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Literary Discourses and Cultural Movements of Slowness in the 1980s and 1990s, Actualized in the Travel Form of Slow Tourism and Affirming the Political Component of Sustainability via the Triple Bottom Line's Social and Environmental Dimensions

This article analyzes and compares writings on literary, cultural, social and entrepreneurial movements that started in the 1980s and 1990s and keep growing in worldwide salience and significance, namely slowness, sustainability, global tourism, and the triple bottom line. Based on a transdisciplinary methodology in comparative literary tradition, the research contributes conceptually and empirically to these areas, adding to our perceptions and practices of slow tourism, sustainable lifestyles, as well as professional aspirations and mobilities in our ever more globalizing and transnational times. Hence it is of theoretical and practical use for teachers and students of literature and cultural studies, traveling tourists and lifestyle explorers, sustainability adherents and environmental activists, ecosystem protectors and economic leaders, but also for politicians, business leaders, philosophers or educators entrusted with social reflection and public guidance, as well as for devotees engaging in associated activities such as spiritual travelers, environmental journa-lists, or nature and artwork conservationists.

Key Words: 1980s Slow Movements, 1980s and 1990s Literary Slowness, Slow Travel and Tourism, Sustainability since the 1980s and 1990s, 1990s Triple Bottom Line, Worldwide Travel and Tourism

1. Introduction: Transdisciplinary Literature for Transnational Awareness

This article synthesizes, compares and analyzes writings from several fields as of the 1980s and 1990s, namely from literature and lifestyle, travel and tourism, as well as sustainable business management. It is founded on a comprehensive analysis of recent literary history in the spirit of comparative literature. The four main investigated fields are these:

a) Literary, cultural and philosophical expressions and related societal movements of "slowness" that began in the 1980s and 1990s and still reverberate in today's literary and cultural landscape;

b) Social, political and environmental writings that detail the notion of "sustainability" which arose during the same time period and has become ever stronger since;

c) Entrepreneurial actualizations of the notion of the "triple bottom line" which equally and steadily has gained momentum in business and wider social circles; and finally,

d) Slowness as practiced in the form of "slow travel and tourism" as of the 1980s and 1990s, linking political, economic, social and ecological concerns, and being shaped by the writings under a)-c).

These writings in those four investigated literary fields are situated on the levels of academic positions and philosophies, political agreements and programs, and scientifically researched business practices, and range from individual reflections and preferences over institutional practices and positions up to international political implementations.

While this approach encompasses many aspects, the complexity of today's world, the rationale of interdisciplinary research, and the transdisciplinarity of comparative literature justify analyzing a group of specific academic fields for insights within and benefits between each of them. Similarly, the multidimensionality of the involved concepts reflects our planetary challenges and the necessity for professional preparedness and personal efforts to achieve any positive change.

Hence, in comparatist tradition, the article analyzes literary dimensions and dynamics side by side with each other, and for common threads and interests between them, that could otherwise be understood as belonging to contrary intellectual traditions, namely of: belletristic and business prose, scientific and societal understandings of sustainability, as well as itinerant and introspective life models and realizations.

What however unites the connected and compared literary sources is them being steeped in the spirit of personal and social sensitivity and sharing, such as literary and travel literature that addresses lifestyle choices and their expressions, global sustainability literature appealing to environmental and ecological care, as well as entrepreneurial literature postulating prudent business commitment on the levels of management planning and actions.

For the treated themes and their sequence, we start by developing insights from literary and cultural discourses of "slowness" during the 1980s and 1990s, then actualize them in the travel form and mindset of "slow tourism", before conceptualizing the principle of "sustainability" in political terms and substantiating it in entrepreneurial action in the specific form of the "triple bottom line".

For the investigated literary sources, we develop the concepts of "slowness" from a literary and popular viewpoint, of "slow travel and tourism" from the viewpoint of specific tourism-related research literature, of global "sustainability" as reflected in international agreements, treaties and political summit conferences and their resulting and commenting academic literature, and of the "triple bottom line" as substantiated by business companies but reflected in academic business writings which analyze the triple bottom line's theoretical justifications and the advantages of its actualization in day-to-day business operations.

2. Research Outline: Connecting and Comparing Specific Literary Fields

For the analyzed literary and lifestyle discourses of "slowness", the references and examples reflect the global cultural and literary climate that started to develop in the 1980s and 1990s, specifically in the form of novels. This medium's fictional character seems to have been especially suitable for safe expressions of sensitive social and political anxieties (or even paradigm shifts) in the 1980s and 1990s, a period of concentrated and contested social, environmental and ecological considerations.

For the actualization of slowness in the form of "slow travel and tourism", two interest and practitioner groups are investigated – namely youth and student travelers, and then religious tourists – before allowing their insights to filter through as inspirations for the "fast" travel and tourism industry – represented in turn by the two interest and practitioner groups of airline and business travelers. The respective literary references are rooted in academic research on global travel and tourism, especially regarding the definitions and differentiations between several forms of slow travel.

The development of the notion of global "sustainability" as of the 1980s and 1990s is shown as originally unrelated to slowness or travel, yet as increasingly stressed in relation to global tourism, and discussed on theoretical and practical, global and local, as well as personal and institutional levels. The material is taken from political analyses of planetary concerns, such as United Nations and World Tourism Organization program declarations, together with multilateral political conferences and their related publications.

For the substantiation and realization of sustainability within the business world in general and within the tourism industry in particular, we examine the fundamental changes that took place between the watershed of pre-1980s and post-1990s entrepreneurial philosophies and practices. This is shown as a shift from a previously dominating principle of profit margins, or single bottom line, to a multi-dimensional concept of the so-called "triple bottom line". In establishing conceptual links between tourism, sustainability as well as business concerns and practices, our sources on the triple bottom line stem from general business research besides tourism-specific literature.

Based on our connections and comparisons between philosophical and practical positions, slow and fast travel modes, as well as industry and individual travel and tourism preferences, the conclusions and recommendations consolidate the developed insights conceptually and practically. For instance, the global and conceptual understanding of sustainability, and its practical substantiations and local actualizations, are shown to be enhanced in theory and enriched in practice by slow tourism principles, triple bottom line benefits, as all being based on culturally transmitted values of slowness. Or, travel and tourism companies will be recommended to adapt their product palette and marketing strategies to the principles and performances of slow tourism proponents.

Finally, the term "environmental" will be used as ranging from local over regional and up to potentially worldwide effects (for instance greenhouse gas emissions), whereas the term "ecological" will be applied more topically (while potentially ranging from local flora and fauna to interconnected ecosystems). Following our transdisciplinary ambition and scope, we begin with outlining the notion and manifestations of "slowness" in 1980s and 1990s global culture (below 3.) and through selected representations of modern world literature (below 4.), before investigating its general influence (below 5.) and then its specific influence on global travel and tourism since that time (below 6.).

3. Slowness Movements in 1980s and 1990s Global Culture

Between the 1980s and 1990s, "slowness" came to be regarded as a publicly antagonistic discussion to the one about globalization (Weiermair and Mathies 2004a: xxvi). However, reflecting its moderate and modern stance, "in common with modern anti-globalizers…slow activists are not out to destroy the capitalist system. Rather, they seek to give it a human face" (Honoré 2004: 17-18). Accordingly, several so-called "slow movements" entered mainstream areas of cultural life, such as slow food, slow cities, slow living, slow money, slow media [and] slow parenting (Fullagar et al. 2012: 1). As Honoré puts it in his 2004 book *In Praise of Slow* (regarded as the first popular description and comprehensive literary investigation of the nascent slow movement and its tendencies since the 1980s and 1990s):

"While the rest of the world roars on, a large and growing minority is choosing not to do everything at full-throttle. In every human endeavor you can think of, from…work and exercise to food, medicine and urban design, these rebels are doing the unthinkable – they are making room for slowness. And the good news is that decelerating works… Slower, it turns out, often means better – better health, better work, better business, better family life, better exercise [and] better cuisine" (Honoré 2004: 13-14).

