

**Tribhuvan University**

**Biocentric View in David Robertson's *George Mallory: Bibliotheca Himalayica***

**A Thesis Submitted to the Faculty of Humanities and Social Sciences, T.U.  
In Partial Fulfillment of the Requirements for the  
Degree of Master of Arts in English**

**Keshab Bahadur Khadka**

**Symbol No.: 280838**

**T.U. Regd. No.: 6-3-28-169-2017**

**Central Department of English**

**Kirtipur, Kathmandu**

**March 2022**

## Letter of Approval

This thesis entitled "Biocentric View in David Robertson's *George Mallory: Bibliotheca Himalayica*" submitted to Central Department of English, TU, Kirtipur by Keshab Bahadur Khadka has been approved by the undersigned members of the research committee.

Members of the Research Committee:

---

Dr. Tara Lal Shrestha

Internal Examiner

---

Dr. Rajkishor Singh

External Examiner

---

Prof. Dr. Jib Lal Sapkota

Head

Central Department of English

Date: \_\_\_\_\_

## Acknowledgements

First of all, I would like to express my hearty gratitude to my thesis supervisor, Dr. Tara Lal Shrestha, Central Department of English, for providing me with academic suggestion, valuable insights, research materials and regular supervision in the process of writing this thesis work. His encouragement, effort and patience of commanding have created this work in its shape. Forever I shall remain indebted to him for his guidance.

I am thankful to Prof. Dr. Jib Lal Sapkota, the Head of the Central Department of English for providing me favorable environment to conduct this research. I would like to extend my vigorous acknowledgement to all the teachers of the Central Department of English who facilitated me from various sides in accomplishing this work.

Finally, I would like to thank my parents, Basudev Khadka and Chandra Khadka. My special gratitude goes to my brothers, Tul Bahadur Khadka, Dipendra Khadka and Kshitij Chauriel. Today, whatever I have become, it's because of them. Similarly, I would like to thank my friends for their constant inspiration, support and encouragement while doing this research work. Likewise, I would specially like to thank Ms. Sangita Shahi and all the people who helped directly and indirectly to construct my thesis in this form.

March 2022

Keshab Bahadur Khadka

## Biocentric View in David Robertson's *George Mallory: Bibliotheca Himalayica*

### Abstract

*The present research paper is an interactive study of David Robertson's biographical text George Mallory: Bibliotheca Himalayica from the perspective of biocentrism in which the mountaineer George Mallory has presented his biocentric attitudes towards the nature. Mount Everest, as a part of nature, is a neutral symbol of nature. The biography of George Mallory celebrates the biocentrism by describing the positive images of alluring beauty of Mount Everest and neglecting the anthropocentric attitude-, where Mallory who is devotee of the nature, not an enemy. With his spontaneous overflow of feelings towards nature, wherever he wanders in the mountain areas, he never expresses his bitter expression about the surroundings rather he uses the positive images of beauty of nature. Mallory was a nature prayer who assimilates his life in the lap of beautiful nature but unfortunately, he got lost in the Mount Everest. However, Mount Everest is not to be blamed; the nature is benevolent;- it liberates the human heart from any biasness.*

Key Words: anthropocentrism, biocentrism, nature, Everest

Mount Everest as the part of nature plays neutral role in the whole universe. It treats everyone equally but many people interpret it from an anthropocentric perspective. In reality it has to be looked at from the biocentric view. This Study has made a psychoanalytic exploration of repressed human sexuality. The text chosen is *The City Son* by Samrat Upadhyay. Some of the characters in the novel are involved in unusual sexual affairs, which the study has

shown as the revelation of sexual repression. Didi, Tarun, Masterji, Rukma, Amit are the characters who reveal the features of sexual repression. The main problems that encouraged the study were what made Masterji get involved in extra marital relations, and why Didi reacted so aggressively instead of opting for other options. The study proceeded with the objective to explore the causes behind Masterji's infidelity and Didi's aggressive moves to revenge. Psychoanalytic theory has been applied to analyse the text. The study has concluded that Masterji's, Didi's, Tarun's and Rukma's sexual activities are the revelation of the sexual repression.

viewpoint as- David Robertson's biography of George Mallory celebrates biocentrism, not anthropocentrism. It infatuates towards the nature, wherever Mallory goes. At the end, he rather dies in the lap of nature, but he doesn't show his negative attitudes towards it. This shows that, besides the risk of death, people are still attracted towards the Mount Everest. It is a space where name, fame, career and other things can be acquired. Therefore, Mount Everest is as a charisma, it is a power which can only be felt by the biocentric view point.

Negative images are erased of the Mount Everest. This Study has made a psychoanalytic exploration of repressed human sexuality. The text chosen is *The City Son* by Samrat Upadhyay. Some of the characters in the novel are involved in unusual sexual affairs, which the study

has

shown as the revelation of sexual repression. Didi, Tarun, Masterji, Rukma,

Amit are

the characters who reveal the features of sexual repression. The main problems

that

encouraged the study were what made Masterji get involved in extra marital

relations,

and why Didi reacted so aggressively instead of opting for other options. The

study

proceeded with the objective to explore the causes behind Masterji's infidelity

and

Didi's aggressive moves to revenge. Psychoanalytic theory has been applied

to

analyse the text. The study has concluded that Masterji's, Didi's, Tarun's and

Rukma's sexual activities are the revelation of the sexual repression. **ase** by

the positive efforts of the people like Mallory, whose whole expedition is full of

excitement, adventurous and joyous where he finds full of sublimity.

George Mallory as an adventurous mountaineer wished to climb the Mount Everest. He tried to climb there thrice in different years. First, his effort was in 1921 with other three climbers' crews and porters. First of all Mallory was not convinced to climb such an uncertain journey of Mount Everest but finally he was convinced. His friend Geoffrey Young encouraged him by saying, "Everest was an opportunity, not to be missed: it would be an extraordinary adventure, and it would be something for George to be known by, in his future work as an educator or a writer" (148). Firstly, he convinced "without visible emotion" to start the journey of the Mount Everest.

This first expedition becomes a kind of “religious pilgrimage” in the eyes of Mallory. This first attempt started with anxiety to mystery.

In the second effort in 1922 AD, Mallory with his crews ventured ds to climb the Everest, but this time they experience a bad tragic moment which Mallory calls “pretty killing affair” and their expedition “sounds more like war than sport” (199). In this “war” Mallory witnessed ds the tragic death of the seven porters. Robertson writes that, “the 1922 expedition ended in disaster. Blaming himself and sorely oppressed, Mallory described for Ruth and for his closest mountaineering friends the avalanches in which seven porters lost their lives” (199). Without getting any success to reach on the top of the world, their mission stops till the next turn. He felt more regret and sad to lose the seven porters on the way to the Everest climbing. This all happens to show that nature is neutral that is not partiality to anyone or anything.

