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## Horizons of Possibilities: The Telos of Contemporary Himalayan Travel

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Abstract

Travel always takes place within a horizon of possibilities. This paper addresses the question of why certain people travel to a certain part of the world, while also addressing the more fundamental question of why people travel at all. Based on a mobile, multi-sited ethnography conducted in 2011 in Nepal and north-eastern India researching western travellers, I highlight the role the imagination plays not only in motivating corporeal travel, but in pre-structuring travel imaginaries which impinge upon actual journeys. Following this, I discuss the motives, goals, and desires of travellers in the middle Himalayan region, showing how such journeys commonly revolved around three themes, identified as: coming to the source or origin of spiritual traditions, having 'exotic' cultural experiences, and seeking bodily challenges amidst the highest mountains on earth. After examining these often intertwined themes and arguing for greater attention to the relationship between the imagination and corporeal travel, I conclude by offering my interpretation of what the overall telos, or ultimate aims, of contemporary Himalayan travel centres on.

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Chaucer's "Prologue to canterbury tales" as a picture of contemporary society. by Purwarno Fakultas Sastra Universitas Islam Sumatera Utara, Medan.

Abstrak. CONCLUSION "The Canterbury Tales" gives us a fairly authentic and equally extensive picture of the socio-political conditions prevailing in England in the Age of Chaucer. Each of the pilgrims hails from a different walk of life, and among themselves they build up an epitome of their age. Each of them is a representative of a section of society as well as an individual. I have called the horizon of human space travel extraterrestrialization. Until that time, civilization remains bound by the finite surface of Earth, and this means that our civilization is growing intensively rather than extensively. If civilization has a destiny apart from the purposes of individuals and societies, that destiny is the telos of that civilization. The contemporary idea of a transition to a sustainable civilization – the transition from an industrial infrastructure powered by fossil fuels to an industrial infrastructure based on sustainable and renewable sources of fuel – is clearly a deontological conception of the development of civilization, i.e., that such a transition needs to take place for its own sake, but this deontological ideal of a civilization.