratulated by the Prime Minister for his courageous and skillful climb “Harold Macmillan, then the prime minister, sent me a telegram: ‘Warm congratulation on your courageous and skilful climb’” (97). With the help of magnificent spaces of natural beauty he becomes so popular that prime minister congratulated him on his courageous skilful climb. He has lots of opportunities to be with magnificent spaces of natural beauty. While climbing most of the high summits, in his memoir he presents himself as a great climber as well as a nature lover along with representing as a good human being. But he has totally ignored the importance of eco-system. Whenever he is in critical situation, he takes an escape from his everyday life. He wants to be with pristine nature as a climber so that he could heal his trauma and frustration by his wife’s died: - “Wendy died on 24 July 2014. My grief was intense but climbing offered me the possibility of relief, almost an escape” (3). Being close to natural beauties and adventures he could have given a lot of spaces to represent the great moments of nature. But he fails to capture the spirits of time: he happened to background the bio-centric worldview because of over stating his anthropocentric actions. It does not mean that he is away from the under current values of bio-centrism. He takes help of nature whenever the natural healing is required to his life. But his association to anthropocentric world and relationality super impose than bio-centric viewpoints.

There are a lot of literature which glorifies the beauty of Himalayas, and natural world but this book tends to background the most significant issue i.e. bio

centric worldview, which needs to be foregrounded in this present context. In doing so the researcher has taken eco-critical insights “Environmental Culture: the ecological crisis of reason” developed by Val Plumwood and adjoining uphold cogitation by Cheryll Glofelty’s “Introduction: Literary Studies in an Age of Environmental Crisis” and L. White, Jr.: “The Historical Roots of Our Ecological Crisis”.

Val Plumwood in her essay talks about a weakened sense of the reality of our embeddedness in nature is seen in the culture phenomenon of ecological denial which refuses to admit the reality and seriousness of the ecological crisis. Plumwood expresses “This illusion of disembeddedness is an index of how far we have come in what Jennifer Price calls ‘losing track of nature’ - and in the process, losing track of ourselves as ecologically constrained beings” (81). She attempts to show prevailing complication created due to environmental degradation and how men dominate women and nature in same way by using five different points like: radical exclusion, homogenization, backgrounding, incorporation, and instrumentalism. Another famous eco-critic Cheryll Glofelty defines eco-criticism as "The study of relationship between literature and the physical environment, taking an earth centered approach to literarily studies" (xviii). In a sense, eco-criticism investigates how nature is used literally or metaphorically in certain literary or aesthetic genres and tropes. Moreover, L. White, Jr., an American historian, in his seminal essay of 1967, critiqued the impact of the "Judeo Christian" tradition on the environment; he laid the foundation of his argument on the dominant Western Christian reading of Genesis 1. Christianity for him “Is the most anthropocentric religion in the world” (143). Therefore, he blamed Christianity for giving overpowering position to men to rule over nature and creatures. At last, according to Paul W. Taylor, “[The] belief system underlying the attitude of respect

for nature I call (for of a better nature) “the bio-centric outlook on nature” (75).

Sir Christian John Storey Bonington (6th August 1934) is the full name of Chris. He is British author who is known as the best climber of the world. On October 19, 2017 he published the nonfiction *Ascent: A Life Spent Climbing on the Edge*. He got his Education at University College School, London. Chris is not only a mountaineer but also a writer, photographer, lecturer and salesman. He becomes the salesman for the equipment acquire for the expedition. As Bonington defended: “You strike me as being a drifter,’ one of them said as an opener. ‘First you tried the air force, then the army, now us’. I become somewhat pink- faced with indignation as I defended myself. Yes for Annapurna expedition I chose marketing” (73). These lines show that he has diverse work experience like air force, army, mountaineer, writer, photographer, lecturer and salesman. He started climbing at the age of 16 in 1951. Bonington memoir *Ascent* is not only about his achievement in the climbing such as the Eiger, The Old Man of Hoy, Annapurna II, Mountain Everest, Mount K2 etc. but also display the struggles he has faced in his life, maintaining a successful and loving marriage over the decades of travelling the world to conquer mountains. We can find chronicled chapters of Bonington’s life “read like the pages of an epic saga with all the battle and victory, triumph and tragedy, love and loss one would expect of a mythical hero” (424). This text gives more than sufficient description of excellent achievements, disaster and demise, along with the picture of hard work which give victory from defeat.

This textbook exhibits how he fascinatingly dares to climb, faces death zones, adventures and luminaries of the mountain fraternity including witness of demise on the rock. Moreover, in *Ascent* Bonington also discusses his first wife (Wendy) who tragically passed away after a long battle with motor neuron disease. This book helps

to survive in difficult places as well as surpass emotional obstacles and rediscover happiness. Although he spends almost of his age in mountain trek being closer to nature but has not mentioned or overshadowed its delineation. Bonington expresses:

Gunn and I made first British ascent of the Brandler Hasse, a fearsomely steep route on the north face of the Cima Grande. It was one of the earliest hard ascents in the Dolomites done by British mountaineers and prompted something of a rush. Compared to this world of excitement and achievement, the army was starting to feel like a dead end. (64-65)

These above mentioned lines show just human achievement (anthropocentric view) like it was one of the earliest hard ascents in the Dolomites done by British mountaineers and prompted something of a rush. We cannot find any description of Brandler Hasse, mountain. So, this text can be analyzed from eco-critical perspective where the writer has excessively possessed his anthropocentric vision.

Anthropocentrism is the position in which human beings are in the centre or most significant species on the planet and the assessment of reality through an exclusively human perspective. Likewise, Bonington has created a position where he becomes the centre by beating the killer peak as “The newspaper coverage was the largest for any climb I ever did, including Everest in 1985. Everest national newspaper ran a banner headline. I’d agreed to a deal with the Daily Express: ‘Bonington who beat the killer peak starts his own story’” (97). He becomes the hero of mountaineering who climbs the killer peak like the Mount Everest which is the highest mountain of the world. Anthropocentric arguments for human-centeredness or human supremacies’ has been posted by some environmentalists as like Plumwood argues “Human-centeredness promotes various damaging forms of epistemic remoteness, for by walling ourselves off from nature in order to exploit it, we also

lose certain abilities to situate ourselves as part of it” (98). It means human supremacy or self-centeredness leads the path of their destruction as well as effect for nature. As earth's only literary being, human considers himself as superior to every other organism. Destruction has come in Bonington's climbing life while challenging the notion of nature as he has lost his many friends. Among them he has lost Ian his first climbing companion. “An ice cliff had collapsed. Mike was sure he was going to die but he was only lightly buried. Ian had caught the full blast, his body emerging from the jumble of blocks. He'd been killed instantly” (170). Hence, anthropocentric attitude of human beings create their own destruction. Bonington was so lucky that the ice cliff did not kill him but his close friend had been killed.

