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## Sustainable Development of Mountain Tourism: Reading Mountaineering Narratives from Sherpa and Non-Sherpa Perspectives

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### Abstract

After Nepal allowed Mount Everest ascent for foreigners in the 1950s, the number of climbing enthusiasts has been mushrooming each year. The growing number has considerably contributed to the economic development of the local Sherpas and the Nepal government alike. But it has concurrently brought threats to the local culture and the environment, which has consequently drawn serious attention of the locals, environmentalists, policy makers, and writers. The mountaineering writers, Jamling Tenzing Norgay and Jon Krakauer have raised voice for the environmental concern in their narratives: *Touching My Father's Soul* and *Into Thin Air* respectively. My paper aims at exploring how these authors express their views on sustainable mountain tourism, environmental reverence, and cultural preservation through their narratives. After analyzing the narratives from the perspective of responsible tourism and Sherpa spirituality (based on Tibetan Buddhism), the paper finds out that both authors show concerns on the onslaughts induced by commercialization of Everest tourism such as untimely casualties, environmental degradation, and cultural impacts. The paper concludes that both authors, being aware of such detrimental effects of mountain tourism, call for a responsible tourism that works for the development of socio-cultural, economic and environmental dimensions of sustainable tourism in the destination area. But, while, for Norgay, sustainability is attainable through the teachings of Tibetan spirituality, for Krakauer, it is through effective tourism policies. Finally, reading these texts from this perspective, the study expects to add a critical reading into the relationship among mountain tourism, Sherpa culture, and environmental reverence.

**Keywords:** Environmental reverence, mountaineering, responsible tourism, Sherpa spirituality

## Introduction

In the history of Everest climbing, the infamous disaster of the spring season of 1996 has remained as the deadliest one. It killed a dozen of climbers inclusive of world-renowned guides like Rob Hall and Scott Fitcher. In that season, more than a dozen of commercial mountaineering teams attempted Mt. Everest with a sole motive of raising profits. Nepal government driven by the same money-making motive did not put a cap for climbing teams. At Base Camp of Everest, the population waiting for the climb counted “more than four hundred” (Norgay 79). Base Camp turned into a commodified site for the climbing maniacs; many of whom were persons with deep pockets but without necessary skills. On May 10, there was an overcrowding at bottlenecks that became one of the causes of the disaster of the climbers. Jamling Tenzing Norgay’s *Touching My Father’s Soul* (2001) and Jon Krakauer’s *Into Thin Air* (1996) encapsulate that calamitous event and their experiences of mountain tourism. This paper scrutinizes these narratives to solve a major question: how do the two authors represent mountain tourism, cultural preservation and environmental reverence? By examining and analyzing the narratives under scrutiny, the paper finds that both of them express concerns over negative impacts of mountain tourism that have adversely impacted socio-cultural as well as physical environment of the Everest area. Moreover, they show the urgency of responsible tourism for the cultural, environmental as well as tourism sustainability. Finally, the paper expects to be useful to impel awareness at national and international levels about mountaineering adventure with sensitivity towards cultural preservation and environmental conservation.

Jamling Norgay, the son of the legendary Tenzing Norgay Sherpa, who summited the world’s highest peak of Everest in 1953 along with Edmund Hillary, was requested to be a climbing member of the IMAX film expedition team which was planning to record a film about the Sherpas, their cultures and climbing adventure. Norgay took the opportunity with a longing of meeting his father at the summit. He recorded his experiences of climbing as well as his recollections of his father’s experiences in *Touching My Father’s Soul*. On the other hand, as a professional journalist for *Outside* magazine, Krakauer left for Nepal in 1995 to cover the consequences of mountain tourism at Base Camp of Everest. However, despite his deputation there, he planned to climb Everest so as to fulfil his childhood wish. He joined the team of Rob Hall, and luckily, summited the highest peak on May 10, 1996. He recorded the details of his experiences and of the calamitous disaster in his gripping narrative, *Into Thin Air*.

Both the narratives under scrutiny have been read, analyzed and interpreted from different angles. But to my best knowledge, so far, no readings has been made on the differing perspectives on the mountaineering and its effect on socio-cultural and environmental aspects.