Other voices, also referring to the 1980s and 1990s, already describe a gradual transference of research interests from slow food over slow cities to our focus area of slow tourism:

"The Slow Food movement opposes international fast food chains, Slow Cities become an antipode to the dazzling metropolis. New working-time models emerge as an expression of the growing importance of flexible time use and the value of leisure time…The rediscovery of slowness during vacations [can be seen] as a solution for the lost ability of humans to organize their own free time…Slow tourism in Alpine regions [or] around antiquated pleasures, such as walking and flower-viewing excursions, is introduced as an antipode to fast and stressful (mass-) tourism products" (Weiermair and Mathis 2004b: 67).

Equally starting out with the example of slow food, some of the earlier and more general writings on slow tourism anticipate several elements that the later and more specialized research on slow tourism will be shown to define its philosophies and practices in detail. The below quoted voice already hints at imagining slow tourism in ecological and sustainability contexts that are the focus of this research – such as concepts of slowness percolating into the offers of tourism establishments:

"The 'philosophy of slowness,' which underlies Slow Food, is by definition expressed in the dietary or culinary sphere. It advocates healthy food (quality rather than quantity), particular attention to flavor, local and regional products, and careful food preparation. This philosophy also supports tradition (adapted as necessary to the modern context), conviviality, and respect of seasonal rhythms. It aims to combine the cultural advocacy of hedonism, enjoyment, and conviviality with ecological commitment. However, Slow Food has not developed any genuinely "slow" concept for tourism or hotels yet" (Matos 2004: 98).

Finally, the same voice briefly details the slow cities movement in ways that we will later link to slow tourism positively shaping ecological and environmental care, such as when theorists and practitioners of fast tourism allow themselves to be inspired by slow tourism concepts and proponents, for example when it comes to specific forms of slow travel, or when trying to avoid or minimize pollution effects:

"The Slow Cities (Città Lente) movement, founded in July 2000, derives in turn from Slow Food and plans to spread throughout Europe. Through the promotion of slowness, it aims to improve the quality of life in urban areas. Some seventy Italian cities and villages so far have committed themselves to regulate advertising signs and construction fences, to promote cycling, to support local restaurants and small shops, to combat nose pollution, and to create green spaces" (Matos 2004: 98).

4. Slow Movements in 1980s and 1990s Global Literature, especially Novels

Interestingly and revealingly from the viewpoint of our research focus that unites literary expressions of slowness with concerns of slow tourism, it is precisely early research on slow tourism (Matos 2004: 97) which points to novelists as among the first writers to reflect the rising global and general social awareness in matters of slowness. However, only a handful of novelists during more than a century – namely from the 1880s to the 1990s – seems to have taken up the broad issue of slowness at all.

Finding novels on slowness reviewed by scientific literature on slow tourism underlines the affinity and dedication across these literary genres and their researchers, and suggests the slow tourism literature to be particularly attentive, sensitive and receptive to those wider cultural slow movements. It furthermore reveals novelists to be literary forerunners across genres in the treatment of slowness, while at the same time and underlining the general rarity of literary treatments of slowness to this day. Thus it is one of the main motivations for this research, and its methodological reason for combining and comparing literary genres and research fields, to allow both fact and fiction to provide knowledge, improvement and inspiration across academic disciplines.

Often mentioned among those few but insightful prose writings to address slowness – even if broadly and prosaically, and in a popularly accessible style befitting the chosen medium of the novel – is Milan Kundera's 1995 French novel *La Lenteur* (the below quote is from the English edition that was translated in 1996 as *Slowness*). Kundera opens his narrative with a contemplation and comparison of several forms of physical movement in a way that anticipates research within the slow travel and tourism context:

"Speed is the form of ecstasy the technical revolution has bestowed on man. As opposed to a motorcyclist, a runner is always present in his body, forever required to think about his blisters, his exhaustion; when he runs he feels his weight, his age, more conscious than ever of himself and of his time of life. This all changes when a man delegates the faculty of speed to a machine: from then on, his own body is outside the process, and he gives over to a speed that is noncorporeal, nonmaterial, pure speed, speed itself, ecstasy speed. A curious alliance: the cold impersonality of technology with the flames of ecstasy" (Kundera 1996: 2).

More specifically, Kundera then hints at the potential of slowness for traveling, meditation, insight, well-being and even social criticism, in ways that will be analyzed in detail via specialized literature on slow travel and tourism:

"Why has the pleasure of slowness disappeared? Ah, where have they gone, the amblers of yesteryear? Where have they gone, those loafing heroes of folk songs, those vagabonds who roam from one mill to another and bed down under the stars? There is a Czech proverb that describes their easy indolence by a metaphor: 'They are gazing at God's windows'. A person gazing at God's windows is not bored; he is happy. In our world, indolence has turned into having nothing to do, which is a completely different thing: a person with nothing to do is frustrated, bored, is constantly searching for the activity he lacks" (Kundera 1996: 3).

Yet maybe most prominently fictionalizing slowness was Sten Nadolny's world-famous 1983 German novel *Die Entdeckung der Langsamkeit* (its below quoted 2005 English edition titled *The Discovery of Slowness)* about 19th-century explorer Sir John Franklin. According to literary critics, that novel had such an impact that "churches, pacifists, environmentalists, management gurus, and even campaigners for lower speed limits on the autobahn [equally] hailed The Discovery of Slowness" (Honoré 2005: x; McFarlane 2003: 26). This novel fictionalizes the life and character of Sir John Franklin (1786-1847), a British Royal Navy officer and explorer who disappeared on his last Arctic expedition in search of what has become known as the Northwest Passage. In the words of the novel, “Slowness became honorable, speed became the servant” (Nadolny 2005: 164), culminating in the insight that “if a slow person, against all predictions, had managed to survive in a fast profession, that was better than anything else” (Nadolny 2005: 167).

Foreign language expert, academic and literary critic Gerhard Bach analyzes some of the reasons why the slowness of Nadolny’s protagonist (Franklin), based on its laudable real-life substance, constitutes an inspiring model for constructing a catalog of morals and virtues suited to the twenty-first century:

“Nadolny’s presentation eventually leads the reader to the conviction that only because of…Franklin’s slowness in everything he observed and did…could Franklin have achieved so much. At a time of diverse revolutions – industrial (transportation), social (communication technologies) and otherwise – where all movement accelerates at an ever growing pace, Franklin’s slowness became an invaluable strength…In this tale of time external (as given or determined) and time internal (as experienced), Nadolny shows how against all odds slowness prevails over speed (the acceleration of life in the industrial age). To the contemporary reader on a moral scale, it signals how important it is, in our late-modern and postmodern era, to determine and maintain our own speed when it comes to meaning-making and decision formation. Slowness, so Nadolny says, is an art which renders meaning to one’s thoughts and actions. Gradually, over the course of several journeys into the arctic, Nadolny’s protagonist develops the ‘Franklin system’” (Bach 2019: 62-63).

Relatedly, Bach compares Nadolny’s novel with Daniel Kahneman’s 2011 bestselling book in the field of behavioral economics (gathering the disciplines of economics, sociology and psychology) titled *Thinking, Fast and Slow*. In it, Kahneman contrasts and defines what he calls thinking “systems 1 and 2, which respectively produce fast and slow thinking”, or “the features of intuitive and deliberate thought” (Kahneman 2011: 13). Kahneman details these “two systems in the mind” as follows:

“System 1 operates automatically and quickly, with little or no effort and no sense of voluntary control”, while “System 2 allocates attention to the effortful mental activities that demand it, including complex computations. The operations of System 2 are often associated with the subjective experience of agency, choice, and concentration" (Kahneman 2011: 20-21).