In ecology, man's tragic flaw is his anthropocentric as opposed to bio-centric vision and his compulsion to conquer the world, exploits every natural thing. Anthropocentric assumes the primacy of humans, who either sentimentalize or dominate the environment. On the other hand, Bio-centric decanters humanities explore the complex interrelationships between the human and the biosphere.

The qualities of humans have empowered the species to a degree that no other species has achieved during the history of life on the earth. Through the development of social systems and technologies that make possible in intense exploitation and management of the environment. This power has allowed human to become most successful species on the earth.

In the 1985 BBC series “A planet for taking Dr. David Suzuki explored the “Old Testament” roots of anthropocentrism and how it shaped our view of non human animals. Some Christian's proponents of anthropocentrism base their belief on the ‘Bible’ such as the verse 1:26 in the Book of Genesis “And God Said let us make in our image after our likeness and let them have dominion over the fish of the sea and

over the cattle and over all the earth and over every creeping thing that creeps upon the earth” (Gen 1:26). Due to this believe system in Christianity, human regulates their dominion over the universe. An anthropocentric value shows human being as intrinsic value and regards other beings including other forms of life, as being only instrumentally valuable only when they serve human beings. Likewise, Val Plumwood says in her essay the blind spots of centrism and human self-enclosure “Human- centred culture springs from an impoverished and inadequate conceptual and rational world; it is helping to create in its image a real world that is not only ecologically, biologically, and aesthetically damaged, but is also rationally damaged” (100). This shows that traditional justifications for the anthropocentrism describe human character as having rationality, active, intellectual, expressive, strong, and dominant so on that makes them apart from the rest of nature and make ethics an exclusively human matter therefore, it also impacts on eco system, physical as well as biological environment. As Bonington shows that he is also an active, intellectual, expressive, strong, and dominant by doing various professional works. His testimony of jobs:

In early March 1953, I joined the Royal Air Force for mountain rescue team but I never enjoyed flying. I was offered the chance of becoming a navigator but could not bear the thought of a desk job. I spent the next two months being shouted at by Guards sergeant majors on the drill square of the Royal Military Academy, Sandhurst. Leaving Sandhurst, I chose to join the royal Tank Regiment and was sent to Munster in north-west Germany. Family pride was restored. (45-47)

His testimony of jobs show that he is different from nature as he is active, intellectual, expressive, strong, and dominant. Also anthropocentric viewpoint treats nature as

radically other and humans as emphatically separated from nature and from animals. In contrast, the bio-centric world view considers humans to be no more than a particular species of organism that occur on earth. All things have their importance and value. This is the best value to theorize the effects of valuing biocentrism above anthropocentrism. In the bio-centric view, all living organism have value of their existence. We cannot exist without nature. It always runs according to its rule and regulation, human should not predominant it. Bio-centric ethics calls for a rethinking of relationship between human beings and nature. While Plumwood states “ These two features of human/nature dualism, radical exclusion and homogenization, work together to produce in anthropocentric culture a polarized understanding in which the human and non- human spheres correspond to two quite different substances or orders of being in the world” (108). This book is also a tale about human and non- human spheres where Bonington has become radical exclusion and homogenization by using the nature to become a famous climber of the world. “Everest national newspaper ran a banner headline. I’d agreed to a deal with the Daily Express: ‘ Bonington who beat the killer peak starts his own story’” (97). He becomes so famous that his name was published in the newspaper, Daily Express as Bonington who beat the killer peak starts his own story. He has not mentioned the importance of biosphere. Without nature we human being cannot endure. Nature has balance the eco-system. So long as, Plumwood utters that “The activity of nature is denied or disappeared in the world of growing remoteness, often in culture- wide ways, even when it is performing essential services for us” (99). Nature always serves human beings. The pure mountains and Himalayans made him famous but he has not considered about the mountains or how the climbers each year damage the virgin place into dumping side.

Human beings believe themselves as superior as god; they can do anything to

the nature. How mysterious is the nature but it is so trouble-free for them. Nature is only for use. Nature is for human commodification. Person can own and operate in the market. As Plumwood proofs:-

The epistemic and ethical failures involved in ‘losing track’ in turn support human-centred and reason-centred illusions of human identity as outside and incidental to the natural world. These assume a great prudential and ethical gulf between the welfare of ‘persons’ who can own and operate in the market and those lesser beings, especially those conceived as ‘property’, who can be owned and traded. This framework of assumptions provides the ethical underpinnings for capitalism and the commodification of nature. (99)

Bonington has used nature in his every step of climb to become a great explorer. He sells his every story. He treats nature like a product that can be bought and sold. He appears to be a climber for popularity and nature is for earning. As the French Magazine wanted their pictures “The French Magazine Paris Match wanted our pictures, so I sold those on behalf of the team. The story ran under the headline ‘A kiss up before the Edger’” (86). He becomes a climbing story seller by climbing 19 different mountains for money. For him funds and prominence is one and only biggest things. He does not think about proper maintenance of mountains. Mountains areas are becoming polluted but he has not mentioned about it. He becomes ethical underpinnings for capitalism and the commodification of nature. He forgets that nature is also a main part of biosphere. Human beings use nature for their consumption but forget that they are also simply one species among many and they are a part of an ecosystem. Human nature is essentially anthropocentric which posit humans on top.

Bonington’s *Ascent* has received various response and criticisms from various

perspectives. Some critics relate Sir Chris Bonington as epic hero likewise some as great hero of mountains. Some reviewers interpret it as mountains book whereas some says this is a metaphor of life.

Noel Dawson has reviewed *Ascent*, the new book by Sir Chris Bonington, and interprets about “The next step for Chris always leads to the wonderful unknown” (1). This review was first published in the December 2017 issue of *The Great Outdoors*.