The critics of *Touching My Father’s Soul* have mostly viewed it as Norgay’s homage to his legendary father Tenzing Norgay as well as an insider’s view about the Sherpas and their cultures. For example, Ashis Chakrabarti holds, “While recounting the climb as homage to his father, Jamling actually gives an insider’s view of the misty world of the Sherpas, their culture, religion and the many changes that close contacts with foreign mountaineers have brought to traditional Sherpa life” (para 1). Acknowledging Norgay’s homage to his father, Jon Krakauer writes, the book is “a story of son’s quest to make things right with a father” as well as a “story of spiritual evolution” (*Touching* xvii). Kitty Thuermer too observes the book as an account of an insider that reveals “the spiritual aspects of the mountain” as well as a son’s tribute to his father: “a classic tale of a son trying to measure up to his mythic father” (para 6). In the

similar line, another critic, Robert Pierce reads the book as a “Sherpa history, family history, and climbing history” which is more “than [simply] climbing stories” (56). As these critical reviews illustrate, Norgay’s narrative is not merely a description of his climbing experiences, it is also a description of a spiritual quest, homage to his father and to Sherpa culture.

*Into Thin Air* has been interpreted from different angles. Peter L. Bayers reads it as an expression of Krakauer’s “decentered postmodern ‘heroic’ masculinity, for he is ‘feminized’ as a dependent to his guides and the Sherpas. As a result of his ‘feminized’ masculinity, Krakauer is unable to act heroically to save his fellow climbers when they are in peril” (128). Carl Thompson comments that the book “offers thoughtful meditation on why some travelers are driven to take such risks” to go to unpredictably high-risk destinations such as mountains, the polar ice-caps, the ocean, deserts (207). Graham Huggan also sees the risk motive in the book which the travel writers take “in the pursuit of their literary livelihoods” (105). Like Huggan, Peter K. Manning observes that the book presents risk, challenge and excitement for the enthusiast climbers: “Krakauer weaves together the challenge, risk, and excitement of the climb with the compromises made by commercial interests and technological advances that allow amateurs to scale one of the world’s most remote and daunting peaks” (135). On the other hand, Simon Bainbridge observes the book as a disaster writing linking it to “the commodification of mountain travel in the modern age” (447-48). Like Bainbridge, Alastair Scott observes commodification of Everest: “People climb Mount Everest because it—and the money—is there” (para 3). Similarly, Roberta Garner comments that the book illustrates the “consequences of the commodity form in the Mt. Everest’s Death Zone” (383). After all, though Scott, Bainbridge, Garner and Manning touch upon the issue of commercialization and commodification of mountaineering, in-depth analysis has been under-researched yet.

From the available critical responses on the primary texts under scrutiny, as discussed above, it is obvious that the issues of sustainable mountain tourism in line with environmental and cultural reverence have not been researched yet by comparing the two narratives. Hence, this study attempts to do that.

### **Methodology and Theoretical Perspective**

Based on qualitative research design, this study follows text-based analytical and interpretive method to explore environmental concerns in two mountaineering narratives: Jamling Tenzing Norgay’s *Touching My Father’s Soul* and Jon Krakauer’s *Into Thin Air*. These two texts have been selected as the primary texts to make a comparative study of the authors’ perspectives towards mountain tourism as well as environmental and cultural respect. The study collects secondary data from various sources like the internet, books, journals and so on. For the analysis, the research engages relevant critical responses and theoretical concepts from scholars in the field of ecocriticism focusing on responsible tourism as well as Tibetan Buddhism.

Emerging out of environmental movements, ecocriticism came in prominence in the 1990s as an interdisciplinary approach to respond to the severe threats of rapidly growing environmental degradation induced by human activities. In the study of literature, ecocriticism critically investigates how the literary texts represent the interdependence of the human beings and natural world. The leading scholar of ecocriticism, Cheryll Glotfelty defines it as: “the study of the relationship between nature and the physical environment” (xvii). Ecocriticism explores the embedded historical, social and cultural factors in literary texts that operate in the making and unmaking of human-nature relationships. Ecocritical texts highlight the interconnectedness of all

living and non-living beings. They aim at altering the existing adverse activities of human beings by raising awareness about environmental concerns for the sustainability of ecology. They emphasize on "the ideal over the material, to the detriment of placing a clear priority on the value of nature for its own sake" as Glotfelty states (123). Ecocriticism employs nature-centered approach underscoring nature's significance on human life as William Howarth argues: "Nature does not need our love, but we surely need its life and health" (509). Ecocriticism attempts at raising awareness about keeping healthy life of nature.