Bach synthesizes Kahneman's details into a summative overview before linking it to Nadolny's protagonist and prosaic conception of slowness: first, he characterizes Kahneman's System 1 as "fast, automatic, frequent, emotional, stereotypical, subconscious", and System 2 as "slow, effortful, infrequent, logical, calculating, conscious" (Bach 2019: 64-65). Then, he lets it culminate in the insight that "fast thinkers will immediately recognize John Franklin's effortful and calculating procedure in charting the course of his own future. John Franklin's brain is a System 2 brain" (Bach 2019: 65-66).

Having thus charted the global slowness movement across cultural and literary expressions, with the latter represented foremost through the medium of the novel, we now investigate how those cultural and literary influences have impacted global travel and tourism since the 1980s and 1990s. To do this, first we briefly outline how slow movements have broadly influenced travel and tourism ideas since the 1980s and 1990s (below 5.), then address how those movements keep influencing specific slow travel and tourism forms such as walking or biking, bus or train riding (below 6.), before in detail analyzing environmental and ecological considerations that are inherent in forms of slow travel and tourism as argued by its literary proponents and specialized research literature (below 7.).

5. Slow Movements Influencing Travel and Tourism since the 1980s and 1990s

By the late 1980s and the early 1990s, the cultural and literary influences that had shaped the various slow movements (from slow food or slow cities to the novelistic expressions of Kundera and Nadolny) finally also entered the global travel and tourism industry. The combination of slowness and tourism was originally conceived rather broadly as "the incorporation of slowness into vacation time" (Woehler 2004: 90, citing Nowotny's 1989 German work *Eigenzeit* in its 1994 English edition titled *Time: The Modern and Post-Modern Experience*), and defined as fulfilled when the following physical conditions and psychological considerations of travelers and their environments were met:

"(1) The individual vacation space ('natural' space constitution) and/or (2) the vacationer in his or her physical constitution ('natural' human constitution) are the starting point and the leading rule for vacations… [that is] to synchronize the 'natural' time of people and space with the time structure of historically grown leisure tourism [which] also allows the integration of other social functions into the program of vacation time" (Woehler 2004: 90).

Slowness is then believed to be successfully incorporated into vacation time in the form of "wellness" and "sustainable" tourism if embedded in a stance of holistic humanism emphasizing full immersion, all-round sensory experience, individuality and identity. All of this resonates surprisingly modern even today, three decades afterwards, which is why it was arguably only a matter of time before those wider cultural movements of slowness influenced and flowed into specific tourism forms and expressions:

"Wellness usually takes time because well-being results only from sensuous immersion. Sustainable tourism follows the same principle, because the experience of the given space also requires sensuous immersion. In both modes of using leisure time, one's own body (and mind) and physical performance the source of meaning for life. The vacationer's identity, what he or she is or could be, is determined by his or her physical constitution expressed though 'slow' holiday offers. Other systems (health and environment) may also benefit from this type of vacation time" (Woehler 2004: 90).

6. Slow Movements Influencing Specific Travel and Tourism Forms and Expressions

Recent and specific travel and tourism research incorporates the ideas and practices of slowness under two labels, which it uses mostly interchangeably, and either isolated or in combination, namely "slow travel" and "slow tourism" (Dickinson and Lumsdon 2010: 1). As the adjective "slow" suggests, the respective literature originally conceptualized the slowness aspect to contrast with traditionally fast-paced travel forms. A prime example for fast travel has always been flying – car travel is debated in its fastness or slowness, and train travel is generally considered a slow travel form, as shown below.

Encompassing or even eclipsing the aspect of slower speed as measured in *external movement* has been the *internal attitude* or the character of the activity performed during slow travel and tourism. Insightful examples are: physically halting at and appreciating the local sights, exchanging offers with salespeople, actively partaking in the local residents' customs and traditions, or conversing with them in their own languages (Dickinson and Lumsdon 2013: 374-375).

Some tourism scholars explicitly differentiate between the notion of "slow travel" as centering on transportation and locomotion and therefore mainly focusing on the respective traveling mode to reach one's destination (whether that is by foot, bicycle, train or similar), and the wider notion of "slow tourism" as including not just physical but also psychological dimensions of movement (such as the total sum of attitudes and activities that could be held and performed before as well as after the destination is reached, including ensuing interactions with the local sights, places and people) (Tiyce and Wilson 2012: 118).

From an industry and marketing point of view, the literature (Dickinson and Lumsdon 2013: 377-378) only hesitatingly suggests slow travel and tourism as a promising growth market for the future. Rather dogmatically and structurally inclined, it tends to segment customers according to their

a) Preferred travel mode (such as by bicycle or train);

b) Degree and the extent of their expressed and enacted environmental concerns (and then labelling them correspondingly either "hard" or "soft" slow travelers);

c) Distance covered (short-haul or medium-haul – long-haul being hardly discussed, although that might be interesting, if "slowness" was also understood as some freedom from time constraints);

d) Motivation (whether slowness is more extrinsically or intrinsically coveted); and finally by the

e) Degree and extent of involvement of the tour operator (such as the facilitation of bookings, or the control of undesirable aspects such as climatic exposure).

Correspondingly, the future of slow travel and tourism is predicted to fall either squarely on, or somewhere in between these three developmental lines (Dickinson and Lumsdon 2010: 175; Gunesch 2017g: 1120-1121), in that it might:

a) Continue to be a small market alongside other forms of alternative tourism;

b) Establish itself in the tourism mainstream, for instance as low-carbon travel modes; or

c) Develop depending on the provided and existing overland infrastructures.

In whichever of these ways slow tourism develops in the future, its environmental considerations and active forms of caretaking (below 7.) are increasingly considered as going hand in hand with some of the stipulations and ideals of global tourism programs and projections (below 8.) as well as with global sustainability considerations within the frameworks of international political organization (below 9.). Since the 1980s and 1990s, all of these areas have become ever more salient and interconnected in the scientific and public perception.

7. Environmental Considerations and Caretaking of Slow Travel and Tourism

The academic literature conceptualizes slow tourism's environmental considerations and caretaking in several ways, each having direct practical implications for travelers.

For instance, the question and perception of "*green* travel" tends to center on several technical issues of environmental friendliness (chiefly among them the amounts of a company's carbon dioxide and greenhouse gas emissions, or more broadly its "environmental footprint" including all harmful environmental effects), whereas when talking about "*slow* travel", such environmental motives are also relevant, but generally not considered as the main motivation for a journey.

Correspondingly, some tourism researchers hold that slow travel and tourism does not require any additional or remarkable environmental awareness or actions, given that the actualized slowness of attitudes and experiences is all about relating to one's inner self and to the outer surroundings. For other writers, however, slow tourism logically and automatically implies environmental friendliness, which for instance entails minimizing or even eliminating any environmental footprint (Fullagar 2012: 102). The latter writers also connect their "low-to-no carbon footprint" travel philosophy to a host of typical tourist activities such as getting to, staying at, and having fun in their destinations in "slowed-down modes", or even beforehand in the planning stage, meaning scheduling less trips per year but making each one longer as well as more engaging and meaningful (Dickinson and Lumsdon 2010: 41).

Similarly, part of the literature on slow tourism holds that "hard slow travelers" are those for whom environmental care is indeed the core concern of their travel, while for other writers "soft slow travelers" welcome any accruing environmental advantages of their travel, even if they consider them mostly as added bonuses which are thus not obligatory to earn the qualification of a slow traveler (Dickinson and Lumsdon 2010: 85, 90; Fullagar 2012: 108).