Ascent tells the enthralling life story of one of the greatest British mountaineers. It reveals so many years of remarkable adventure which started with the first step of discovery out of a garden gate and into the unknown. The magic had begun. Mountaineering is largely what it is because of its rich and treasured history. (1)

In *Ascent* we read some of the most well remembered British expeditions around the world. Chris climbed, and indeed led, during one of the most exciting and productive periods in British climbing. There are files of different stories of expeditions and different mountaineers. This book helps to recognize the finest British achievements in the world of mountaineering history by the first ascent of the South Face of Annapurna in 1970. He shares his gigantic love for the mountains, by the use of powerful words, describing the beautiful landscapes that he has enjoyed.

Similarly, Christian Amodeo has analyzes Bonington as an enthusiastic person who ever fascinate to climb. “Bonington has admitted that climbing it eventually became an obsession. But prior to 1972 he’d barely given it a thought. “I’ve tended to focus on the immediately obtainable and what I’m doing, rather than on some less obtainable objective,” (4). As he had lost his closest friends, but Bonington remains philosophical. “If you get yourself killed doing something you love, it is not a bad way of going” (4). This shows a kind of obsession to do some things by scarifying

some loved one. He lost his many friends like Ian Clough, Tony Tighe, Mick Burke, Nick Estcourt, Peter Boardman and Joe Tasker. “Everest only came into clear focus after the North Face of Annapurna. Even then, I think it was not so much Everest--the highest mountain in the world--but the Southwest Face, in particular, that I wanted to climb. More because that particular route hadn't been taken than simply because it was there” (4). His passion to climb the scare places is his entire aim, and he does not feel any guilt for it. Even he has left many jobs like ‘Royal Air Force’ mountain rescue team, Royal Tank Regiment and Royal Military Academy but he never enjoyed his job, then after he was offered the chance of becoming a navigator although he was not comfortable with the technical side of navigation as well as he became soldier however he was comfortable with these jobs because there was not mountains close by him “I quickly realized that two years spent to be an officer I never felt like I belonged. There were no mountains close by” (50-51). He did not like the rule and regulation of job life. He wants to be free like a flying bird.

Likewise, Critic Jack D. Ives had reviewed *Ascent* as a memoir. Jack argued that this text is about Bonington’s life struggle account. How he comes in climbing career. Like:-

Ascent is an auto-biography of the famous British climber, Chris Bonington. It follows his remarkable career, beginning with climbs in Great Britain in the 1950s and closing with "fulfillment" on Mount Everest more than thirty years hot. The text gives a more than adequate account of outstanding achievements, tragedy and death, and portrays the hard-driving will to succeed, and the more than occasional swashbuckling style that has snatched victory from defeat.

(358)

Chris Bonington’s autobiography is about mountaineering life as well as an account

of outstanding achievements, tragedy, death, and portrays the hard-driving will to succeed. We can find his whole life struggle from his childhood to old age.

Bonington's superb performance as one of those rare athletes who has remained at the top of his profession for three decades is clearly illustrated, both in the text and in the photographs.

The article posted on Birmingham magazine on 16 Nov 2017 about the book *Ascent* by Sir Chris Bonington talks about the climbing as metaphor of life.

The book's parallel story is equally personal, also tinged with sadness and tragedy, as well as great joy. Perhaps mountaineering is a metaphor for life; *Ascent* may lead you to conclude something broadly similar – it will certainly deepen your admiration for Sir Chris Bonington. (1)

In this review mountaineering is taken as metaphor of human life which is full of ups and downs. Life has to face struggle but we should not give up as Chris has done. He has so many problems while selecting his mountaineering career and also taken as metaphor of life. By the descriptions of his most daring ascents reveals how he overcomes fear and nervousness route to learn, how to survive in the most extreme conditions. He said, "There is grief and there's hardship and there's a load of happiness" (2). How one should lost their loved one like he had lost his wife, many friends and his son. Life is full of happiness and sadness which Bonington's *Ascent* clearly shows.

Furthermore, Chris Bonington *Ascent: a life spent climbing on the edge* was reviewed in Tasker Dunham's *A Yorkshire Memoir: Memories of the 1950s, 1960s, and later* which was posted on Monday, 19 March 2018 that states "*Ascent* is Chris Bonington's definitive autobiography. Much of the content is covered in his earlier books, but, gosh, what a story! As, the cover blurb says, it reads like the pages of an

epic saga” (1). Here, Bonington memoir associates like epic saga which means a literature having heroic qualities as its subject matter. Bonington’s deeds give a lesson to all mountaineers about the journey of mountain life and how to deal with the difficulties while climbing any mountain. He is represented as an epic hero in his life; even the age also did not stop him to achieve his aim. The team member involved in a rescue on the north wall of the Eiger where they pulled Brian Nally off it. And then tragically the Scottish climber Tom Carruthers and an Austrian climber called Anton Moderegger had been too slow and got into the danger region late in the day when a lot of stone fell and they were killed (234). These activities show his heroic features. In epic saga hero always fight and put their life in danger. They do not have any fear risk. Bonington and his entire team shows the heroic features.

In this context, Bonington’s *Ascent* has been widely studied from different perspectives. The present study, however, will attempt to examine the book from ecological perspectives to show the ecological consciousness in order to facilitate the textual analysis; the present study will adopt eco-criticism as its methodology. This study will seek to prove that there is not the depiction of nature in Bonington’s *Ascent*. The book shows the empowerment of human beings with creativity and knowledge, behind this depiction, there is a need of deep ecological consciousness. The present world is facing eco-disasters and our environment is now at risk. Only science and technology are not enough to combat the global ecological crisis so we need to change our attitude toward nature.

The Himalayas and mountains of world, with their unique landscape and fascinating peaks, attract people from all over the world. Therefore, tourism has grown widely. The high influx of tourists mostly attracted to mountaineering expeditions as well as Bonington too. These activities have negative as well as

positive impacts for the country. Local people like Sherpas and work related migrants have benefitted from economic development, exposure, and cross- culture exchange. Tourism is a major focus in Nepal's development planning and one of the leading income sectors of the country's economy. However, increasing trend of tourism industry has raised pressures on the environment like continuous degradation, complication of soil erosion on high- traffic treks, land use changes arising from firewood excavation. Elevation of garbage are polluting water and land causing serious environmental degradation in mountain areas despite the fact that Bonington is one of the most prominent mountaineer, there seems that he has no concern with the hottest burning issue of current affair which is environmental deterioration that is also causation of expedition and tourism. Whenever he is in critical situation of his life, he takes an escape from his everyday life. He wants to be with pristine nature as a climber so that he could heal his trauma and frustration like, "My grief was intense but climbing offered me the possibility of relief" (2). Being close to natural beauties and adventures he could have given a lot of spaces to represent the great moments being with nature. But he fails to capture the spirits of time: he happened to background the bio-centric worldview. As he has elucidated about the procedural of climbing:

We try K2 in full siege style where we carry everything we needed on the back. K2, vast and white against the richly blue sky, towered over the end of the Baltoro glacier. K2 threw up very different leadership challenges to Everest, which has been a huge, structured operation, with the team distributed in camps. I always understood that my authority as leader depended on the team's respect. (235-236)

Tourism development has been achieved in an unrestricted and unplanned manner for maximizing benefits. For instance, the glorious place Mount Everest has been turned into a site of waste disposal. It is noted as a dumping site, black hole, a great Monster, death zone and so on. "Everyone talks about waste in the mountains but nobody talks about proper solution" (Goldenberg, 3). But Bonington has not talked about this aftereffect; he is not concentrated with the surroundings. He is worried just about name, fame and money as he says "We were down to our last six pounds. 'Well, let's climb it first, then we can think about selling stories'" (81). People should be aware about anthropocentric worldview and negative consequences of human activities. There should be awareness about bio-centric worldview. Environmental degradation is rooted by human behavior and this should be changed. There should be proper understanding about the changes of environment and these alterations should be minutely examined and analyzed. When we recognize the proper problems and clearly understand the effecting factors and influencing behavior then only we can solve the problems so that there should be implementation of policy from the government as well as individual level.

This research not only assumes the relation of Chris and climbing career but it also presumes that Chris shares his desire and deconstructs the anthropocentric thought without balancing the eco-system and expresses his self-reflexive prospect in this text. Humans have absolute and undeniable requirements of the products and services of ecosystems, in order to sustain themselves and their societies. Here, mountaineering became not just an activity, but an obsession. While ascending he had lost his many friends and he sacrificed them for his aim. Even he buried the dead bodies in the pure nature without thinking of the pollution of nature. He only thinks about himself by being so selfish.

I had already lost too many friends to climbing. As Mike Thompson observed, the attrition rate among our friends was like being prematurely old. Nick was not only a great mountaineer; he had been loyal and supportive. Ian had caught the full blast and his body emerging from the jumble of blocks. Dougal had caught in an avalanche. He was dead who was so helpful and loving. We decided to bury him at the base camp. (213-14)

He had lost his many friends while going in the nature. In anthropocentric society, nature is treated as violent creature and human is peace maker. Anthropocentric is foreground in these lines. Also he has left the death bodies in the base camp which polluted the healthy environment of mountains. If we respect and understand the rule of nature, it can subvert the carefully crafted human kingdom.

The implication of nature study in literature reveals human age-old relation to the nature. All most genres and literary figures have shown their interest in either way to the nature study. No specific age could have escaped from it. It is because human civilization is only with the advent of the nature. Here, we can say no nature no human existence. Thus, through the study of nature to the ecological perspective there has been tremendous change in the perception of nature. This project is about the maintenance of a healthy sustainable environment which is necessary for human beings as well as apposed for their own sake. The eco-centric world view incorporates the Bio-centric one additionally proposing that humans are natural components of earth ecosystem.

The famous eco-critic Cheryll Glotfelty defines ecocriticism as “The study of relationship between literature and the physical environment, taking an earth centered approach to literary studies” (xviii). He states that “the earth’s life support systems were under stress” (xvi). When race, class, and gender were the hot topics of the late

twentieth century and when the newspaper headlines of the same period, shows eco-disaster news like oil spills, poisoning, toxic waste contamination, a growing hole in the ozone layer, predictions of global warming, acid rain, loss of topsoil, destruction of the tropical rain forest. Then in the mid eighties, as scholars began to undertake collaborative projects, the field of environmental literary studies was planted, and in the early nineties it grew. “In 1985 Frederick O. Waage edited *Teaching Environmental Literature: Materials, Methods, Resources*, which included course descriptions from nineteen different scholars and awareness in literary disciplines,” (xvii). Cheryll had not only revived the term 'eco-criticism', but urged its adoption to refer to the diffuse critical field that had previously been known as 'the study of nature writing'.

Eco-criticism is one of the youngest revisionist movements, which has swept the humanities over the past few decades. Sandip Kumar Mishra states that “For a long time nature was not given due consideration by the literary critics, so ecologically oriented literature pleads for a better understanding of nature in its wider significance” (2). Eco-criticism has developed as 'a worldwide emergent movement' during the last three decades. The scholars are still engaged in developing its nature and scope:

Ecology has two shades, the shallow, and the deep ecology. Shallow ecology is essentially anthropocentric, which believes that the whole purpose of nature is to serve mankind and humans are the masters of nature; man being the only literary creature thinks himself superior over the others. It also advocates systematic usages of natural resources like coal, gas, forests, oil, etc. for a sustainable future. (2)

All living creature on this earth have their own inherent values and nobody is

superior. There should not be any interference of man on nature because it has its own right to survive. There should be feeling of equality among all. The realization of equal rights to every organism creates a balance in the eco-system. And balance eco-system is most needed. Eco-criticism gives emphasis on this eco-consciousness removing the ego-consciousness man. The present environmental crisis is a bi-product of human culture. It is not caused by how the ecosystem functions; but how our ethical system functions; how we behave with Mother Nature etc. Eco-criticism builds this awareness among man. Here, in this autobiography, Bonington has used the nature for popularity by back grounding the signification of nature. Like; “My first formal recognition came from the Royal Geographical Society when in 1974 they gave me the Founder’s Gold Medal, their foremost award ‘for mountain explorations’” (375). By using the high mountains he became Gold Medalist but he has just ignores the nature to high light anthropocentric vision. Mountain and Himalayans becomes ladder for his achievement. Nature has become servant of human being.

The term eco-criticism was first coined by William Rueckert in his critical writing "Literature and Ecology: An Experiment in Eco-criticism" in 1978. The word 'eco' comes from the Greek root word 'oikos' which etymologically means household or earth and 'logy' from 'logos' means logical discourse. Together they mean criticism of the house-the environment as represented in literature. According to Rueckert, eco-criticism applies ecology or ecological principles into the study of literature. And Lawrence Bull defines eco-criticism “as a study of the relationship between literature and the environment conducted in a spirit of commitment to environmentalist’s praxis” (430). Further eco-criticism does not simply mean nature study; it has distinguished itself from conventional nature writing, first by its ethical stand and

commitment to the natural world and then by making the connection between the human and the non-human world. Eco-criticism is the study of literature and environment from an interdisciplinary point of view.