Tourism has been one of the branches of study of ecocriticism. Begun in the mid of the 19<sup>th</sup> century, tourism has recently become "one of the largest and most profitable" as Joshua A. Ginder argues (1). Though profitable, tourism has caused negative impacts as well, as David A. Fennel contends: "Tourism has been both lauded and denounced for its capacity to transform regions physically. In the former case, tourism is the provider of long-term development opportunities; in the latter the ecological and sociological disturbance can be overwhelming" (6). Tourism contributes to the economy of the nation and the development of the local communities, but it also induces harmful effects on the socio-cultural and environmental dimensions of the indigenous people. Ecocritics talk of alternative ways of tourism such as ecotourism, responsible tourism, ethical tourism, and sustainable tourism for solving the negative consequences of tourism and upholding a balanced ecosystem and sustainable development. In context of fighting tourism-induced problems in Everest area, responsible tourism, which is supportive to sustainable tourism, is needed.

Marko Koscak and Tony O'Rourke define responsible tourism as: "Responsible tourism aims at the betterment of material well-being, community engagement, cultural identity, cross-cultural interaction, community services, exposure and awareness of the local community along with sustaining the commitment of community towards cultural preservation" (11). Responsible tourism aims at all-round progress of the local community, their exposure to tourist culture, awareness to their identity and preservation of their culture, and so on. It encourages tourists, locals, business agencies and government authorities to take necessary responsibilities for achieving social, cultural, economic and environmental sustainability. It aims at making tourist destinations better places to visit by the tourists and to live by the locals. Harold Goodwin, Managing Director of the Responsible Tourism Partnership, UK, discusses that the responsible tourism aims at altering the current practices of tourism: "Responsible tourism recognizes that tourism is what we, visitors and visited, make it. We are individually and collectively responsible for how tourism functions in a place, for its positive and negative impacts. If we take responsibility, we can change it" (17-18). Goodwin places focus on the responsibility that the concerned stakeholders are expected to take individually or collectively for the impacts tourism has induced. After all, responsible tourism assists sustainable tourism, which, as the United Nations World Tourism Organization defines, "takes full account of its current and future economic, social and environmental impacts, addressing the need of visitors, the industry, the environment and host communities" (qtd. in Koscak and O'Rourke 10). Sustainable tourism envisions a balance between socio-cultural, economic and environmental aspects in the destination communities. If responsibility is ensured, there will be positive signs of sustainable tourism.

Disagreeing with the ongoing practices of mountain tourism that have exploited the world's highest peak and disturbed Everest ecology, Norgay and Krakauer call for the responsible tourism through their narratives. They offer a message to all the

stakeholders to take necessary precautions about mountain tourism to tackle the impending socio-cultural and environmental damages.

Sherpa Buddhism contains ecological knowledge related to environmental sustainability. Associating spiritual values to the landscape, it offers certain taboos for the environmental protection. It associates mainly two types of taboos: “species-specific and habitat taboos” as Jeremy Spoon points, (659). Species-specific taboos are meant for the protection of certain species whereas habitat taboos are meant for the restriction to access and use of certain habitats. In Khumbu and nearby valleys, which Sherpas regard as the sacred places, killing or harming of any beings is a taboo. Similarly, Sherpas believe that mountains are the abodes of deities who are to be appeased and kept safe from profanity and pollutions for the wellbeing of all humanity. Sherry Ortner, who has made anthropological studies of the Sherpas, writes about this as:

One of the things that does not make gods happy and that indeed angers them, is polluting or profaning the mountains going high on the mountain or stepping on the summit; killing animals or otherwise shedding blood on the mountain; dropping human excretions on the mountain; burning garbage on the mountain or otherwise creating bad smells; and finally, having women on the mountain at all, having women menstruating on the mountain, or having people engage in sexual relations on the mountain. (127)

In the past, Sherpas did not climb high mountains for fear of angering god, nor did they allow the non-natives to climb. They kept mountains safe from defiling activities as mentioned in the extract above.

Sherpas respect Mt. Everest as the sacred residence of their mother goddess. Norgay clarifies, “Chomolungma or Jomolungma (Mt. Everest) . . . as one of the five sister deities” (“Mountains” 56). They kept Everest safe from defilements and pollution until ascents were permitted for the foreigners in the 1950s. Since then, there has been a mushrooming growth of mountaineering that has extensively converted the climb into a business simultaneously inducing environmental degradation and socio-cultural impacts. Aware of this serious condition, Norgay highlights the spiritual values regarding mountains and mountain climbing in his narrative that he expects will help to minimize the emerging negative impacts.