-Mallory’s expedition on Mount Everest is the matter of prestige. This expedition is for “stimulate the world” ₂ especially the world of English-speaking people who have the heart of adventure. Mallory famously quotes, “Because it is there” (215) in the answers of the question ‘why do you want to climb Mount Everest?’ . For them the Mount Everest is an opportunity, and mountaineers like them take this opportunity because they are the mountaineers and adventure is necessary for them. At last in 1924, the four members of expedition from England started journey through Sikkim to Tibet ₂. On the way to the Everest ₂ Mallory witnesses the beautiful scenarios of the nature. He is astonishingly surprised with the experience of “great rhododendron march”, where “...everyone enjoyed the bright sun band glorious view of Kangchenjunga...” (228). Mallory loves the way beside the destination. Beside the painful journey, nature heals wounds of hardship.

For many decades mountaineers have the passion of scaling the top of the

mountain. Among them some never came back from the mountain. Before and after Mallory, there were many others who had dream to reach on the top of the world the Mount Everest. Similarly, Mallory, "...a boy whose instinct always was to look for things that would be difficult to do and then to do them. George loved to make adventure" (16). He wants to go for expedition on his own risk but human hubris violates the nature's law. The mountaineers have their own passions, dream, ego, addiction to be an adventurous. Here in this text, Mallory is also dreamer whose philosophy of life is as "... life is like a dream, I enjoy it immensely" (19). It shows his adventurous traits over the nature but the nature has its own rule, it doesn't see whether someone is rich or poor, child or old so on. Nature sees all in equal way. People have their anthropocentric world view to see the nature. They think themselves as the God; creator as well as destroyer. They damn care to the ultimate power of mighty nature. In the same way, mountaineers may have their own point of view over the nature. They take mountain as the place of battle field where they fight for getting victory. They think nature as their enemy, where life of mountaineers is uncertain. Similarly, Mallory negativizes the image of mountain by saying, "...cruel wind was at our backs and that there was a snow mountain to be looked at. It is no use pretending that mountains are always beautiful" (153). This image about mountain is about that there is not only rosy but also thorny life.

Besides all the catastrophes happens on the Mount Everest, the craze of mountaineering on the Mount Everest has not decreased. People are infatuated towards it to reach on its top. Mallory also has a craze which calls; "...the wild enthusiasm of one man" (162). He enthusiastically wants to ascend the Mount Everest. Here it stands as a power, which anyone wants to get over. It is a charisma; its charismatic traits hypnotize the mountaineers. Not only this, it is as a space of



creating a name, fame and so many things. Mallory also tries to create the name, fame and reputation by ascending ~~on~~ the top of the Mount Everest. It is said that, “He had made his reputation in it” (215). This shows that Mallory is an ambitious mountaineer who tried to create reputation by exploring in the Mount Everest..

Climbing ~~on~~ the Mount Everest is as risky as to invites one’s own death. The tragic death report of the mountaineers shows this. So many dead bodies are there on the mountain, among them some are found, some not found, some brought up from there and some still being found by other climbers. Even by seeing all this risk to go there, the mountaineers are still following the way of high risk or we can say it is the way to death. In the way of the Mount Everest expedition, Mallory witnesses the death of his one of the crew and says, “...he died without one of us anywhere near him” (154). Such condition of helplessness of dying person during expedition shows the threat. It is difficult thing to find that who blames for such tragic death while expending on the Mount Everest; who is to be charged; either human themselves or nature itself for the reason to die on the Mount Everest. This is the thoughtful issue. It is also that Sherpa people of Mountain region take the Mount Everest as the sign of God. And this God must have mercy towards that dead mountaineer.

The narration or images created by some those western writers or critics of the Mount Everest are totally biased and negative. They showed negative images like; ‘Death Zone’, ‘Dark place’, ‘Killer mountain’ in their writings by giving the furious/deadly accounts of the mountaineering of it. Though some writers or critics look Mount Everest ~~it~~ from the anthropocentric perspective but it is a neutral symbol of nature through biocentric view point. Beside those writers or critics like John Karaoke who shows the Mount Everest as “death zone” (203), first British mountaineer called George Leigh Mallory who, in the history of expedition on the

Mount Everest, first reached on the top from the north pole, even he loses- his life on the way while descending from the top.

Mallory never represents Mount Everest in negative way rather wherever he reaches there he is being mesmerized by the pristine beauty of nature. He sees in real panorama of the Mount Everest and surprisingly says, “. . . incredibly higher in the sky than imagination, had ventured to dream, the top of Everest itself appeared” (156). This is his surprising feelings with real imagination. All his positive images about the nature can be found in the biographical book of George Leigh Mallory written by the David Robertson. Even at last he died on the top of the Mount Everest; he never shows the ghostly picture of the nature. Rather he enjoyed the sublime beauty of nature.

Mallory left behind all his luxurious life in England, military position, newly married wife and his parents to reach on the Mount Everest. Mallory answers the questions ask by the audience to go there again, “you know, I am leaving my wife and young children behind me...” (253). This shows ~~is~~ about the struggles of Mallory for the Mount Everest expedition. He writes letters during his mountaineering journey about his personal experiences towards the nature has beautifully narrated to send his wife and to his mother. In the letters he mostly describes about heart- catching natural beauty and writes, “. . .the south was Everest absolutely clear and glorious... Everest had become something more than a fantastic vision...” (156). Mallory’s feelings about the Mount Everest clearly expresses on the letters sent to his wife and mothers in London. His personal experiences about the Mount Everest are as the testimonies to prove that his biographical accounts celebrates the biocentrism not anthropocentrism.

Therefore, it’s not about failure or success; living or dying, rather it’s about

the understanding **s** that comes in the mind of Mount Everest conquerer to show the importance of beautiful nature.. It is not stadiums where mountaineers satisfy their ambitions to achieve; this is the cathedrals where they practice their integration towards the nature.

Mount Everest expedition is an adventurous **e** tour. As a mountaineer, Mallory was in this life-taking tour. He tells that, “mountaineers take opportunities to climb mountains because they offer adventure necessary to them” (217).

Adventure is the part of mountaineering Mallory is also fond of being adventurous in expedition. But in case, mountaineers who die on the way then they have to be left behind there without any attention during expedition. Such case happens while Mallory's expedition of the Mount Everest and expresses his guilt-ridden statement that, “...he died without one of us nowhere near him” (154). During the expedition saving one's own life is necessary than caring or rescuing to others. And guilt occurs when one is not able to help to the crew dying in front of him. Seeing own personal glory without caring the others is to be blamed of being anthropocentric.