In William Rueckert essay, “Literature and Ecology: An Experiment in Eco-criticism,” Rueckert defines eco-criticism as “the application of ecology and ecological concepts to the study of literature, has the greatest relevance to the present and future of the world” (107). In this context the possible relations between literature and nature are examined in terms of ecological concepts. Eco-criticism, then, attempts to find a common ground between the human and the non-human to show how they can coexist in various ways, because the environmental issues have become an integral part of our existence. This is one problem that eco-criticism addresses in its attempt to find a more environmentally conscious position in literary studies.

Arguing about the importance of “literary ecology” William Rueckert also produces a new conceptualization:

The conceptual and practical problem is to find the grounds upon which the two communities- the human, the natural- can coexist, cooperate, and flourish in the biosphere. All of the most serious and thoughtful ecologists...have tried to develop ecological visions which can be translated into social, economic, political, and individual programs. I invoke here...the first Law of Ecology:

‘Everything is connected to everything else.’ (107-108)

Eco-criticism analyzes the history of concepts such as nature in an attempt to the present global crisis. Eco-criticism takes its subject as interconnections between nature and culture. The study of nature in literature shows human ancient relation to the nature. All most genres and literary figures have shown their interest in either way to the nature study. No theory or age can separate them because human civilization is

connected with nature.

Val Plumwood in her theory supports the importance of eco-criticism and proof that human being is the one most creature who misbalanced the earth ecology which is called 'losing track of nature' and due to this there is ecological crisis. As she states that:

Illusion of disembeddedness is an index of how far we have come in what Jennifer Price calls 'losing track of nature' – and in the process, losing track of ourselves as ecologically constrained beings. 'Ecological denial' is one of its children – the response to the crisis in which the bulk of the social effort and energy is not put into dealing with crises such as greenhouse gases but rather into denying that a problem exists or into giving it an extremely low priority. Dominant policies of ecological denial add to the evidence that the ecological crisis is not just or even primarily a crisis of technology, but is rather a crisis of rationality, morality, and imagination. (97)

Plumwood develops a complete and sophisticated critique of anthropocentrism. Her concern for marginalized human social groups is mirrored by an equally sincere concern for non-human nature. In the same manner that radically rationalistic science can dismiss or ignore the concerns of marginalized human groups (seeing itself as privileged, as different), "The "reason-centered" Western worldview fully bifurcates the world into separate realms of active, knowing 'subjects' and passive, knowable 'objects.' The result is a "radical discontinuity" between humans (as the sole possessors of reason) and non-human nature" (100). As Bonington shows that he is active and knowledgeable and great hiker even he can climb in any critical condition, he was in summit though the climbing became struggle without oxygen.

From that moment the climb became a struggle. We would have taken any risk for the summit, but I was running on empty. My oxygen ran out and I could barely keep moving let alone watch the rope. In the night, plagued with a sore throat and difficult breathing, I became convinced I was dying but with the high mountains above fringing the night sky it felt incredibly remote. I felt happier and more content that I had on the summit. (70-71)

Plumwood lays out five ways in which this dualistic human-centeredness is inherently anti-ecological and radical Contemporary Human Ecology. Firstly, it justifies an ethics that fails to cross the “human-species boundary” (105). All nature is homogenous in its lack of consciousness and therefore not subject to the ethical considerations that guide human relationships. Secondly, the human dependency upon nature is “backgrounded” or denied. Ecology becomes a mere “technological problem to be overcome” (105), and a false sense of human autonomy thus develops. Thirdly, nature which can only be defined by what it lacks in its non-humanness becomes a purely negative space (lacking culture, lacking cultivation, lacking “improvements,” etc. Fourthly, nature’s independent agency is erased, and its value can only be assessed where it coincides with human interests. These “blindspots of centrism and human self-enclosure” must be overcome if there is to be any hope “for both our own and nature’s survival in an age of ecological limits” (122). And at last nature used as instrumental. “Mechanistic worldviews especially deny nature any form of agency of its own” (109). As patriarchal society has dominated women in five different ways like radical exclusion, homogenization/stereotyping, backgrounding, incorporation, and instrumentalism in the same way human beings have also dominated the nature.

At first, Plumwood talks about radical exclusion, “which marks the Otherised group out as both inferior and radically separate” (101). Men state that women have

different nature. They are inferior and lack reason. Human beings also separated nature from themselves because they treat it as radically other. “Dominant groups associate themselves with the overcoming or mastery of nature, both internal and external, and the management of colonized groups” (107). Here, Bonington also treats nature as radically other by calling it troublesome. He thinks nature as trouble and sometimes as happiness. “The weather deteriorated, savage winds driving across the face and hammering against us as we fought our way up. During the night, I suffered with diarrhea, dragging myself out of the tent in temperatures of thirty degree” (167). Nature is indifferent and we cannot change the rule of nature. But here he blames the nature for savage and deteriorated. Nature has its own rule and regulation and if human beings come in the way of nature then, they have to pay for it. Human being chooses their own way and if something wrong happened they blame the nature and called it cruel. When he lost his closed one he realized that he should not be in this profession. He is just crazy to climb the various mountains. He wants to fulfill his dreams and he does not show that he is supporting the notion of bio- centric. After losing his many friends while climbing different Himalayans and mountains like Ian had caught the full blast and at the bottom of the debris his body emerging from the jumble of blocks while climbing to Annapurna South Face, likewise Tony Tighe, Don Morrisons, Petter, Nick’s death on k2 but his obsession does not let him to stop to climb and he always ready for his next expedition. “If you knew at the beginning that you were going to lose someone you would not go you go with the idea that you might” (170). As he had lost his closest friends, but Bonington remains philosophical. “If you get yourself killed doing something you love, it is not a bad way of going” (4). This shows his obsession to climb in any cost and in any way. He realizes but only for some time. His dreams were more important than his friends. He becomes so

philosophical resembling rationalist constructions of human-centredness and their associated ethical and epistemic exclusions and illusions have in the modern age helped western culture and “the economic rationality of capitalism achieve its position of dominance by maximizing the class of other beings that are available as resource for exploitation without constraint” (100).