As for specific slow travel forms: despite (or maybe because of) the global popularity and ubiquity of car travel, many strongly contest its environmental friendliness, since it rarely justifies its low occupancy rate per vehicle and fuel-efficiency rate per passenger, compared to train or even plane travel (Dickinson and Lumsdon 2010: 29, 97; Fullagar 2012: 100).

By contrast, walking is widely considered the most natural, easy-to-practice and thus "classic" and timeless of all slow travel forms, depending only on one's healthy body, and bringing the traveler into direct and personal contact with nature, sights, places and people (Tiyce and Wilson 2012: 117). Walking is thus particularly prized by "hard slow travelers" (Dickinson and Lumsdon 2010: 85).

Cycling is largely defined and considered as a low-carbon, surroundings-friendly, low-technology and high-individualism statement all in one, and has the additional welcome side effects of combining the advantages of relative speed with high independence and good social health. This pointedly highlights that slow tourism does not have to be of low or of literally "pedestrian" speed (exemplified in the below discussion of train travel). With those advantages, cycling and its ecological value probably enjoys the best popular reputation among all slow travel forms (Fullagar 2012: 101).

Train travel is often considered the perfect union of interactivity and convenience as per the covered distance, enabling a near unlimited engagement with fellow tourists while ensuring all-round and ever-changing panoramas under full climatic cover and with considerable speed compared to any other slow travel form. High-speed trains such as the French TGV, the Spanish AVE, the Chinese Maglev or the Japanese Shinkansen – with speeds of over 250 kilometers per hour having become standard, and up to 430 kilometers per hour having been achieved – now essentially allows train travel to simulate airplane travel at ground level. While some slow tourism researchers, as well as part the public opinion, question the character of "slowness" for those boundary-pushing high-speed trains, very few would question the general environmental advantages of train travel, which are on the way to becoming part of today's general technological knowledge: for instance, the most recent and advanced train models increase both speed and environmental friendliness, due to running on magnetic levitation tacks which drastically and simultaneously reduce the levels of fuel, friction, and noise.

Finally, while bus and coach networks offer the advantage of greater flexibility for routes and destinations, and are therefore considered the most individually adventurous while also economically affordable travel mode, they are however also widely considered to lack space, ease and comfort while on the road (Dickinson and Lumsdon 2010: 147-148).

8. Worldwide Travel and Tourism Programs and Projections in the New Millennium

When putting the developed considerations of slow travel in the context of global travel and tourism, the proclamations and publications of the World Tourism Organization deserve our special attention. The World Tourism Organization is based in Madrid, Spain and has the acronym UNWTO – to be differentiated from the World Trade Organization which is based in Geneva, Switzerland and has the acronym WTO. It is, according to the organization's self-definition on its website, "the United

Nations agency responsible for the promotion of responsible, sustainable and universally accessible tourism", with the role to "promote tourism as a driver of economic growth, inclusive development and environmental sustainability". In line with this remit and responsibility, in its *Tourism 2020 Vision*, the World Tourism Organization outlines eleven "key factors", and attributes them a decisive influence on global tourism. Of those, three are especially relevant to this article in name and content (to be picked up below in the discussion of the triple bottom line), namely:

a) Economic,

b) Demographic, and

c) Socio-environmental factors.

In that same document, the World Tourism Organization also announces twelve related "megatrends" of global tourism, such as sustainable tourism being based on a higher consciousness of environmental and ecological issues. Taking up the World Tourism Organization's notions of both megatrends and key factors, the scientific literature on global tourism (Dwyer et al. 2008) considers and names six "key drivers for change" for current and future global tourism, of which four are especially relevant to this research and also taken up below (9.-12.), namely:

a) Economic drivers (including globalization effects, labor demographics, and worldwide wealth distribution),

b) Social drivers (for instance large-scale changes in societal values);

c) Environmental drivers (such as the local conservation of energy and the preservation of natural resources, or global climate change), and

d) Drivers for change that address basic human needs (particularly the provision of food for all, or strategies for increasing and protecting cultural diversity).

On the basis of such global tourism megatrends, key factors, and key drivers for change, we now trace the development of the concept of sustainability and sustainable development in political documents and scientific tourism research, before substantiating it with the notion of the triple bottom line, and then applying it to several fast and slow travel forms.

9. Sustainability in Travel and Tourism from the 1980s, through the 1990s, and in the 2000s

The term "sustainable development" was for the first time politically defined on an official and on an international level in the 1987 report by the World Commission on Environment and Development that was titled *Our Common Future*, but is popularly referred to as the "Brundtland Report", namely as humanity's "ability…to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission on Environment and Development 1987: 8); a definition that specialized tourism literature has often referred to, commented on, and agreed with (see Dwyer and Edwards 2013: 245; Malecki 2018: 35; Mowforth and Munt 2016: 104).

Following the Brundtland Report, it was especially the two United Nations Conferences (also referred to as "World Summits") in Brazil's Rio de Janeiro within the space of 20 years, in 1992 and 2012, that confirmed and furthered the sustainability principle, dealing with matters of environment and sustainable development such as reducing greenhouse gas emissions (De Lara and Thöny 2011: 154; Malecki 2018: 35-36; Mowforth and Munt 2016: 112).

Specifically with respect to tourism, the World Tourism Organization's 2005 *Guide for Policy Makers* conceptualizes sustainability as the long-term balance between environmental, economic and socio-cultural tourism development, such as using resources in the least incisive manners, respecting socio-cultural traditions around host communities, and having fair trading and future-oriented business terms with them.

In spite of these organizational efforts and theoretical advancements, some critics still consider the concept of "sustainability" as being firstly unclear, secondly Western-centric, and thirdly favoring the more developed countries around the world (Meyer 2007: 567). Despite such occasional literary resistance, sustainability has become conceptually and practically widely accepted in international politics, environmental activism, tourism literature, as well as business practice.

When it comes to operationalizing "sustainability" into day-to-day entrepreneurial practice, the specialized economics and business literature has developed the framework of the "triple bottom line". It is detailed below in three sections: its overarching conceptual development since its inception in the 1990s (10.), the three dimensions that it proposes and the related modes of assessments that it opens up for companies that adhere to it (11.), and an analysis of specialized business and tourism literature that discusses its merits and potential shortcomings (12.).

10. Sustainability and the Triple Bottom Line: Development since the 1990s

The concept of the triple bottom line traces its ideological origins to John Elkington's ground-breaking 1997 book *Cannibals with Forks: The Triple Bottom Line of 21st Century Business*. Upon appearance, it caused considerable stir among business companies and entire industry branches all over the world, as it for instance dared to ask such fundamental questions as: "Is capitalism sustainable?" (Elkington 1997: 17) before summarizing a "triple bottom line agenda" (Elkington 1987: 20). As a result of its detailed, multifaceted and multidisciplinary analyses and recommendations, the entrepreneurial world began considering not just their hitherto dominating economic sphere of interest, but also the social and environmental influnces and repercussions caused by their day-to-day operations.

This insight has often been reduced to the slogan "people, planet, profit", as for instance reiterated in recent literature on corporate social responsibility (Malicki 2018: 25-26), even if the correct sequence of first, second and third bottom lines (standing for economic, social and environmental interests) would probably have to run "profit, people, planet".

In any case, businesses and companies in the tourism sector were considered as particularly interesting and telling case studies for such three-dimensional care and its theoretical and practical implications, due to the global tourism industry's total size, transnational character, growth factor, and social impact by (as well as on) its providers, customers and travelers (Gunesch 2017h: 1307-1308).

Taking its cue from the original term and the exclusively economic orientation of the "single bottom line" (as in the popular expression "bottom line profits"), the triple bottom line adds to that purely economic focus two more business foci or bottom lines or balance sheets, namely a social and an environmental one. For companies that decide to implement the triple bottom line, this concerns both internal and external processes and procedures, evaluations and assessments, as well as planning and marketing operations (Dwyer and Edwards 2013: 249; Tyrrell et al. 2013: 283-288).