There are human stupidity and overconfidence which may invite the death. There are some ethics which differ from the nature than human. Human does respect the ethics of nature, if violated then results of disaster. There was violated the climbing ethic of the traditional climber (as demonstrated by the likes of Mallory and Hillary) where the objective of mountaineering was to test one's self in the crucible of the mountains, not for the attainment of personal glory of those who gambled their lives in pursuit of a passion. This shows in one of the unpublished essay ‘Men and Mountains; The Gambler’, Mallory says that “...To win the game he has first to reach the mountain summit...the more numerous the dangers, the greater in his victory” (217). Expedition here is a matter of game to win over. So, to

endure the suffering, personal sacrifice and danger this is the true price of greatness.

Contrary, modern time climbing has taken as a competitive profession in which victory is central issue but in past climbing is the profession with victory connected with joy and happiness with nature. But now, it appears that the joy of climbers towards the beauty of nature and the deeply felt biocentric view of climbers appears to be gone. The modern era has projected a very different set of attitudes and images of the climbing fraternity, then that of the traditional climbers. The modern fraternity appears more at home with ego, hubris and greed. Anthropocentric mountaineers venture to the Everest is like the journey to vest their negative objectivity of nature. This nature can find in the John Krakauer's book *Into the Thin Air*. But, George Mallory as a leading member of first Mount Everest expedition team who mostly describe about the joy of beauty in the nature of there. And to demonstrate a strong emotional attachment or sentiment between those mountaineers who go for mountaineering to interact with nature and natural beauties.

Later on, following the path of Mallory, Hillary and Tensing were acknowledged as the first to reach the summit of the Mount Everest, although there was conjecture that Mallory may have been the first to reach the summit in 1926 but died on the descent. While books of Krakauer's *Into Thin Air* and Kodas's *High Crimes: The fate of Everest in an age of greed* focus on the disastrous events on the Everest because there is not attempting to conquer the mountains but to derive utility from the struggle and through extreme discomfort and danger.

The statement in media by George Leigh Mallory, which has become synonymous with climbing and the Everest itself, "So, if you cannot understand that there is something in man which responds to the challenge of this mountain and goes out to meet it, that the struggle is the struggle of life itself upward and forever

upward, then you won't see why we go. What we get from this adventure is sheer joy" (56). This is about the fondness what an adventurous man could get from the nature. Climbing is not only the profession of gain prestige rather the matter of joy and happiness. This pleasure he feels during his expedition and expresses his feelings about, "...Miracle of a spring of water...view of Everest is clear and glorious and more than a fantastic vision" (156). Such are the mesmerizing glimpses of beautiful nature which he feels during expedition. There is not to be more self-oriented rather more free and fair. Free mindset person can achieve success with satisfaction. He also has of "wild enthusiasm" (167) to go for Everest expedition. Robertson further writes about Mallory's free flow of enjoyment on the highest camp of Everest notably saying, "I greatly enjoyed our highest camp, because the mountain views were as beautiful as any I have ever seen" (164). It means that if the climber only thinks about how to reach the summit by forgetting painful experiences to get pleasure on the way to destination. We can get pleasure on the way than reach

on the top of the mountain.

Moreover, mountain is the means not the goal. It is the means where a climber can get lots of enjoyments and happiness. Mallory is a mountaineer whose soul is full of adventure with pleasure and he says that, "My soul yearns for mountains, which I adore from the bottom" (41). This shows that he is born for mountaineers and mountain is his world for get everything there. So, othering the nature is not the duty of human being rather assimilate with the nature from the core of heart is the Eco-consciousness.

Hunger of achievement in life is never ending process. One achievement cannot let people stop rather searching for more great achievement in life to break

own previous history. This hunger of getting success and making history ultimately leads the death. Mallory has a motif of being hungry of ascending mountain, for him “climbers who take risks not just for physical pleasure or sensation rather it is with higher emotion to good for soul” (89). Mountain climbing is about emotion to give pleasure to hungry soul. Mallory is an obsessed mountaineer who has great desire to create a history in reaching at the top of the Mount Everest. He not only proved that if anyone brought up thinking this mountain could never be conquered. Now, here was on top of the Everest and even he lost his life descending from the top. There was just another mountain in his life. There were dozens of projects which he had finished before this ultimate achievement in his life. To explain Mallory’s desires to climb the Mount Everest, two writers explain that:

George Mallory famously declared: ‘Because it’s there’. Activities characterized by high risk evidently fascinate. Watching people engage in death-defying feats of athleticism and control can leave observers in a state of awe. Yet most people are aware of the dangers of engaging in extreme sport, and Mallory himself later became one of mountaineering’s most high-profile victims. ‘Because it’s there’ does not satisfy the curiosity of those seeking to understand the motivation behind such an obvious form of risk-taking. (372)

The above given quote is about the Mallory’s expedition where he is motivated by the fascinating height of the Mount Everest, a top roof of the world. This height heightens the humanly desire of the Mallory to reach at that top in any cost. His ambitious journey at last ends with the high-profile mountain victim.

There is the phase from classical to modern is of long series of attempts to climb the Mount Everest by different mountaineers. Dominantly/ the first mountaineer from the Britisher who courage to reach at the top of the mountain in

1921. George Leigh Mallory attempts to scale the Mountain Everest without any modern equipment or artificial support of oxygen. He reaches there but unfortunately he lost his life while returning from the top. This mentions by Robertson in his biographical text, where he writes, and "...his disappearance on the highest mountain in the world had been an occurrence kindling to imagination" (252). This is about the mysterious disappearance of Mallory a mountaineer during the ascending from the Mount Everest. Furthermore, In 'The Royal Geographical Society' Eric Shipton states;

The classic phase (1921-1924) of the long series of attempts to climb Mount Everest is dominated by the names of man: George Leigh Mallory. Nothing that has occurred in the subsequent history of the attempts can dim the memory of their achievements, and, indeed, in terms of courage, determination and endurance, it would be hard to find a parallel to their exploits. When, in May 1922, he made the first attempt to reach the summit, nothing was known of the effects upon the human body of living and climbing at extreme altitudes. (84)

The above mentioned quote is about the classical British mountaineer who came to Tibet to climb over the Mount Everest during the time of 1920s where no other tried to do what he had been doing to create the history. Mallory proved d that a man could reach where no other person imagined before to reach there and finally, he got success. In the normal preparation with being a boost up of hope, he miraculously reached in such height without any artificial tools. His history-making mountaineering is still encouraging other mountaineers to reach on the summit. .