Second, Homogenization/stereotyping occur when differences within an Otherised group are disregarded. “the Other is stereotyped as the homogeneous and complementary polarity to the One like men are stereotyped as active, intellectual, expressive, strong, dominant and so on where as women are passive, weak emotional, submissive. Also in term of nature human have creates opposite polarity. “Anthropocentric culture and science conceive nature and animals as inferior stereotyped as alike in their lack of reason, mind and consciousness, which is withheld from non human sphere through the enforcement of a hyper-separated ‘rational’ vocabulary” (108). Bonington wants to become superior in front of nature. Even his age does not stop him to climb. He just wants to win the title of best mountaineer in the British ascent:

You’re stiffer and you’re slower; you can’t quite achieve what you did before. In ten years, I reflected, I would be ninety: a sobering thought. It seemed unlikely I would still be able to climb something like this then. What I wanted was to make every single day of my eighties mean something, get out climb and walk, enjoy my grandchildren, keep working and make life as rich and exciting as it possibly can be. That’s what keeps you going. (5)

By showing his arrogance, he wants to show he can do anything in his single day of his eighties. He is so powerful even he can climb in his old age. And it doesn’t matter how hard or dangerous is climbing because he has put himself in the range of active,

intellectual, expressive, strong, dominant and nature as passive, weak emotional, submissive. For instance: - “The second pitch is the crux and very daunting. It begins with an awkward traverse under a bulging overhang into the dark heart of the cliff’s east face, climbers call exposure, that thrilling mix of space and fear. But I coped at first and climbing reasonably well” (4). Due to the feeling of Othering they don’t care about the danger of nature. However, the expedition is mix of space and fear human beings figure themselves as expressive, strong and dominant. They think that the nature is their personal property and they can do whatever they like. As well as the above mention lines also show the full intention of anthropocentric view point meanwhile the Christianity has always ignored the bio-centric value of ecosphere.

Christianity is the religion of the west, has internalized the hierarchal understanding of the earthly creatures since its origin. As, Bonington belongs to Western culture. His upbringing, schooling as well as his profession and life philosophy all things influenced him to be an anthropocentric like “All my classmate were heading for Oxford or Cambridge. Mum was fantastic in the way she boundaries to work within. I should have to find some kind of conventional career” (38). To be superior among everyone and he also does same things. Approximating, Plumwood says “the western culture tradition in which anthropocentrism is deeply rooted” (99). It has ignored the bio-centric value of ecosphere as it sets humans against nature only to prove the belief of human superiority over nature. In western thought humans are viewed as outsider of nature. This western thought has given us a strong human-nature dualism. The relation of humans to nature is treated as an oppositional one.

The religious book of Christianity, *The Bible* itself follows the same belief and presents human beings as a special creation of God. Man is supposed to be living according to the wish of God by ruling over all other beings in the world. According

to this belief, man's role is to exploit nature. This belief of considering men's superiority has been causing disaster in a nature around because *The Bible* itself suggests humans to be dominion over all other creatures: "Be fruitful and multiple, and fill the earth and subdue it; and have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves upon the earth" (1:28). Although, the Bible gives a great deal of attention to humans.

Lynn L White, an American historian, in his seminal essay of 1967, critiqued the impact of the "Judeo Christian" tradition on the environment, he laid the foundation of his argument on the dominant Western Christian reading of Genesis 1, and he blames Christianity for giving overpowering position to men to rule over nature and creatures. "Christianity for him is the most anthropocentric religion in the world" (143). It is the god, the creator who gives over all power to humans so that they could rule and dominate other elements of the earth. Since the roots of our trouble are so largely religious, the remedy must also be essentially religious. We must rethink and refeel our nature and destiny.

The mountains is a long whale-back, but approaching it from the west, head on, it looks like the whale's head, a broad sandstone pillar sitting on a plinth of Lewisian gneiss, some of the hardest and most ancient rock found in the Highlands which has guarded it from erosion over the millennia but we were hoping to complete a climb on the buttress facing us, having been on the go for twenty hours covering many miles over rough terrain with a climb and mountain traverse thrown in of all the climbing days I have had, this was among the most magical. (38-39)

The following lines explore supremacy of Bonington. The mountains is a long, a broad sandstone pillar which is some of the hardest and most ancient rock found in

the Highlands, but he can conquer as he feels these mountains like a tiny creature. This anthropocentric conception still holds over the Christian culture which regards nature only for utilitarian purposes. It is because of this, the Euro-American cultures give less importance to nonhuman objects. They never value the nature in comparison to themselves. When the objects become useless because of their exploitation, they consider them to be valueless. Nature is therefore adopted as an object to be possessed by human beings.

On contrary, in Eastern culture, Hindus have a deep respect for nature. They worship nature as a necessary part of human life. Hindus worship all form of life like cow, dog, crow, and ox during different festivals, and also feed animals like dog, ant and monkey. They even worship plants like Bar, Peepal as a sacred one. They expect good fortune from their admiration of all forms life in nature. The Eastern culture recognizes such intrinsic value in the natural world and in non-human species, they share an ecologically friendly attitude. From such activities, Hinduism encourages man for environmental conservation.

In the same manner, Donald K. Swearer in his review “An Assessment of Buddhist Eco-Philosophy” insists about Buddhist philosophy like: Buddhism, says; “A person who sits or sleeps in the shade of a tree should not cut off a tree branch. One who injures such a friend is evil” (131). In the resonant prose of the late Thai monk, Buddhadasa Bhikshu, “The entire cosmos is a cooperative. The sun, moon, and stars live together as a cooperative. The same is true for humans and animals, trees, and the earth. When we realize that the world is a mutual, interdependent, cooperative enterprise, then we can build a noble environment” (127). Buddhist thinkers are also very common to Hinduism while concerning about nature. This religion acquires the message of love for all the creatures. Buddhist values upon nature:

The Buddhist values of non-killing, loving-kindness, sympathy, and compassion have even more pertinence to an ecological ethic. Although the principal of non-harming or non-killing (ahimsa) began as protection against the vengeance of injured animals in the world beyond, and one associates loving-kindness and compassion with states of consciousness attained in meditation, these virtues have ethical significance beyond one's own spiritual.

(131)

It suggests humanity not to forget the fact that consciousness of man is highly developed than that of any other living creatures. Therefore, human beings should show their concern to themselves and the world too. Thus mutual relationship between human being and non-human being can be established.