In practice, each of the (now three) bottom lines or balance sheets is represented by key indicators on so-called "report cards". These can be physical cards or sheets, or any other data-carrying documents, and can list any number and type of indicators, but most importantly do offer each company or industry sector the opportunity to carefully consider and select the most relevant factors for its business activities and responsibilities (Murphy 2012: 327-328; Darcy et al. 2011: 249).

Hence, the concerned companies can now design, control and produce three bottom lines (or balance sheets, or report cards) for both internal use and external proof whenever needed. These cards are consequently labelled Business Report Card (BRC), Social Report Card (SRC), and Environmental Report Card (ERC). A comprehensive literature synthesis allows us to present below a wide range of examples for key indicators pertaining to each report card (thereby substantiating and operationalizing "sustainability" in all of these three dimensions). The below category examples and descriptions have all been selected and formulated to fit a business or company in the global travel and tourism sector.

11. Sustainability and the Triple Bottom Line: Concrete Categories and Dimensions

Consequently, the Business Report Card (BRC) informs about a company's general economic well-being – as traditionally understood by the "single bottom line" – including for instance the following key indicator categories and sub-categories:

a) Total turnover before any profit
b) Revenue (out of total turnover) and profit
c) Net income before tax (NIBT) as net profit

d) Taxes being paid
e) Paying visitors and the resulting income
f) Spending as per diverse categories, such as on the one hand
aa) Direct spending, especially remunerations in form of
(1) Salaries
(2) Wages
(3) Bonuses
(4) Rewards, while on the other hand incurring
ab) Indirect spending, for instance
(1) Regular maintenance
(2) Unforeseen repair needs
(3) Externalities (i.e., involuntarily costs) such as
(4) Clean-up activities after local pollution incidents, or
(5) Legal costs resulting from damages or indemnities;
g) Stakeholder benefits and profits margins
h) Added value obtained from, or given to suppliers
i) Host community costs, profits or benefits, resulting from
aa) Deterioration of local attractions after tourist visits, or
ab) General preservation costs within and around the destination.

The Social Report Card (SRC) provides data and feedback on key indicators such as:

a) Visitor satisfaction at local tourism attractions, regarding
aa) Tourist facilities' quality, availability and hospitality
ab) Caretaking of visitors' needs and wishes;
b) Impact of tourism on local public and individual health and welfare, including
aa) Employees' work satisfaction and job stability
ab) Employee as well as visitor safety, regarding
(1) Insurance provisions
(2) Health check points and audit conducts
(3) Safety and equipment training and updates
(4) Emergency or evacuation protocols, and
(5) Security staffing and on-site distribution;
c) Host community involvement and care, such as
aa) Community support and participation
ab) Community impact in its life and atmosphere

ac) Residents' approval of tourism and tourists

ad) People management and performance, including

(1) Career and promotion options and opportunities

(2) Employee equality and diversity provisions

(3) Non-discrimination for gender or other reasons

(4) Respect for human and labor rights, as well as

(5) Ethical and responsible corporate governance;

d) Destination care, control and planning, for example

aa) Social, cultural and political carrying capacities, regarding

(1) Total tourism numbers as per host community demographics

(2) Tourism effects on destination (i.e., acculturation or demonstration effects)

ab) Integration of tourism projects into local planning and development schemes

ac) Tourist transportation, accommodation and catering facilities

ad) Protection of historical, social and cultural heritage assets for tourism

ae) Preservation of the destination's public image and overall reputation.

Finally, the Environmental Report Card (ERC) details relevant impacts on the levels of environment (from local over regional up to potentially worldwide effects, for instance greenhouse gas emissions) and ecology (from single organisms over local flora and fauna to entire interconnected ecosystems) that are caused or influenced by the tourism company on their premises and in their surroundings. Combining the earlier outlined principles of global sustainability with practicable local care, the ERC can comprise these indicators and categories:

a) Care for and protection of natural resources against company emissions and pollutions of

aa) Water, regarding for instance

(1) Bodies of water above ground, as well as

(2) Groundwater levels and flow monitoring, both regarding its

(3) General availability

(4) Quality control

(5) Conservation

(6) Responsible use, or

(7) Waste minimization;
ab) Air, regarding for instance
(1) Particle pollution such as smoke or dust
(2) Air space disturbances such as noise;
ac) Energy conservation in emissions or pollutions of
(1) Oil
(2) Gas
(3) Electricity;
b) Influences on host or neighboring communities and residents, such as
aa) Ecosystems and their constituting local flora and fauna
ab) Ecological habitats such as wildlife reservoirs, as for
(1) Preservation and protection, and in case of damage
(2) Rehabilitation, repopulation or relocation of species;
c) Minimization or improvement of site conditions, such as
aa) Waste and pollution treatment, for example regarding
(1) Greenhouse gas emission prevention or reduction
(2) Overall waste reduction or recycling, for instance in packaging and design
(3) Communication and collaboration with suppliers on environmental standards
ab) Ex-ante prevention or ex-post reparations in form of
(1) Filter installations
(2) Clean-up operations
(3) Damage payments.

As some of the above sub-categories show – such as the BRC's f) bb) (4), and the ERC's c) bb) (2) – some key indicators of company costs or activities might show up across several report cards, as is the case here for "clean-up operations" turning out to be a business and an environmental consideration. This firstly shows the distribution of indicators on the report cards to be a science in flux and constant refinement, with new categories and criteria being discovered in step with scientific insights, and thus reflecting the theoretical and practical state of the art of the notion of the triple bottom line. It secondly underscores the need for careful reflection and planning by companies that use such report cards, to avoid unnecessary and costly proliferations of indicators that could be conclusively covered just once. It thirdly highlights the potential for linguistic and thus terminological ambiguity and any ensuing conceptual confusion. In this sense, it is a plastic example of the practical need for transdisciplinary collaboration within companies and industry branches. Some still remaining theoretical and practical reservations on part of the literature are discussed below (12.).

12. Sustainability and the Triple Bottom Line: Discussion of (Dis)Advantages

A few writers invoke a range of practical arguments against the triple bottom line, yet mostly without denying its overall conceptual usefulness and practical improvements of company operations (Dwyer and Edwards 2013: 260-261; Tyrrell et al. 2013: 284-288). They criticize complications such as:

a) Unnecessary split of business considerations into three dimensions,
b) Difficulties in defining suitable key indicators for all three dimensions,
c) Potential for cherry-picking the most favorable report card indicators, and/or
d) Temptation to report only on the positive qualities of a company's operations.

However, the same critics imply that the triple bottom line is as of yet the most comprehensive and circumspect framework for evaluating travel and tourism companies' three most important dimensions of decision-making with their indicators and categories. Hence the related conceptual contribution of this research is the detailed substantiation and evaluation of the triple bottom line for a company that wishes to reflect and report on its actions to improve its business practices, marketing operations, and socio-economic reputation in the context of global sustainability contributions. Correspondingly, and in a concise summary, we could express the triple bottom line's chief advantages as follows:

a) Conceptual clarity about requirements of sustainability,
b) Practical clarity about ways to achieve them,
c) Resulting improved strategic decision-making,

d) Improved company communication and transparency,
e) Increased shareholder value and investment confidence,
f) Heightened company and industry quality standards,
g) Enhanced employer-employee relationships,
h) Better local and global corporate reputation,
i) Improved market position and competitive advantage,
j) More trusted and constructive stakeholder relations, and
k) Destination benefits for both communities and residents.