Generally, History of climbing the Mount Everest has started from the time of Mallory. The history of mountaineering also gets connected with the porters

like Sherpas who belonged to the upper part of mountain region. Mountaineers' success was connected with the help of the sherpas. Without their proper guidance no mountaineers' mission got success. Historically, sherpas worked as a porter to assist the mountaineers by carrying the needy things or equipment during expedition.. They had had a kind of superstitious believe and they thought in upper site of mountain is a habitat of demons and such type of dogma which mentioned in the article of Shipton;

It should be remembered that in those days the Sherpas had had little training in work on high mountains; they were still a prey to superstitious fears of demons inhabiting those lofty regions; stalwart though they always were, they had not then built up the tradition which has been so invaluable to later expeditions. Their performance on this occasion, after all they had been through, reflects not only their own spirit and fortitude, but still more the inspiring quality of the men they served. (85)

The history of Mountaineering could not be detached from the helpful history of Sherpas. Even they were less skilled in assisting foreign climbers but they had a big heart to support them and inspire them to boost their hope up. So, the traditional kind of cultural mindset of the Sherpas had a biocentric worldview. They didn't have any kind of hubris as a man of mountain region rather they showed their own organic world view towards the mountain.

Moreover, the Mount Everest is world's highest mountain and a particularly desirable peak for mountaineers, but climbing on it can be hazardous. There is both possibility of alive to get success or died with leaving dead bodies on the way. The dead bodies of the Climbers, some are left behind on the chunk of ice of way and some have taken down to the home and some are also missing there. Even the numbers of people to climb the mountain have still been increasing but the ratio of the



death has not been stopped.

There are so many causes for death on the Everest. Such as most deaths have been attributed to avalanches, falls, serac colipase, exposure, frost bite, or health problem related conditions on the mountain. All of those causes are invited by the human themselves because nature never break its own rule but we human tries to violate the rule of nature for their own sake, at last they have to bear the own death. Incident happens on the way to the Mount Everest, Robertson presents the Mallory's letter where he mentions about the death of seven porters in front of him and mentions that "the 1922 expedition ended in disaster, blaming himself and sorely oppressed, Mallory described for Ruth and for his closest mountaineering friends the avalanche in which seven porters lost their lives" (199). This is about the death during mountaineering which occurs tragically. Not all dead bodies on mountain have been located, so details of those deaths are not available more vividly.

-The people of mountaineering named the different places of the Mount Everest. Where they felt what, they give the name as per the situation what they found there. Nature itself not gives any identification but we people try to identify the nature as per our own perception or understanding of the nature which is a kind of anthropocentric trait of us. A critique Xavier states about the places of the Mount Everest as per the situation of that places;

The upper reaches of the mountain are in the death zone. The death zone is a mountaineering term for altitude above the certain point, where the oxygen pressure level is not sufficient to sustain human life. Many deaths in high altitude mountaineering have been caused by the effects of the death zone, either by loss of vital function or by physical weakening or unwise decision. In the death zone, the human body cannot acclimatize, as it uses oxygen faster

than it can be replenished. An extended stay in the zone without supplementary oxygen will result in deterioration of bodily functions, loss of consciousness and death. (3115-9)

The above mentioned quote is about the "Death Zone", a dangerous place named by the mountaineers. This name of the place was given because during the Mount Everest expedition, mountaineers felt that this place is very dangerous obstacle for them.. It shows that this zone is the trap made by the nature itself to kill the mountaineers who goes this way to climb in it. But the nature itself cannot be cruel to any beings in the universe. But it can say that this is the place where some of the mountaineers have not suited as per their health and died.

Mount Everest expedition got connected to the success along with the death. The success history of this is connected to the death history of the mountaineers. For the detail of death history Ortner digs dead history by his writings and states, "During the 1921 British reconnaissance Expedition there were two deaths on the route to the mountain. The first recorded deaths on the mountain itself were seven porters who perished in an avalanche in the 1922 during British Mount Everest Expedition. George Mallory himself blamed for the deaths of the porters" (49). This account of the past dead history shows that in the same year while he and his team has started the climb for the Mount Everest, the others porters have died on the way to it. So the death of some was as a normal in front of the mission to victory over there. This is also all about the history of expedition and death in relation to the anthropocentric attitude of human.

Similarly, the human stupidity and anthropocentric hubris results other more casualties on the Mount Everest. Some vital examples of this are mentioned by Handwerk in 'National Geographic News'; "Babu Chiri Sherpa had climbed the

mountain 10 times and spent 20 hours on the summit of the Everest in 1999, then new record. He also climbed to summit twice in two weeks and held record climbing time from base camp to summit of 16 hours and 56 minutes”(1). This news is about the person who tries to create the history upon there by carelessly doing against his own health condition. People should do what their body suit and how much they capable to do otherwise over ambition invite their own tragic death. Such witnesses of so called extraordinary mountaineers who attempt many times to do abnormal things on there. The human beings take the nature as a puppet or consumer things for them but at last their ignorance to the super power of nature is paid the great price for them. On the death of porters on the way to the Mount Everest, Mallory confesses that “...it was not the result of any spirit of recklessness or any carelessness of coolies...it was due to ignorance...I am practically sorry for the loss of these men” (203). So, human being should know their limits, otherwise if the nature crosses its limit the race of human beings can be erased from this universe.

In the history of mountaineering, Englishmen are the first who had attempted to climb on the Mount Everest. They not only climbed there rather they explored the unexplored ways and places of their route and also they gave the names of the places. They also witnessed the deadliest catalyst on there. Through the texts about mountain disasters by the westerners also focus on the fatalities on it while mountaineering. Especially two books detailing the disaster, *Into the Thin Air* by John Karakauer and *The Climb* by Anatoli Boukreev, both written by mountaineers who were on the Mount Everest at time, giving conflicting accounts of the events. They mentioned in their books about, “One of the most infamous tragedies on the mountain was the 1996 Mount Everest disaster during which eight people died due to a blizzard while making summit attempts. During that season, 12 people died

while trying to reach the summit, making it the deadliest single year in the mountain history” (274). This year of 1996 was the deadliest year for the mountaineers when 12 people died attempting to summit. Such a big number of dead on the summiting is showed the how people have hunger to explore or reach in unexplored place to break the history. Such unhealthy competition over the nature ultimately leads to the sad death. This disaster invites the human death if people underestimate the power of the nature. For nature lover, it is a good servant but for nature competitor it becomes the bad master.

According to an empirical data from *The Himalayan Database* about the death during the Mount Everest expedition in the different years shows the different reasons. Beside all the reasons, nature is not responsible for the death during an expedition. The different news agencies covered the news of the disaster and gave the numbers and reason of the death. The national and international news agencies published the news of the tragedies happened on the Mount Everest. Some news agencies like ‘BBC’, ‘Reuters’, ‘The New York Times’ also published the news of killing the mountaineers 2014,15 and 2019. During 2014 on April month 16 Sherpa were killed in an avalanche in the khumbu ice fall. Whereas on April 2015, 19 people were killed in an avalanche at base camp following a 7.8 magnitude earthquake, which killed more than 9000 and injured more than 23000 in Nepal. It has taken as a worst single day fatality count in the Everest’s history. Similarly, in 2019, 11 people died on there during a record season with huge numbers of climbers who were waiting in long queues to advance up the mountain. Beside this empirical data, a British mountaineer George Mallory who shows his emotional attachment towards an expedition and says that, “This is going to be more like war than mountaineering. I don’t expect to come back” (223). This emotional expression of

mountaineers also shows that there is not any certainty of living or dying during the expedition. This all tragedies revolving around the activities of human beings over the nature, being anthropocentric without caring the intrinsic value and power of nature.