Similar to Hinduism and Buddhism, Native American religion is pantheistic one. It regards all objects in nature as sacred. All forms of life have equal importance to Native Americans. As every culture has its norms, values and origin myths, Native Americans share the myths which give overall importance to nature. As David Lee argues “In the Ramayana, humans are exemplary tenders of nature, forests and gardens are considered sacred, biodiversity and ecological interdependence are prominent, the beauty of landscapes enhances human life” (926). Earth or nature becomes a sacred place where every living organism finds their suitable space and spent their life in harmony. Bonington has not any respect for the nature. He was rooted by commodification. As “ When I first climbed the Old Man of Hoy, live on television in 1967 for one of the BBC’s most successful outside broadcasting , it has been a logistical extravaganza at the very limits of broadcasting technology” (2). The scripture of Hindus emphasize on a harmonious relationship between human and nature in the same way *Buddhist* culture suggest us to preserve nature. Here,

Bonington creates hierarchal relationship between human and nature.

Third, Denial, backgrounding: In an anthropocentric context, “The contribution of women to any collective undertaking is denied, treated as inessential or as not worth noticing” (104) in the same manner “anthropocentric culture sees non-human as a basically inessential constituent of the universe” (108). All living creature are dependent upon nature but it is denied. Nature is backgrounded. Crucial biosphere and other services provided by nature are not considered in accounting or decision making. We only pay attention to them after disaster occurs. But the disaster has already approached for instance Himalayas are becoming dumping site, there’s huge traffic in the way of mountains, tons of dead bodies are left which become a part of mountains. An article posted in New York time on 30th May,2019 by Bhadra Sharma and Kai Schitz talk about “As Everest Melts, Bodies Are Emerging from the ice. “Human bones poked from the ground, smooth and ice-crusted. “Due to global warming snow are melting the mountain’s glaciers and in the process exposing bones, old boots and full corpses from doomed missions decades ago” (2). But in *Ascent* we cannot see any issues created by mountaineers. The protagonist has not lifted any subject of environmental degradation as well as significance of nature. According to Rueckert, “Eco-criticism applies ecology or ecological principles into the study of literature” (168). Eco-criticism actually launches a call to literature to connect to the issues of today’s environmental crisis or it is directly concerned with both nature (natural landscape) and the environment (landscape both natural and urban). Because now world is facing eco-disasters. Eco-criticism investigates the interrelations of human and non human life. In this text we cannot find any interrelations of human and non human life.

Bonington has climbed almost 19 expedition but he has given priority to

human beings, he just talks about the people who had gone with him and his family member: “Tom was already a great friend, one of the outstanding Scottish mountaineers of the post war period, having climbed two stunning peaks in the Karakoram, Rakaposhi and Mustagh tower, the latter with Joe and my London friend Ivn McNaught- Davis in 1956” (112). In every chapter we find description of different people. Jone in page 114, Rupert in 340, Tashi in 67, Jimmy 198, Ahmad in 259, Margerat in 198 and so on. We find various people along with their description without mentioning the issue of nature and its existence. He ignores the depiction of nature in this text that reflects his dominant vision which lacks the bio-centric values. Bonington has denied how we depend on nature and its relevance. He has not given importance to the nature. He is versatile character who does not possess bio-centric revelation or inclined toward anthropocentrism which is outdated. He has avoided the burning issue of mountaineering. Day by day the pristine land of high mountains like Mount Everest, Mount K2, Annapurna and other mountains has been destroyed and already converted into dumping sites. For instance, in one of the article of Everest named “Everest tourism is causing a mountain of problems” which was published on 9th April, 2014 10:43 pm AEST by Sanjay Nepal; Associate Professor of Environmental Management, University of Waterloo talked about the issue of Dumping grounds “We can’t treat the mountains as dumping grounds. It is estimated that some 50 tons of mountaineering rubbish has accumulated beyond the Everest Base Camp. This rubbish mostly consists of spent oxygen cylinders, food cans, torn tents and ropes, human waste and even dead bodied” (4-5). We do not locate any of these above mentions issue in his memoir.

Fourth, Also in incorporation, assimilation: “The woman is defined in relation to the men as central, often conceived as a lack in relation to him” (104). Similarly,

“Anthropocentric culture treats nature as Other as merely a refractory foil to the human” (109). Human perceives nature as ‘lack’. They consider non-human beings are inferior. Physical environments and human world, the two entirely distinct ontological zones, have been brought together and integrated in mythology, literature and philosophy. Human beings are also a part of nature but they thought that they were supreme in comparison to the non human being. We should make change in our attitude to nature. Nature can be exploited for human beneficiaries without restriction. Readers get frustrated while going through his autobiography the *Ascent* when she/ he finds adventures of Bonington with the absence of bio-centric aestheticism in the world of anthropocentric dominance while keeping his actions to conquer all high summits. The very beginning of the book vividly described about his family members such as “ On my mother’s side, my grandfather, whom I knew as Nan and who played a major part in my early upbringing, was brought up a Catholic, the tenth child of a family of twelve” (9). Hence, there are certain cracks that a reader can peer into the world of bio-centric harmony. For instance, when he was totally broken due to the death of his wife, Wendy he takes climbing as a medicine for healing his trauma, which can be seen in these lines: “My wife Wendy had been diagnosed with motor neurone disease in December 2012 and was in the final stages of this cruel illness. I couldn’t leave her, certainly not to go climbing. She died on 24 July 2014. My grief was intense but climbing offered me the possibility of relief, almost an escape” (2).

At last, According to Plumwood “‘human- centrist’, and characterize as anthropocentric those patterns of belief and treatment of the human/nature relationship which exhibit this kind of hegemonic structure” (106). Hegemonic structure is host by anthropocentricism. Where human and nature are constructed according to the same logic of ‘One’ and ‘Other’. Women are otherized in relation to

men as nature to human. ““Woman’s nature and virtue are defined instrumentally, as being a good wife or mother, classically as ‘silence and good weaving’, romantically as being there to please ” (105). Women are employed for servicing others, as the producer of sons, cares for parents, performing household duties etc likewise human centric ethics view nature as possessing meaning and valued it only when its resources is maximally used to serve the human/colonizer as a means to their needs. In this book, Bonington has also done same things to the nature. He has used the nature for his own sake. For him nature is ‘silence and good weaving’, romantically as being there to please which is shown here: “I told him. ‘The paper will make a story up even if it we don’t tell them anything and God knows we need the money.’ We were down to our last six pounds. Well, let’s climb it first, then we can think about selling stories” (81). These lines show Bonington uses nature for their profit. He exploited the environment and natural resources but never shows his concern for its preservation. In centrism the weaker party is always victimize as “Centrism is often represented as if its distortions affected only the weaker party to the relationship, ‘the victim’” (98). If there is devastation of nature then it means ruin of whole living creature. It is most important to include the study of nature because eco-criticism expands the notion of ‘the world’ to include the entire ecosphere. If we agree with Barry Commoner’s first law of ecology, “Everything is connected to everything else,” (xix). Not a single thing is separate with each other. They all are interconnected. All things have their importance in their respective places. Then why human beings think that they are only most important things in the entire world. Why they create the notion of ‘One’ and ‘Other’. They thought they are superior and nature is for them. In the text he uses nature for his livelihood and popularity though he merely priorities and valorize nature where he spent almost of his life in trekking. Anthropocentrism is