### **Critical Analysis of Mountaineering Narratives**

#### ***Environmental Impacts on Mountain Tourism***

Both narratives, *Into Thin Air* and *Touching My Father's Soul*, raise their concern over the rising environmental problems in the Everest area. They detest the way the current mountaineering practices have turned Mt. Everest into a commodity through commercialization. Unhappy with these practices, they advocate for responsible tourism that prioritizes the development of the local areas by concurrently respecting environment and local cultures. They highlight ecocritical sensibility by foregrounding the relationship between physical environment and human ecology.

Krakauer, as a journalist, delineates ecological concerns through journalistic writing on empirical basis, whereas Norgay, as a local Sherpa does it through the emphasis on Buddhist culture. Krakauer's expedition was funded by the *Outside* magazine which asked him to cover the impacts of commercialization in the Everest area. On the other hand, Norgay's expedition had two motives as critics as discussed in the introduction section above, have pointed out. One was to understand about his father and another was to pay homage to Chomolungma. Norgay wished to meet his father's soul at the peak of Everest and understand what motivated him to climb and what he actually learnt: “I wanted to join my father on the summit” and “know what it was that

drove him and what it was he had learned” (6, 21). He also wished to express his reverence to the mountain goddess to appease her.

Sustainable tourism is possible only when there is a balance between economic, socio-cultural and environmental developments in the tourist areas. This requires responsible tourism which encourages, as Goodwin points, all the stakeholders to “take responsibility” to understand the current “positive and negative impacts” and bring necessary changes (18). But in the case of mountaineering of Everest, as Krakauer and Norgay have presented in their narratives, adequate responsibilities have not been currently taken by the stakeholders. Tourist agencies have allowed inexperienced celebrity climbers for the publicity of their business; Nepal government has raised fees instead of limiting the number of climbers for revenues; and guides have competed to lead their clients to the summit even by breaking climbing rules for money and prestige.

Krakauer and Norgay both express their worries about the environmental impacts mountain tourism has caused in the Everest area, which is supposed to be the earth paradise or a real-life Shangri-La. The flow of climbing enthusiasts to Everest has expanded astonishingly. Krakauer notes: “Over the past half decade, the traffic on all the Seven Summits, but especially Everest, has multiplied at an astonishing rate. And to meet the demand, the number of commercial enterprises peddling guided ascents of the Seven Summits, especially Everest, has multiplied correspondingly” (24). This passage shows an alarming rate of commercial enterprises and climbing clients. To provide necessary facilities to the influx of tourist hordes, construction of different physical structures inclusive of hotels, tea and coffeeshops, restaurants and so on, is rapidly expanding. This has consequently eased the deforestation process. Krakauer expresses his concern as: “To handle the growing traffic from Western climbers and trekkers, new lodges and teahouses are springing up across the Khumbu region. . . . Entire valleys have been denuded of trees to meet the increasing demand for firewood” (47). Similarly, Norgay is not satisfied with the fact that there is overdevelopment with “random, unplanned constructions” in the Khumbu area (72). Even the establishment of the National Park has little done to prevent the unplanned physical constructions. Due to overflow of tourists, Everest Base Camp has turned into a garbage site filled with used bottles, plastics, canisters and many other things including human waste. Krakauer depicts, “I have heard many stories about how Everest had been turned into a garbage dump by the ever-increasing hordes, and commercial expeditions were reputed to be the primary culprits” (64). Krakauer accuses the commercial agencies and tourists of causing such environmental problems. This is not a positive sign for the sustainable tourism.

Both authors show the weakness of the Nepal government in not taking responsibility in mountaineering business. Norgay complains Nepal government for not being responsible to the development of local communities and conservation of the environment despite making big revenues from the tourism business. He holds, “Climbing royalties have boosted Nepal’s mountaineering revenues and become a minor cash cow for the Treasury. . . . But it bothers me that only a nominal portion of these funds has been returned to benefit the local people or used to promote mountain safety and environmental conservation” (78). Similarly, Krakauer is not satisfied with the policy of Nepal government to increase fee instead of limiting the number of summiteers. Krakauer notes, “Nepalese ministers came up with a solution that seemed to hold the dual promise of limiting the crowds while increasing flow of hard currency into the impoverished national coffers: raise the fee for climbing permits” (25). Fee increment cannot prevent the flow of mountain maniacs from coming in. Money does not matter to wealthy enthusiasts because as Alastair Scott argues, “People climb Mount Everest because it—and the money—is there” (para. 3). The motive behind climbing has now

been for “ego gratification, business and trophy hunting” rather than for reverence as Norgay argues (161).