Likewise, disaster on the Mount Everest has been continuous but the numbers of climbers have been increasing too. This is all about the human thirst to reach at the top of the world; such hubris may take unwanted death while climbing but to get victory over their dreams. So like, Robert Graves writes to Ruth about Mallory that, “Mallory chooses the highest and most dangerous mountain in the world; I did love him” (253). It shows that Mallory chooses this peak to come his dream true. Most of the climbers talks about the hardship, pain, suffering, and difficulties of mountaineering but some like He sees the Mount Everest as the site of beauty with adventure where he can get sublime pleasure out of his climbing and saying him that, “...the magical and adventurous spirit of youth personified” (251). Furthermore, his uncertain death cannot make him hurt rather celebrate every moment there with lots of pleasure and happiness. Two writers David and Anker present the one historical account of excavating the dead bodies of first the Mount Everest climber George Mallory, and writes,

Due to the difficulties and dangers in bringing bodies down, most who die on the mountain remain where they fall. So many dead bodies are there, some found, some not found and some brought down from there. Two Explorers Anker and Roberts in their research book stated about their attempted to search for George Mallory’s body in a catchment basin near the peak in 1999.

Searchers come across multiple bodies in the snow, including Mallory. (32-38)

This is about of explorers to show the scattered conditions of dead bodies and attempt

to bring down them. This dead history can prove that such tragedies occurred during expedition on the Mount Everest but without blaming to the nature. Showing fearful data and describing dreadful pictures of some places of this can create the negative impression to the people but cannot fully blame to the nature because nature is neutral and benevolent. Mallory writes to his friend David Pye and says that, “the mountain has taken his toll among us” (199). This means that nature shows his neutrality towards anything in it. Nature equally treats everyone in this universe but if one comes to violate its intrinsic rule then that one is certainly be the prey of the nature. This is as part of nature is not the killer of the mountaineers but they themselves reason of their own death.

Roughly, the data from *The Himalayan Database* mountaineers began to climb the Mount Everest since 1922. The first ascent was finally made in 1953, and 4346 have now reached the summit through spring 2019. Although it is no longer an exclusive achievement, many mountaineers still view it as the ultimate testing ground for high- elevation adventure. Many of their attempts and disasters have been chronicled and debated in books, movies, television, and other media. The scope of climbing and its associated triumphs and tragedies on it can now be quantified accurately by accessing a database.

According to *The Himalayan Database*, the ratio of dying on the Mount Everest from past to present is in increasing way.. This catalyst ratio of mountaineers on there is not constant but the desiring hearts of mountaineers are not decreased, they even try to do something different on it to create the history. George Mallory who first time choose the highest and most dangerous mountain in the world which mentions by Robert Graves to Ruth in the letter and writes, “so like George choose the highest and most dangerous mountain in the world” (253). This is also a kind of ambition to

conquer over the Mount Everest to create the history. It is all about the kind of addiction of winning and do forget any coming danger on the way to mountain. They have a kind of anthropocentric traits because they think that they are the only one creature who is greater than nature and they neglect the supremacy of the nature. Nature treats equal to all, if anyone trying to disrupt the system of nature then nature reacts with its own natural power. By ignoring the nature's rule, people try to impose their own rule over the supreme nature.

Precisely, Mountaineers need to acknowledge of the natures' rule before start their journey to the Mount Everest. The death during mountaineering shouldn't be blamed of it rather the human hubris, their stupidity, their anthropocentric mentality. Showing the dangerous numbers of death on mountaineering shouldn't be responsible to itself. For the death of mountaineers on the way of climbing should not be responsible to the mountain. It is not malevolent rather it is benevolent towards anyone or anything. Rather all disasters are because of human stupidity.

The number of Mount Everest expedition continues to rise year by year, and routes of expedition are in traffic jam. Overcrowding on there is also cause of the death of mountaineers. Increasing crowd invites death than the success. The data also shows that crowd of mountaineers on the Mount Everest reduces the success but increases the risk of death. This also clarifies that the death of mountaineers is because of their own reason. It is blameless and fair because its own natural process in own rule.

We see the Mount Everest is in neutral way not in the biased way. People see the death ratio of mountaineers on the Mount Everest which mentioned in the books and other database, and make their own negative point of view towards it. There is also some negative connotation about the Mount Everest in different westerners'

books to negativize it. Mallory also represents it in his view as, “A day spent on Mount Everest was all too likely to turn into a great cacophony- or a dead silence” (220). Here, represents of the Everest as “dead silence” through the eyes of westerner or human gaze on nature in biased way. Such misrepresentation of it by the writers creates a kind of illusion on the mind of people. This negativity disrupts the real beauty of it. To oppose this, one makes a good narrative of it to justify the real beauty of the nature.

As British heroic climber, a man of broad interest, immense charm and devotion Mallory and with broader area of his biography focuses on the incidents of the Mallory throughout his life mainly about the life of mountaineering with his great passion. To be accurate, it explores the motive behind the representation of mountaineer life who sacrifices his life in the lap of nature. His friend Ruth explains his feelings about Mallory in his words as, “I know George did not to be so hard that I did not a bit think he would be...I don't think I do feel that his death makes me the least more proud of him. It is his life that I loved and love. I know so absolutely that he could not have failed in courage or self-sacrifice” (254). The intimacy of the nature with self-sacrificion tries to show through the biographical recollection of Mallory's life as a martyr of the history of Mount Everest expedition by David Robertson under the title of *George Mallory: Bibliothetica Himalayica*.

David Robertson powerfully wants to presents the biographical recounts of the life of the first Mount Everest expeditor named George Mallory and to show the intention of Mallory as a mountaineer with nature love. Robertson writes this biography of the George Mallory not to describe about the techniques to climb the mountain and also not to show the tragic death of Mallory and his friend during their historical expedition on the Mount Everest. to identify the real nature of the nature



and bio centric view of the Mallory towards the nature. It refers that Mallory as a nature lover, "...his experience of the mountains was largely aesthetic" (88). Mallory aestheticizes the beauty of the nature especially, mountains' beauty. He resigned from his military job in 1921 to join the mountain expedition team.