human interest focused on thinking that non-human has only instrumental value. “The Mail’s photographer knew his business and wheedled us into a fierce embrace. ‘Can’t you make it a bit more personal than that? Let’s have a bit of real passion.’ The story ran under the headline ‘A kiss up before the Edger’” (86). In other words, human takes precedence and human responsibilities to non-human which are based on their benefits. In the text, Bonington has also use the natural resources like Himalayas and Mountains as instrument. Instrumental outlooks distort our sensitivity to knowledge of nature by blocking humanity and also produces narrow concept of superiority. He prefers the importance of human rather than the nature that’s why, we find the description of his fellow human being despite the delineation of nature with which he is mostly interdependent. By his sketches, we as reader discover how Bonington is backgrounding the nature displaying his main concern toward self-centeredness by excluding nature as other. He shows his attraction with nature and insists that he become happy in natural beauty. He gets full satisfaction in the high expedition of mountains and Himalayas. But he uses nature for a instrumental purpose. “We were only a dozen miles or so from the nearest human habitation, but with the high mountains above fringing the night sky it felt incredibly remote. I felt happier and more content than I had on the summit” (71). These lines show his attraction but there lacks concentration toward nature because he had climbed more than 19 mountains though he rarely depicts the scenario of mountains including nature in his book.

According to Paul W. Taylor, “[The] belief system underlying the attitude of respect for nature I call (for of a better name) “the bio-centric outlook on nature.” (75). And it has four component among them the first component is human as members of the earth’s community of life and according to this, we cannot deny the differences between ourselves and other species, but we keep in the forefront of our

consciousness the fact that in relation in our planet's nature ecosystems we are one species among million. In this book, Bonington envisioned only about manhood, this regarding the substantial nature. Taylor argues that environmental ethic known as biocentrism is a principal of virtues that attempt to shield all living being in nature.

Another Himalayan expedition, this time a civilian one. Joe Walmsley was a well known climber from the north-west; a few years before, he had an attempt on Masherbrum, a difficult peak in the Karkoram. Don Whillans had been part of that team and come close to the summit; a superb effort. When I saw Joe at a Climbers' Club dinner that autumn, he told me he was gathering a team to try Everest's near neighbor Nuptse. (72)

Each chapter initiate with the expedition and illustration of people that represent anthropocentric notion. According to the lines state below, human being are the only one dominant species of the entire ecosystem. Simultaneously, Paul W. Taylor claims "The laws of genetics, of natural selection and of adaptation apply equally to all of us as biological creature" (77). In this context, we should feel human beings as an integral part of eco system. The well being of humans is dependent upon the ecological soundness and health of plants and animals. The destruction of habitants by human approaching developmental activities cause ecological crisis. In the same way, Bonington in this text argues:

Soon Leo and I were standing on the edge of the cliff looking across to the Old Man: slender, somewhat menacing and very, very tall. There were group shots to take, and strategy to discuss. We were due to climb the following morning; the forecast was similar to what it had been for today, good in the morning but deteriorating. It was then I made my stand. I told the director there was no way I was prepared to try to climb it in those conditions and insisted on waiting

“another day. He wasn’t happy but I stuck to my guns and it was finally agreed we’d spend the next day doing interviews and climb the day after. (3)

Nature is neutral. It has its own rule and regulation but the protagonist wants to the alter nature’s rule. This shows his power upon nature. The cliff was menacing and very tall and there was no way to climb, even director told them not to climb but he shows his power upon nature and to whatever he like.

To conclude, Sir Chris Bonington’s *Ascent* can be viewed from an anthropocentric perspective. The creation of the entire world contains of both human and nature owing their own way for survival where everything is connected to everything else so there disintegration is impossible. Bonington selects human beings as a main character by concealing significance of the nature. Even when he is in the lap of pristine nature he ignores the splendid charm, and it’s utility. Everything has their existential value but here it is used as commodity for human benefits. The absence of bio-centrism is the appeal for anthropocentrism.

Bio-centric focuses upon the relationship between and among things. Before the emergence of bio- centric harmony as a science, the anthropocentric logic all over the world, human become center and superior.

Bonington is conscious about the fact that human being has created a relation of binary opposition in which nature is inferior and human beings are superior. He does not give emphasis on the issue of equality. The interconnection among the human and non human have been show in such a way that humans can live without the nature and vice verse. The story began with the description of his family member and shows that he is nature lover but he is not so indeed. The name of book is *Ascent* which means to climb and he has climbed 19 mountains by backgrounding their importance. Bio-centricism focuses upon equal relationship between human and non-

human therefore we need to eliminate hierarchal relationship among them, maintaining equality by realizing that human existence is impossible without nature assistance. Bio-centric view creates harmonious association whereas anthropocentric logic opposes it. Nevertheless Bonington shows the anthropocentric worldview in the egalitarian earth in order to disrespect nature because he thinks it is available for human service, backgrounding the nature, he utters the anthropocentric consciousness. If we backdrop the nature, frequent natural disaster is the consequent in portion of human encroachment.

Bonington's nonfiction shows human centeredness due to this belief the entire eco-system is in danger, there should be bio-centric atmosphere along with close affinity between two onto logical zones: Human and Non- human. This is the best value to theorize the effects of valuing biocentrism above anthropocentrism. Bio-centric ethics calls for a rethinking of relationship between human beings and nature. Both ecocritics and biocentrics consider humans as members of the earth's community where, there is a complex web of interconnected elements in the universe. For, anthropologists, humans only hold hierarchically superior position to nature and they do have full rights to value it in a way they like. In this pretext environment is worsening day by day henceforth, fabrication of environmental awareness is only a means to balance the situation which is possible through ecocritical and biocentric worldview.

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