Below it is shown how corresponding sustainability dimensions and considerations are shared by key stakeholders in the global travel and tourism industry (13.-18.). In the contributions, we connect the notions of slowness, slow travel, sustainability and the triple bottom line (19.), which forms the basis for our outlook for the global (slow) travel and tourism industry in the 21st century (20).

13. Airline Travel: Sustainability Regulations and Aspirations since the 1990s

As of 1990s, the airline industry has increasingly tried to reconcile its traditional goals of maximum passenger load and full seating capacity with rising environmental requirements and popular pressures. After the 1997 *Kyoto Protocol* – an international treaty that extends the mentioned 1992 and 2012 international agreements on climate change challenges – its national implementations and regulations created so-called "cap-and-trade" options (in which polluters that exceed the regulated limits must pay for that privilege, while less– or non-polluters receive bonuses), or "emission trade" permits (in which businesses of a specific industry can exchange such options among them). Another option, "carbon offsetting" aims in the short run at lowering a company's carbon footprint, and in the long run, to achieve the ideal of "carbon neutrality" (Daley and Callum 2011: 289).

Witnessing this conceptual development, airports have reorganized their internal management regulations and external marketing plans. However, technical implementation details remain strongly debated. For instance, there is still disagreement between stakeholders about who actually produces, thus owns, and therefore is to be held responsible for emissions: the nations that own the airlines, the airline companies that crowd the skies, the airports from where the planes take off and land, or the cities and communities in which those companies do business (Gunesch 2017a: 44-45).

These competing interests illustrate the need for stakeholders to collaborate on solutions in regulatory, technical, competence and marketing matters, ranging from installing filters over levying emission taxes to finding out about customers' airline preferences – the latter expressed for instance in booked airplane seats or bought company stock options (Graham 2011: 264).

In reaction, the global airline industry has for some time tried to anticipate such problems with ever more progressive travel technology and operations, for example with the well-publicized launch of the world's largest commercial passenger plane to date, the *Airbus 380*. Its environmental perks include an external construction largely of composite parts and renewable materials, for instance in the use of carbon fiber reinforced plastic for the wings (Lück 2012: 11).

14. Business Travel: Environmental and Sustainability Considerations and Operations

Business travelers have regularly relied on airline transportation – in the eponymous Business Class. Yet there has been a marked change since the late 1990s due to technological progress: collaborative software or "groupware" (application software that assists groups in completing a common task) has increased the speed of online connections, the quality of the involved media, and the sophistication of communication processes. This has led to a surge in virtual business meetings or multiple-way online conferences, with traditional office meetings and direct encounters replaced with virtual ones. This in turn has considerably changed how technical and social resources are viewed, valued and invested in within collaborative workplaces, especially over geographical, political or linguistic boundaries.

As a consequence, traditional and physical business meetings are now often reserved for, and relegated to major players and high-stakes deals, or special professions such as direct marketing and personal sales, or for other special affairs and contexts that still need worldwide coordination and personalized communication (Sharma 2004: 136-149). As a result, virtual travel has helped business professionals and travelers to increase their returns on investment, especially if they are already part of multi– or transnational companies (Stangel 2014: 8-9), an interest group in the global tourism industry investigated in detail below (16.).

With such an increased technological ability on the part of the travelers, and a concurrent heightened ecological awareness on the part of the public, local businesses and global companies alike find themselves under ever more stakeholder scrutiny to demonstrate consideration and transparency regarding their environmental impact, for example their carbon footprint. Hence the more ecologically incisive a company's operations tend to be, the more it will gravitate towards considering and adopting appropriate (meaning economically sound, ecologically favorable and socially acceptable) measures in its day-to-day operations (Gunesch 2017b: 200-201).

15. Destinations and their Residents as International Tourism Stakeholders

Stakeholders in terms of business are all those who are affected by a company's activities and actions. Key stakeholders in global tourism are first the travelers themselves, followed by tourist organizations, travel corporations, and other tourism providers such as hotels or resorts (Hall and Brown 2010: 149). Local residents are used to have their needs and wants met before other stakeholder groups. This is usually justified with the immediacy and unavoidability that the impacts of tourism have on them, and which is why the growth and development of host communities are related to tourists purchasing their goods and services – ranging from arts, crafts and transportation to accommodation to entertainment and organized activities – directly from them (Gunesch 2017e: 668-669).

Politically and economically, developing countries have a special desire and a reasonable need to keep the dividends from their local and national tourism industry. The influence of international tourism on the national economy and ecology constitutes a dilemma, or double-edged sword for many developing nations: while they welcome international tourists and their financial assistance, they often loathe the social and ecological degradation of their natural and cultural surroundings. This might push them either to adopt nation-wide measures for prevention or repair, or to react locally with hostility or xenophobia, or even to set up unsavory business models in which only a few are able to make profits but many others within the national tourism sector can be harmed, let alone the likely loss of trust in the worldwide tourism industry (Brown 2011: 66-67; Sharma 2004: 259-260).

Meanwhile, ever more communities realize that tourism can also protect them from cultural or ecological erosion, such as when it makes both hosts and visitors more aware and protective of their shared natural and created heritage. This then leaves as the greatest threats to the travel and tourism industry in a developing host country precisely those dangers that it has the least control over, namely the ones determined by its geographical location, geopolitical conditions, internal administration and international relations. Geographical factors include natural catastrophes such as storms, floods or epidemics, while the main geopolitical factors are the type of conflicts or wars that destroy exactly those destinations that produce the most revenue for the country, or that deplete it of tourism-related revenues by discouraging foreign visitors or investors in its infrastructure (Goeldner and Ritchie 2014: 451; Moutinho et al. 2011: 18).

16. Multinational and Transnational Corporations as Global Tourism Stakeholders

Multinational corporations (MNCs) and transnational corporations (TNCs) differ in that the former stress ownership structure and the latter cross-border operations (Mujih 2012: 65-66). Complicating matters, such corporations are often nested within systems of sub-companies that might not be easily discernible for customers, first-line tourism providers, or even high-profile traveler organizations and representations. However, their characteristics make them interesting stakeholders of global tourism within our focus on the second (social) and third (environmental) bottom lines. While there might be good reasons and arguments to resist globalization tendencies of cultural uniformity as encapsulated in the concept of "McDonaldization" (Ritzer 2018: 11-12, 155-156; Ritzer 2019: 27-54), multi– and transnational corporations seems worthy of special consideration even for environmentally extremely discriminating and sensitive travelers, for instance the mentioned "hard slow travelers": their global visibility and ability to act on multiple levels of interest, and to influence individuals and institutions all epitomizes telling conflicts of interests but also potential for positive change within international travel and tourism, such as for industry-wide marketing strategies as discussed below.

This specifically concerns the concept of Corporate Social Responsibility (CSR), which tries to reconcile a company's efforts for profit and growth with its wider social responsibilities. In two comprehensive yet concise definitions by specialized literature, CSR is firstly "the integration of an enterprise's social, environmental, ethical and philanthropic responsibilities towards society into its operations, processes and core business strategy in cooperation with relevant stakeholders" (Rasche et al. 2017: 6), and secondly the "business responsibility to society [of] being accountable, [the] business responsibility for society [of] compensating for negative impacts and contributing to social welfare [and the] responsible conduct [of being] operated ethically responsibly and sustainably…including environmental issues" (Moon 2014: 4). While such lofty corporate philosophies should benefit all stakeholders in the global travel and tourism industry, above all host communities, many companies claim that their own industry puts them under an unbearable competitive pressure which effectively counteracts their otherwise high willingness to work towards fulfilling the social and environmental bottom lines (Hall and Brown 2010: 159).