Mallory starts his journey from Europe to Asia just for his passion to climb over the top of the world Mount Everest and to get the pleasure from the sublime beauty of the nature. During his mission for expedition, he writes several letters to his wife in London by describing the beauty and peace of the mountain. He is not there for conquering the victory over there rather to feel the mountain and its sublime beauty. Experience of climbers also towards the sublime beauty as express that, "...the climber experiences higher emotions; he gets some good for his soul..." (89). Here, in his letter he talks the real beauty of wonderful mountain which mesmerized to him. As a western mountaineer, he doesn't see the Mount Everest as a site to show his bravery over the summit to prove the pride of being best creature to put others below to him, rather he sees it as a site of collecting lifetime experience and looking it in bio centric viewpoint. It is not the place to measure the victory rather for exploring the beauty exists in this wonderful place. Mallory represents as a devotee of the nature not the competitor of the nature and expresses that, "divine riot of nature in her ecstasy of making mountain beautiful surrounding" (89). Nature also has its riot against the anthropocentric mindset but it gives its beautiful heartfelt soothing pleasure to the devotees.

Theoretically, [a](#)Anthropocentrism describes the tendency for human beings to regard themselves as the central and most significant entities in the universe, or the assessment of reality through an exclusively human perspective. The term can be used interchangeably with humanocentrism, while the first concept can also be referred to

as human supremacy. It is a major concept in the field of environmental ethics and environmental philosophy, where it is often considered to be the root cause of problems created by human interaction with the environment.

Historically, in western culture, human relationship with the nature has remained unquestioned for long time because of the domination over the world was anchored in God's word. In this regard Hans Bretons, in his essay "Ecocriticism" [explains](#) [opens](#) this abused authority of God over nature. "God himself, in Genesis 1, verse 26 (King James Version), ordained that we, human beings, would have special place in his creation and would have domination over the fish of the sea, and over the fowl of the air, and over the earth, and over every creeping thing that creped upon the earth" (198).

This quote is about the exact meaning of domination in this particular concept is indeed debated by theologians- after all domination give rise to all sort of practice where human beings legitimate their domination over natural elements as the command of God. Human beings develop science and technology as a tool to dominate the nature.

Christianity carries an anthropocentric view and always privilege man at the center and exploring the other elements of the world specially nature at periphery.

Lynn White, Jr. in his essay "The Historical Roots of Our Ecologic Crisis" writes,

Especially in its western form, Christianity is only a subject to be tamed and God's purpose on the creation of man was also the same. Clarifying this Christian view of anthropocentrism and God's purpose of creating man for sucking nature for his benefit and rule: no item in the physical creation had any purpose to serve man's purpose. And although man's body is made in god's image. (9)

In the above mentioned quote is about the Christian attempt of muting the nature and foregrounding the human is the main cause for the environmental crisis and it has caused the birth of counter ethics demanding a revision in its notion towards nature. Nature is something different than the religious ideology. Nature is itself pristine and natural but human encroachment creates the environmental crisis.

Therefore, anthropocentric view suggests that humans have greater intrinsic value than other species. Human has greater intrinsic value than other species in ways that if human were similarly treated, it is considered morally unacceptable. For example, animals are often treated very cruelly in medical experiments and agriculture. Not only this, anthropocentric attitude of people have a kind of boost and hubris to be a best creator of the God and then starts to impose their biased and dominated behaviors towards other natural things or creations. This creates a kind of disharmony and diactomy between human and nature. Human forget their area that they are also a part of nature, despite of this they think themselves as apart of nature.

As a natural being, human should have to show their empathy towards the nature. As a mountaineer Mallory enjoy on living adventurous life that shows by Robertson in his book, “The weather turned bad; but Mallory took great satisfaction in traversing” (64). It means that If nature cannot speak, it does not mean that it has not any sensation or feelings or ethics; nature has its own ethics which never go against anyone or anything out of its ethics to make harm to others. But human have ethics to dominate or insult others by taking others as an inferior than them. He is a mountaineer who climbs on the Mount Everest, a greatest peak of the world but he shows his positive attitude towards it by describing beautiful images of the natural scenario.

Biocentrism is a term that has several meanings but is most commonly defined

as the belief that all forms of life are equally valuable and humanity is not the center of existence. Biocentric position generally advocate a focus on the well-being of all biological and ecological beings. Biocentrism, in this sense has been contrasted to anthropocentrism, which is the belief that human beings and human society are, or should be, the central focus of existence.

Furthermore, Biocentrism states that human does not exist simply to be used or consumed by humans, but that humans are simply one species amongst many. They are part of an ecosystem and actions which negatively affect the living systems adversely affect human beings as well. Biocentrists believe that all species have inherent value, and that humans are not “superior” in a moral or ethical sense. Paul Taylor, one of the major early proponents of biocentrism, maintain that biocentrism is an attitude of respect for nature, whereby one attempts to make an effort to live one’s life in a way that respect the welfare and inherent worth of all living creatures. In ‘Respect for Nature’, Peter Taylor describes the fundamentals points of biocentrism. Taylor equates the status of human beings with that of animals. For him all creatures are unique, free and independent.

Biocentrist advocates the constitutional protection to the environment. While talking about the protection of the environment, Joshua Bruckerhoff in his review article writes, “Incorporating with the biocentrism the protection to constitutional environmental rights will ensure that the rights will actually guarantee a true healthy environment for present and future generation” (616). Bruckerhoff finds the most of the environmental laws anthropocentric; they only focus primarily on preventing and remedying only those environmental problems that directly affect human. Pollution prevention laws are the best examples of an anthropocentric environmental law. People should not pollute the environment because it affects their physical health.

Main cause to protect the nature is for humans. In the manner, human beings are always not at the center. So he rejects these laws. He proposes an alternative law that is “biocentric law” that aims at protecting all forms of lives.

In other words, biocentric law intends to protect all aspects of environment, not just those that benefit humans. In this case of “biocentric law” environments is at the center, and all others are care of it because it connects the all forms of lives. Therefore, Mount Everest is also as the part of environment and we human must care of it because its existence links with the existence of all living and nonliving things of this world. The diversity of its environment is for the whole ecological atmosphere. Human beings should aware of the bio-diversity of it, otherwise ignorance of its nature is not excuses. If any disaster occurs while ignoring to the nature, that is not responsible of nature itself, results of the human ignorance.

Some critique argues that George Mallory had a kind of thought to win over the Mount Everest to creat the history. But by howing his tragic death during expedition near the summit is to prove that it is the place of death where people with high winning obsession trapped in an ultimate death. One of the critique M.P. Ward reviews the biography of George Mallory and said,

Mallory's obsession with Everest led to his death and as one of the last Gentlemen heroes perhaps this fate was symbolic. The saga of Everest moves on, reputations are made and the old magnetism is still strong. But when all is said and done many would argue that there were more splendors in his failure than in the successes that have followed, and Everest is Mallory's mountain.