Similarly, both authors express their worries about the irresponsibility of expeditions enterprises in mountain tourism. Driven by income motive, these agencies allow unskilled and inexperienced climbing enthusiasts. They rival with each other unhealthily by including amateurs and celebrities like Sandy Hill Pittman for the publicity of their business. Pittman is a rich celebrity, wife of the co-founder of the MTV. Moreover, they break the rules of climbing like the scheduled turn-around times. Krakauer illustrates: “Extending the turn-around times may have influenced to some degree by the rivalry between Fischer and Hall” (285). Scott Fischer and Rob Hall are associated with two agencies and thus make unhealthy competition to lead their teams to the peak. For Fischer, it was first attempt. He wanted to lead his team, which included the celebrity Pittman, to the peak so as to publicize his business. On the other hand, Rob too had same idea since he had failed the previous year and now, he had to take the team to the summit by hook or crook. Both of them were under such a big pressure so they neglected turnaround time.

### *Sustainable Development of Mountain Tourism*

Responsible tourism encourages a tourist to follow three principles, as John Lea argues: “to understand the culture that you are visiting; to respect and be sensitive to the people who are hosting your visit; and to tread soft on the environment of your hosts” (qtd. in Leslie 20). Krakauer and Norgay both respect the local Sherpa outlook towards mountain climbing. For the local Sherpas, Mt. Everest has a deep spiritual value. Before climbing, they pay due homage by doing *puja* [worship] to appease her. They make stone chortens, burn incense, and make offerings. Norgay notes, “Sherpas won’t climb on the mountain until the *puja* [worship] is held . . . as a petitioning of the gods for permission to climb, and for good weather and safe passage” (87). Similarly, Krakauer states, “To appease Sagarmatha, this year—as every year—the Sherpas had built more than a dozen beautiful, meticulously constructed stone chortens at Base Camp, one for each expedition” (132). As a Sherpa himself, Norgay visits the high lamas like Chatral Rimpoche and Gese Rimpoche for divinations as well as celebrates *puja* before climbing. Similarly, Krakauer too respects the local culture by visiting the head lama at Tengboche for blessing before climbing.

Sherpas think it their responsibility to maintain the holiness of the Everest area. They expect the tourists to keep off illicit and profane activities. Krakauer states, “They [Sherpas] fundamentally disapproved of sex between unmarried couples on the divine flanks of Sagarmatha” (131). In Krakauer’s narrative, some Sherpas spot a couple having sex at the Base Camp: “[X] and [Y] are sauce-making, sauce-making” (131). Sauce-making for Sherpas is sexual intercourse. They hate it with a belief that it is as a sign of bad omen. When Ngawang dies, they blame the sexual intercourse to be the cause because it “angered Everest—Sagarmatha, goddess of the sky—and the deity had taken her revenge on Ngawang” (131). Like Krakauer, Norgay shows the negative consequences of mountain defilements. Quoting Rimpoche Lama, he emphasizes that the “people will suffer hardship as a result of defilement and negative deeds generated in her [goddess Miyolangsangma]” (110). People will face illness or even death in case they pollute and defile Everest.

Both authors discuss how the negative impacts of mass tourism have influenced socio-cultural aspect of the Sherpa people. Quoting the message of a Sherpa orphan, Krakauer highlights: “But my people went the other way. They helped outsiders find their way into the sanctuary and violate every limb of her body by standing on top of her,

crowding in victory, and dirtying and polluting her bosom. . . . So I believe that even the Sherpas are to blame” (299). The orphan understands that the Sherpas have become money minded and thus they are not taking responsibility to save their sanctuary in the lap of Everest from tourists-induced defilements. Like Krakauer, Norgay reflects on the way tourism has affected the Sherpa life. He writes, “I can understand why my own people, especially the young, are prepared to abandon their culture and values to chase their dreams in foreign lands” (199). Due to progress in tourism, many youths have abandoned their culture and even moved to foreign countries. This is detrimental to the Sherpa community as it engenders “social upheaval and divisiveness” as the mayor of Namche considers (Norgay 46). Tourism has brought prosperity in the life style of the Sherpas but it has also brought negative impacts.