In view of this discrepancy between alleged market restrictions and the public and scientific agreement on what qualifies as exemplary behavior (especially by multi– or transnational companies), it seems simplistic merely to advise those businesses to "shape up or shape out". If indeed economic and environmental pressures are both urgently felt, trying to placate both with compromises such as "a bit less pollution and a bit less profit" might leave everyone unsatisfied. So why not trying to improve both? The global travel and tourism community might benefit from a combination of higher profits, environmental and ecological value, and resident community engagement. For example, a company investing in environmentally friendly industries or implementations, such as exhaust cleaning filters or repairing clean-up operations, might recover their costs many times over, or even create additional revenues via its enhanced community reputation, resulting in a larger customer base and enthusiasm.

This seems to make good marketing strategies particularly desirable, to help recovering the monetary loss incurred by taking the risk of investing in and implementing environmentally favorable measures, and turn these investments into profits in the long run. This would then not just apply for a single company, but be generalizable for the entire tourism industry. Since the economic influence and political leverage of multinational or transnational corporations assists them in publicizing actions and leadership models as benchmarks for other travel and tourism stakeholders, they should be above all motivated (and advised) to monitor closely their internal administration, external actualization, and overall advocation of their three bottom lines.

Shifting our focus of analysis from institutional to individual stakeholders of global tourism, the two interest groups of student or youth travelers and of religious tourists seem both exemplary representatives of slow travel and tourism to examine closely (17. and 18.), before we combine and compare our contributions to slow movements, slow tourism, sustainability, and the triple bottom line (19.), and conclude with comparing and envisaging their individual development, mutual influences and joint application in literature and research, for the benefit of all stakeholders involved (20.)

17. Student and Youth Travelers as International Tourism Stakeholders

Students and youth travelers are special when it comes to perceiving and practicing sustainability and the triple bottom line. Some of this has to do with their financial situation and philosophical outlook: one the one hand, they might successfully straddle fast and slow forms of travel and be familiar with environmentally and socially strenuous tourism forms (such as flying) due to their age, dynamism and career aspirations. On the other hand, they are also regarded as highly motivated to adopt travel forms that are less taxing on their natural and social surroundings, such as those involving low-to-no carbon emissions or reduced ecological footprints.

Compared to other tourist segments, students travel for shorter periods but more often, in an exploratory spirit, and with high costs compared to their income. In doing so, they also rely more than other tourist types on online services to plan and perform their travels. At the same time, they are also less afraid of natural or man-made accidents or disasters, and tend to engage more interactively with the local populations, more inventively with travel technology, and more socially in collective travel scenarios. These happen to be also some of the profiling characteristics of environmentally alert and ecologically sensitive travelers (Gunesch 2017d: 665-667).

Altogether, students and youth travelers see their journeys as a bundle of motivations and expressions (Richards 2008: xi-xiv, 1, 26-28), namely foremost as:

a) Personal lifestyle statements,
b) Intrinsic parts of their individual and collective identities,
c) Inalienable parts of their lifelong learning experiences,
d) Requirements of encountering different countries and cultures,
e) Stepping stones in their personal and professional development, as well as
f) Idealistic contributions to the construction of their worldly and spiritual value systems.

For these reasons, student and youth travelers are respected for engaging in some of the socially and environmentally most benevolent and beneficial forms and expressions of global travel and tourism. Contrasting with predominantly political or economic interests, the literature confirms this impression for realms that range from educational and cultural pursuits to those of ecological and environmental care (Richards 2008: xiii, 39-40). It follows that tourism companies and providers that wish to cater for, and benefit from this market segment of the international tourism industry are well advised to proclaim and practice an exemplary awareness and fulfillment of the second and third (socially and environmentally oriented) bottom lines.

Slowness as a philosophical value might be pursued by student and youth travelers due to their social and intellectual affinity to the discussed literary sources and cultural expressions of slowness. Their limited budgets might also play a part, by forcing them onto paths and practices of slow travel. In any case, whether or not the slowness aspect of the experience was the principal value they pursued, this can probably be said more safely about the beliefs and practices of religious travelers.

18. Religious Travelers as International Tourism Stakeholders

Locations of religious pilgrimage were often erected with spiritual motives in mind. Traditionally and topographically, faraway mountains are favorite and frequent locations to represent humanity's higher aspirations, godly order, or earthly balance. If combined with tourism, this constellation brings with it special types of conflicts between the interests of different stakeholders, as when economic pursuits and business practices erode the spiritual value of holy tourist sights and sacred locations that was the main reason to build them in the first place (Gunesch 2017f: 1013-1014).

China happens to hold many such locations. For example, both the Taoist and the Buddhist faiths revere the Four Sacred Mountains called Emei, Jihua, Putuo and Wutai. These mountain sites host representations of bodhimandas, or seats of enlightenment, and are as such considered residences of bodhisattvas, or enlightened beings. Another example are the statues and murals in the Mogao Caves, or Caves of the Thousand Buddhas near Dunhuang in the northwest of China, whose figures were carved of stone, molded of clay, or painted as wall scenes over a period of 1,000 years, between the 5th and the 14th century, and which can be admired in a complex of cave temples spreading over 577 grottos and 45,000 square meters (Bugler et al. 2017: 45). Yet these artworks continue to suffer damage from the visit of tourists, whose mere physical presence is sufficient to raise the internal temperature and humidity within these caves to harmful levels (Mu et al. 2007: 109-110).

In reaction to similar scenarios, many Chinese tourist destinations have taken recourse against some of the most frequently practiced yet prejudicial tourist activities, such as careless littering, wall engraving, open-air camping, fireplace cooking, tree felling, or fireworks celebrations. Going further and enlisting international collaboration, some Middle Eastern monasteries, such as Saint Catherine's at the foot of Egypt's Mount Sinai, benefit from global measures to raise local awareness through programs that are designed to improve environmental education and ecological protection (Mu et al. 2007: 110-111; Olsen and Timothy 2006: 13).

Finally, some activist movements that claim to practice what they call "tourism for world peace and development" have drawn up lists with their own requirements for destinations and fellow travelers, which range from general sociocultural recommendations to specific behavioral demands (Haessly 2010: 14), for example:

a) Establishing comprehensive educational measures concerning local cultural heritage treasures,

b) Initializing initiatives for protective and preserving practical measures for these treasures,

c) Supporting and engaging foreigners and residents in the delivery developmental assistance,

d) Abstaining from any harmful actions and activities to local flora and fauna, as well as

e) Endorsing only those tourism business that adhere and subscribe to comparable codes of ethics.

Of all the investigated stakeholder groups of international tourism, religious travelers seem to be the ones with the most inherent, intrinsically motivated as well as socially and spiritually cooperative attitudes and actions. Yet even among this group, visitor zest and educational eagerness seem to leave considerable room for improvement on social and ecological levels, such as in terms of environmental friendliness and ecological preservation. As seen, such potentials for improvement are increasingly specified and realized by Chinese and Middle Eastern pilgrimage sites. With the contributions of this research, they can now be more generally operationalized for tourism businesses and stakeholders, and then be individually actualized with the criteria and categories of the triple bottom line.

Using the triple bottom line's three report cards with their subcategories and dimensions might appear to be more natural for secular tourist sites and surroundings, than for spiritually oriented ones. In the eyes of outsiders – or even of inside decision-makers – the cards' calculating and controlling procedures might seem to contradict the inherent value of generosity and giving which those spiritual places represent. Against this psychological argument, one can invoke the practical experiences of those Middle and Fast Eastern religious pilgrimage sites, whose popularity allowed environmental and social degradation to impair them equally – or even stronger – than their secular counterparts.

Historic or artistic substance preservation pose challenges to the maintenance of spiritual sites that secular sites do not have to worry about to the same degree: their management can for example conduct due repair works with much less concessions for the place's aesthetics or piousness, or choose some measures such as wholesale replacements or mechanical reparations of part of their installations, whereas devotional destinations, to preserve their physical substance and spiritual memory, would need to invest in restoration measures in a much more considerate, balanced and long-term fashion.