(458)

Here shows the tragic fate of the George Mallory who has obsession to reach at the top of the world Mount Everest. This humanly obsession couldn't get victory over the

nature. Nature is greater than human efforts against its law. But in fact David Robertson not only presents biography of him, beside the humanly robust nature of him, he celebrates the biocentrism during the expedition.

Similarly, Mallory is as a romantic mountaineer, wherever he goes he is being infatuated towards the majestic beauty of mountain. He describes the beautiful scenes of the Mount Everest through the letters for his mother and newly married wife in England. Mallory romantically presents that Climbing is like music and states that,

Thus I appeal to the effect of mountain scenery upon my aesthetic sensibility. But, even if I can communicate by words a true feeling, I have explained nothing... we do not think that our aesthetic experiences of sunrises and sunsets and clouds and thunder are supremely important facts in mountaineering, but rather that they cannot thus be separated and catalogued and described individually as experiences at all. They are not incidental in mountaineering, but a vital and inseparable part of it; they are not ornamental but parts of an emotional whole; they are the crystal pools perhaps, but they owe their life to a continuous stream. (89)

Indeed, the above mentioned quote is about the expedition on mountain links with the emotional bond. Expedition is not only the efforts of body rather it is more emotional which comes in between the extremities during the journey. Mountaineering is not only related to the incidental task rather it is about the aesthetic experiences and feelings towards the beauty of the mountain. It's all about the feelings incorporate with the beauty of the nature.

People have different worldview about the life of city area and the life of remote area. Some people choose the life of enjoying on the wilderness and they even want to celebrate their especial day on the area of nature where no encroachment of

the human civilization is found. Some people want to experience the new thing by connecting their hearts with nature and experiencing the nature as the part of life.

Being with nature make us feel the power of nature. Here writer, Jerry Mander writes in his essay [5](#):

“When we walking in a forest, we can see and feel what the planet produces directly. Forests grow on their own without human intervention. When we see a forest. Or own experience in it other ways, we can count on the experience being directly between us and the planet. It is not mediated, interpreted, or altered” [7](#) (207).

This quote explains that we are not detached from the nature; our any activities are relation to the nature. We are the part of this planet, and we people have experienced so many things on the environment.

Similarly, Mallory has a kind of imagination to go the hill with his dear newly married wife and create a kind of memorable moment in there within the lap of nature. It’s a kind of biocentric aspect of the lover showing love affection equally towards his wife and the beauty of hill. And he writes a love letter addressing to his newly married wife Ruth and says, [7](#)

“If only I could walk those hills with you, but as you say, we shall; we shall before so very long. It is good that you love the hills, and I’m glad you are interested by Whymper’s Scrambles. The more I think of it, the more convinced I become that we ought to have a proper climbing season this year in Alps. . . .” [96](#). In this quote

[Mallory as a newly married](#) ~~Not only this where the~~ groom [who](#) is imagined to take his bride in her favorite place, but also wants to ~~celebrates~~[celebrate](#) honeymoon in Alps. There happens the crisis in the honeymoon time where the First World War burst up. The men made war is also shadowed by the nature made honeymoon in the Alps. The worldview of the Mallory is more concerned with the romantic love life in

the beautiful place of the nature. It shows a sort of biocentrism, where he finds the peace within chaos in nature. In the mountains there is still some sort of peace. This all is the power of nature.

In the perspective of human ethics towards the nature, they have their own kind of judgments about the 'world' around them. They see the world around them in their own point of view rather not look from the perspective of world itself. Human not shows the nature as it is rather they add their own prejudices and feelings in it, that create a kind of anthropocentric rationality for othering the nature. As the view of Paul W. Taylor in the Essay [“The Ethics of Respect for Nature”](#);

When considered from an ethical point of view, a teleological center of life is an entity whose 'world' can be viewed from the perspective of its life. in looking at the world from the perspective of the we recognize objects and events occurring in its life as being beneficent, maleficent or indifferent... we can take in making judgements about what events in the world are good or evil, desirable or undesirable. in making those judgments it is what promotes or protects the being's own good, not let the nature speaks. (409)

The above mentioned quote clearly shows that the human judgments about nature is totally indifference and biased, they take nature as what they feel about it, not from the perspective of the nature itself.. If people feel panic towards the nature around them, they start to blame the nature notoriously and mercilessly. Their judgments are not neutral rather full of anthropocentric. In this way the biography of Mallory somewhere touches the anthropocentric view towards the Mount Everest and there while mountaineering, the natural activities of mountain take as an enemy. And while the team of his witnesses the death of one of the Doctor before two months ago



because of exhaustion, it makes them a kind of unhappy, distress as well as anxiety too. This might be the first death on the Mount Everest expedition or as the scarification before mounting on there. This death also shows a kind of natural indifference towards any beings. It can say that nature as natural indifference. Beside this, Mallory states his different perspective that;

Our great enemy, of course is wind. On the best days it is absolutely claim in the early morning, Chilly at first and as the sun gets up quite hot. (The sun is always scorching and threatens to take one's skin off.) Any time between 10:00 and 12:00, the wind gets off- dry, dusty, unceasing wind, with all unpleasantness of an east wind at home. Towards evening it's become very cold, and we have frost at nights...the real problem for comfort now is to get a problem. (153)

Such sort of feelings comes in the heart of the Mallory while he facing the tough time there in the cold mountain. He has dissatisfaction towards the changing unusual and unbearable climate there in mountain. This is the humanly nature to not understand the changing nature of nature. Not being able to accommodate with the nature is not actually fault of nature itself rather the faulty conception of the human mind. But the nature of humans is also changing in course of time and situation.

Mallory describes his changing feelings towards the mountain's ecstasy beauty of Western Rongbuk Glacier and writes the letter to his wife Ruth saying that;

“I greatly enjoyed our highest camp, because the mountain views were as beautiful as any I have ever seen. At night, before we turned in, the moonlit scene was half veiled in cloud; and in the early morning the moon was still up, and the peaks clearer”-(164). In this quote Mallory writes letter to his wife Ruth about his enjoyment in the beautiful scenario of the mountain. Therefore, biocentric outlook of

nature oppose the anthropocentric mindset of the human being. To assimilate the human heart with the nature is really respect to the nature and natural things. Beside the physical hardship during the mountaineering, if the person sees the beauty of the surrounding nature to feel it heartily is a kind of biocentric attitude.