Worried by such situation, both authors advocate for responsible tourism which, as envisioned by the Belize government, encourages “a strong ‘eco-ethic’ to ensure environmental and socio-cultural sustainability” (qtd. in Honey 53). Responsible actions of tourists and hosts support to make tourism sustainable. Contrarily, irresponsible actions make it harmful even leading to occasional human casualties, as the orphan shows: “the people of the area are doomed, and so are those rich, arrogant outsiders who can feel they can conquer the world” (299). Irresponsible activities of the stakeholders involved in mountain tourism have caused negative impacts on social, cultural and environmental aspects of sustainable tourism development in the Everest area.

Both authors show their concern on the socio-cultural and environmental issues emerging in Khumbu area, and offer suggestions for the prevention of further impacts. Krakauer offers a practical suggestion of making regulation to prevent further human casualties as: “Perhaps the simplest way to reduce future carnage would be to ban bottled oxygen except for emergency medical use. . . . And a no gas regulation would have the corollary benefit of automatically reducing trash and crowding. (285-86). Besides, Krakauer also suggests the climbers that they need to be well programmed and driven to climb by ignoring personal distress. He states, “in order to succeed you must be exceedingly driven but if you are too driven you are likely to die” (186). Krakauer advises the climbers not to be guided by personal hubris.

On the other hand, Norgay refers to the Buddhist philosophy as a solution to impending tourism impacts. Buddhism contains the law of cause and effect signifying our past actions have corresponding results: “karma [action] causes results in this life, the next lifetime, and all successive births” (Irons, 277). By this law, not to take necessary responsibilities in tourism is to invite negative effects, which Norgay observes happening in the Khumbu area. For example, he claims that there would be less or no deaths “if the leaders had followed their own summit day strategies and given higher priority to guiding their clients than to bagging the summit” (187). Norgay sees the deaths of the climbers to be the result of irresponsible acts of the guides. Norgay also discusses the connectivity of the human soul to the environment as mentioned in Buddhism. According to Buddhism, as Norgay clarifies, the human soul after death can reside anywhere “within an individual . . . [or] natural features” (298-99). So, to save the soul, human being should maintain “a healthy body and mind” and protect “the health of the local environment” (299). This statement evidences a strong bond between human and natural environment. The fortune of one depends on that of the other. Having and promoting this kind of faith may promote the socio-economic development of the local area as well as for the conservation of Everest environment.

Finally, both Norgay and Krakauer call for a responsible tourism which, as Leslie explains, does not only imply “respect for the locality and people” but also “actions [that are] environmentally and/or ethically responsible” (20). Responsible



tourism, the authors expect, will promote respect for the local people, culture and environment. It will minimize the impending tourism-induced impacts on the Everest ecology, mountaineering business, life of summiteers, and local people and cultures. After all, it will contribute to the development of socio-cultural and environmental aspects as well as sustainable tourism in Everest area.

### Conclusion

After the analysis of the two primary texts through the perspective of ecocriticism and Buddhist spirituality, the study concludes that both authors, Norgay and Krakauer, express the necessity of responsible tourism that will work for sustainable tourism by encouraging necessary actions for the betterment of social, cultural and environmental aspects. The authors present socio-cultural and environmental problems induced by rapidly growing commercial mountain tourism in the Everest area. They show concerns on different issues such as that commercial tourism has turned the Khumbu valley into a garbage site; commercial agencies have rivaled to attract more clients without considering their skills and experiences; guides have neglected turnabout times; Nepal government has increased fee instead of limiting the clients' number; and locals have tended to abandon their culture and land. Against this backdrop, both authors call upon the concerned stakeholders—governments, locals, clients, commercial agencies and guides—to take necessary responsibilities, commitments and actions to make tourism sustainable. But for this purpose, while Krakauer emphasizes on the formulation effective policies, Norgay emphasizes on the relevance of Buddhist tradition. Finally, this study will be useful for those who wish to know about the sustainable tourism development that recognizes a balance between the present and future impacts of mountain tourism on destination communities, their cultures and physical environment.

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