Hence the conceptual and operational stringency of the triple bottom line and its practical and pubic transparency might be just what the specific values of religious destinations and travelers need. If their spiritual needs were combined with the social insights of slow movements and their literary and cultural expressions (from cities over food to novelizations), then the cultural wave that started in the 1980s and 1990s might continue (figuratively) to wet the political, economic and social shores of the global travel and tourism landscape, while (literally) also whetting the worldwide cultural and entrepreneurial appetites for environmental care and ecological sensitivity in the 21st century.

19. Contributions to Slowness, Slow Tourism, Sustainability and the Triple Bottom Line

The overarching conceptual contribution of this research is to have achieved the following four tasks, which have led to the distinct conceptual contributions of a better understanding of each of these areas:

a) Connected the literary and cultural slowness movements and slow travel and tourism,

b) Coalesced slowness and sustainability in the realm of travel into slow tourism,

c) Substantiated the triple bottom line into an operationalizable form, and

d) Actualized sustainable slow tourism via the triple bottom line.

The practical contributions are manifold, and outlined here in a spirit of conceptual characterization combined with concrete examples (which can be generalized within and beyond the global travel and tourism industry, giving them a wide range of applications).

A first practical insight is that the two concepts of slow travel and triple bottom line can form a “double pack” of sustainability, in which each part enhances the other one. For instance, fast travel forms and their proponents have been shown to be ever more influenced by slow movements and their adherents, resulting in them learning to “slow down” physically, psychologically and philosophically. If we thus combine the triple bottom line advantages with slow travel and tourism insights, then slow travel forms can continue to inspire fast travel proponents, partly by their ever-growing numbers, and more importantly by the arguments and conviction of travelers, providers and stakeholders worldwide. Additionally, fast and slow travelers, companies and stakeholders can enhance their conceptual and operational understanding of sustainability by means of collaborative efforts to exchange and share their insights and intentions, progresses and practices in implementing the triple bottom line.

Another practical insight, especially in the context of transnational tourism corporations, when combining sustainability concerns with triple bottom line efficiencies and slow tourism philosophies, could be the formation of a “triple pack” of beneficial business concepts and results as part of building and running socially and environmentally altruistic companies that offer travel elements or packages to the public, while at the same time improving their actions, market positions and profit margins.

To this triple pack of benefits, we could add the application of corporate social responsibility principles and practices, providing us with a “quadruple pack” of favorable business practices. Taking this yet another step further, with recent literature linking corporate social responsibility to sustainable development (Bhinekawati 2017: 45-48; Zhang et al. 2018: 133-138) in the sense of a "social ecology" beyond purely environmental aspects, namely encompassing human rights to be enshrined in national and international legal frameworks (Malecki 2018: 3-18), we could even speak of a "quintuple pack" of socio-political advantages and contributions arising from our constructive and creative comparison of literary fields and insights.

As another practical contribution on a business level, our research can benefit other industries, either within or beyond the global travel and tourism industry, as long as these industries share with slow tourism the wish to consider sustainability not only as a lofty conceptual ideal but also a concrete operational criterium. One example of such tourism-related industries are tourist resorts which – even if they are limited to offering localized activities on their grounds – can now consider the full catalog of the possible ecological, economic and social impacts that they and their guests and services have on the surrounding host communities, and thus start incorporating slow activities into their product range. One example of an industry outside of global travel and tourism, namely the entertainment industry (which is however still relatable to travel and tourism through some of its forms and practices such as sports tourism, film tourism or casino tourism), can now also create slow and sustainable variants of its products and services. By the way, this practice can already be observed within recent, large and extremely diversified entertainment complexes that offer many amenities (such as legalized gambling facilities in large-scale casinos) nestled within entertainment complexes, which are in turn part of accommodation palaces, and thus all under one roof (Gunesch 2017c: 245-246).

Uniting and projecting our contributions, the ongoing conceptual development and growing areas of applications among and across industries opens up a vast range of avenues for future research into which all the main elements of this article could flow (from cultural and literary slowness and slow tourism over sustainability and the triple bottom line up to a new understanding of corporate social responsibility in the form and sense of a social ecology movement), in a variety of theoretical and practical shapes and combinations. In conclusion, some of those shapes and combinations are fashioned into recommendations for slow tourism's global marketing strategies in the 21st century.

20. Conclusions and Predictions for Slowness, Sustainability and Tourism in the 21st Century

Some recent literature asks questions that illustrate pathways for future research which relate to areas touched upon by this article, such as: “What difference is there between sustainable development and CSR?”, before integrating those concepts by defining corporate social responsibility as a “structured manifestation of the application of the objectives of sustainable development” (Malecki 2018: 26-27).

If we were just to apply this one recent indication of research directions to the entire tourism industry, we could already formulate a range of queries combining socially sensitive, environmentally beneficial, economically advantageous and thus altogether politically favorable streams, all adding to the patterns of awareness and movements that have stretched from the 1980s and 1990s until today. Assuming that such socially and environmentally conscious tendencies and movements will continue to be valued and practiced in the near future, and will keep scrutinizing companies across the world in the tourism sector but also in other business branches, and with the aim of bringing out the best in all of them for the common good, then our own research both fits into that stream as well as enriches it.

Again as concrete examples, and now with a view to future scenarios, the companies involved and willing to be advised would be recommended to have their marketing and publicity departments develop strategies that stress ecological parameters, convincing their own employees and stakeholders that they are indeed respecting their own responsibilities, before selling their travel products and services to any customers. They would be further recommended to involve their entire local and global industry partners in such endeavors. This should be worth their time and effort, as in our increasingly globalizing world it has become a repeated business and marketing insight (or even a truism) that “to do good” socially and ecologically, eventually means “to do well” also economically. Being able to claim that one’s company is successful on both sides of that business equation – or, as for the triple bottom line, on all three sides of it – and to be able to back that up with transparent and verifiable data, should give any global tourism company and their marketing campaign a deserved and rewarding lift.

The dynamics and relationships within and between the four cornerstones of our research, namely cultural and social slow movements, slow tourism, sustainability, and the triple bottom line, reveal a large potential for theoretical and practical development, for the benefit of all stakeholders. While our research focused on a few stakeholders in the travel and tourism industry defined by travel types, groups and institutions, this author is offering his transdisciplinary research insights to wider interest groups, aiming, in global understanding of sustainability, at the well-being of the whole planet.

As a last example from this article, the mentioned movement of "tourism for world peace and development" would then not be perceived as overstating its ethical scope, but as guarding our shared interests. Also, given the increasingly growing concerns of worldwide social, political, economic and environmental upheavals, one might find their catalog, with its allegedly strict requirements for fellow travelers, to become quite recommendable if used on a wider scale, such as for official, institutional or international formulations of action plans, policies and recommendations – while tourism companies might simply find that their endorsement of those requirements means "good business" for them, too.

The Chinese proverb "Before you try to change the world, go three times through your own house" (Bartl 2008: 98) can now be considered as transparently substantiated in the triple bottom line, with companies taking it upon themselves to respect and to act on that tenet on their own premises and on its three levels of impacts and responsibilities. In the light of that timeless Chinese wisdom, we could now even consider a modern understanding and application of slow movements, sustainability considerations, the triple bottom line, slow tourism philosophies, corporate social responsibility, and a new planetary ecology as forming a "six pack" of positively empowering, steadfastly philosophical, yet still practical postulations of hands-on plans and best practices for worldwi-de travel and tourism.

Continuing to combine and compare these ideas and ideals might help to invigorate them, incessantly and inspiringly, in the spirit of "think globally, act locally". Perceived as a practice with a purpose, it could then even contribute to enlighten our personal pathways of traveling, doing business, and engaging with the world around us, and with the one within ourselves.

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