There are different cycles of the nature and human beings outwardly but inwardly both are interrelated and interconnected. Both nature and human beings have a kind of physical as well as emotional bond, because one cannot exist without other. To complete the whole universal ecosystem, living and nonliving things should be incorporated with each other. This is also called a biocentrism, which further clear by the James E Lovelock in his book: *Gaia a New Look at Life on Earth*, he proposes, “living and non-living organism of this earth are closely connected to a form a self-regulatory complex system” (284). Which indicates that the earth and its living or non-living organism have an interacting process that has an interdependent relationship. This whole universe is a unified form of existence where one organism is in relation to another to be a part of this earth. Love, empathy and feelings for one another is a sort of interacting process where the human beings see the ecstatic beauty on the mountain even s/he has face the hardship on the way of mountaineering. Mallory is also being infatuated with the nature while he is on the way to climbing. He shows his love towards the flowers, streams, planets and so on. His love towards the nature describes through the letter to his wife Ruth and writes;

I have been half the time in ecstasy...I collected in a beautiful ramble a lovely bunch of wild flowers. The commonest were a pink granium and a yellow potentilla and a little flower that looked for all the world like a violet but turned out from its leaf to be something quite different; and there was a grass of parnassus, which I really love, and in places a carpet of a little button

flower, a brilliant pink, which I think must belong to the garlic tribe. But most of all I was delighted to find kingcups, a delicate variety rather smaller than ours at home, but somehow especially reminding me of you . . . (166)

In this quote Mallory describes about his biocentric love towards the nature like; flowers as well as planets. Mallory is a mountaineer who faces painful experiences during the expedition but he never express anger towards the nature rather he has phantom delight with the attractive beauty of the nature. He himself keeps busy by describing his joyful heart in the mountain beautiful scenes in the letter for his wife Ruth. He nostalgically connects the scene of beautiful flower at his home to the beautiful wild mountain flower and gets delighted by experiencing such a heavenly place on the earth. This man for instance forgets the victory over the mountain, and tries to sink in the beauty of the nature around him.

Despite the mountaineers' death on the Mount Everest, they are attracted towards it. This means symbolically, it is the charismatic space where people practice their power to create the name, fame and prestige. Not only the matter of power politics but also the matter of love, affection and beauty of it shows through the academic genres. Some of the narratives of mountaineers and writers show negatively about it. By showing the data of death and dangerous place of it, the narrator creates the negative image about it in the mind of people. But in reality, those all tragedies in there is not because of the nature itself rather the stupidity of human beings who have carried the baggage of anthropocentric hubris, which at last leads the way of tragic death.

Sherpa ethnic community opposes the blame towards the pristine Mount Everest as a killer because they pray it as a sign of God. And the God never be such a cruel because nature is the boon of God which cannot be malevolent too. And we

human beings are the part of this e-nature. Therefore, God is a creator who cannot kill or destroy to his own child.

The Mount Everest is a part of benevolent nature. Nature itself cannot be a malevolent or cruel towards others. But humans as an organism of this whole universe think themselves as a super being among all. They describe and judge the nature as per their experience towards it; it means if they take advantage from the nature at that time nature is good for them and at the same time nature is bad for them; if they feel bad towards it. This justifies by the biography of George Mallory in which Mallory represents himself as a devotee of the nature, not an enemy. His spontaneous overflow of feelings towards nature makes delight and happy. Wherever he goes in the mountain, he doesn't express his bitter expression about the surroundings; rather he uses the positive images of beauty of nature.

Mallory, as a nature prayer, who assimilates himself with the nature and gets pleasure out of it but unfortunately he sacrifices his life in the Mount Everest. This indicates that even people lost their lives in the nature, this is not the responsibility of nature or mountain rather such tragic results come from the humanly anthropocentric thoughts or activities. This should be understood by every organism in this universe. We human being, as a part of this nature, should be able to deconstruct anthropocentric images through academic discourses. By the help of academic discourses, we need to positively describe the bright side of nature and negative myth of the Mount Everest as a 'Death Zone' has to be demythologized and transformed into a 'beauty zone' by showing benevolent neutrality of the nature.

|

|

## Works Cited

- Anker, Conrad and David Robert. *"The Lost Explorer: Finding Mallory on Mount Everest."* Simon and Schuster, 2000, Pp. 32-38.
- Berry, Wendell. "Getting Along with Nature." *The Unsettling Of America*. Counterpoint P, 1997, Ppp. 18-23.
- Bruckerhoff, Joshua. "Giving Constitutional Protection: A Less Anthropocentric Interpretation to the Environmental Rights." *Texas Law Review* 86.3, feb2005, pp.616.
- Everesthistory.com. "EverestHistory.com: The West Ridge Direct." *everesthistory.com*. retrieved 2011, pp.1.
- Hardie, James and Penny Bonner. "Experiencing flow, enjoyment and risk in skydiving and climbing Author(s)." *Ethnography*, Vol. 17, No. 3, September 2016, pp. 369-387. JSTOR, <https://www.jstor.org/stable/10.2307/26359139>
- Handwerk, Brian. "The Sherpas of Mount Everest." *National Geographic News*, 2002, pp.1.
- Huey, R.B. and Eguskitza, X. "Limits to human performance: elevated risks on high mountains." *Exp Biol*, 2001, Ppp.3115-9. <http://www.himalayandatabase.com/downloads.html>
- Kennedy, Maev. "Camp Correspondence: Letters Reveal George Mallory's Flirtatious Side." *UK News*, 26 may 2015, [www.theguardian.com/uk-news/2015](http://www.theguardian.com/uk-news/2015).
- Krakauer, Jon. *Into thin air: a personal account of the Mount Everest Disaster*. Doubleday, 1997, pp.274.
- Mallory, George Leigh. "Mount Everest: The Reconnaissance." *The Geographical Journal*, vol.59,no.2,feb.1992,Ppp.100--103. JSTOR, <http://doi.org/stable/1781387>.

Ortner, Sherry B. *Life and Death on Mount Everest: Sherpas and Himalayan Mountaineering*, reviewed by Allen Abramson, Princeton University Press, 1999, pp.49. JSTOR, <http://doi.org/10.2307>.

Robertson, David. *George Mallory Bibliotheca Himalayica*, EMR Kathmandu, 1999.

Schweitzer, Albert. "Reverence for Life." *Environmental Ethics: Reading in Theory and Application*, edited by Pojman, Lois P., and Paul Pojman, Belmont: Thomson Wadsworth P, 2008, p. 132.

Taylor, Paul W. "Respect of Nature." *Environmental Ethics Introduction with Readings*, Ed. John Benson. Routledge, 2000. [P. 256](#).

Taylor, Paul. "Biocentric Egalitarianism." *Environmental Ethics: Reading in the Theory and Application*, vol.3, 1981, p. 141.

White, Lynn Jr. "The Historical Roots of Our Ecological Crisis." *The Ecocriticism Reader: Landmarks in Literary Ecology*. Ed. Chryll Glotfelty and Harold Foomm. Georgia, 1996.