New visions for sustainability during a pandemic Towards sustainable wellbeing in a changing planet

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Abstract

Sustainability has been evolving in tandem with societal progress, and as humankind advances, the vision and quality of sustainable development will also change, and most likely in ways that are as yet unpredictable.

Sustainability might be incrementally achieved through the integration of economics with biology, philosophy, and neurology. It might also be realized by enhancing our knowledge, our sense and appreciation of environmental beauty and by qualitative and authentic improvements of places, especially tourism destinations. At the end, changes in the physical world only come through changes in human mentality and consciousness. In recent decades, the human mind has been producing exponential changes, though some of these have been delivered in perhaps less than desirable directions.

Sustainability, in this sense, is an unending process of moving toward positive outcomes, defined by shifting human beliefs, desires, knowledge, and experiences.

Health concerns have always prevented the desires and myths of traveling, but COVID 19 is also precluding the needs of moving.

1. INTRODUCTION

Covid 19 is a tragedy for the freedom of people both at home, in the streets, at work, and especially it is hampering the freedom of traveling. Travels and tourism have become a necessity since the ancient times; they represent enrichment of life, a possibility of amelioration of our way of living and also improvement of places of living. They are also a form of education, probably the best one, namely the education about the world and humanity in it. In this moment of a global pandemic, the ethics of science should be revised, and geography requires a profound reflection on the past, present, and future of tourism. Tourists and touristic places realise sustainability through nature setting and appreciation of the beauty of places and facilities.

Traveling towards nice places enhance the forms, the requests and the offers, and realisations of sustainability, but the present outbreak sets the concentration only on personal egotism, putting sustainability and environmental concerns away from our conscience. The UN synthesis of sustainability "*no one left behind*" is re-interpreted into "leave the environment behind", but, substantially, it is pollution to cause illness and death. A new concern is the diffusion of the global pandemic, COVID 19 is the last result of the wrong effects of progress and demographic and economic evolution. The Ethics of Earth is at the front line, since all our system of life has demonstrated the fragility of modern development. The virus has demonstrated its effects by blocking travels and tourism, not to speak about the development, or the life itself.

Sustainability, a larger discussed topic, has started as an international intergovernmental framework, emerging from the U.N. It has been subsequently fuelled by political initiatives, confirmed by economic powers, and, finally, transformed into a cultural movement, whose significant impact has led to new visions for life and lifestyles on Earth. Eventually, sustainability is expected to influence life across the globe, changing for the better the quality of air, food, and resources consumed. However, sustainable development, as is currently envisioned, does not adequately take into account the need to transform human consciousness into one in which sustainability is embedded in the subjective identity and embodied experience of individuals. This is not a neutral issue, as such a transformation at the global level will be reflected throughout the culture of humanity overall. Many argue that this is actually already occurring through individual behavioural and consciousness changes in which time-space compression (a shrinking planet) is creating a more global mentality and reasoning, leading to the development of a new ethics and an expansion of our morality towards humans, and the entire Earth. Travel and tourism have a major role to play in the expansion of individual global consciousness and the shift toward a more sustainability oriented global brain, because they offer embodied and mind-expanding experience for travellers of other places and peoples. As an example, this is especially seen through the lens of the tourists' appreciation of the inherent values and beauty of natural and cultural landscapes. As the collective consciousness grows through such aesthetic experiences and responses, sustainability will become more of a collective endeavour that is reflected in the everyday lifestyle and life choices of humankind, as originally envisioned by the sustainable development agenda.

2. THE BACKGROUND OF SUSTAINABILITY

Since at least the 1980s, the international community, through organizations like the United Nations (UN), the United Nations Environment Program (UNEP), and the United Nations Development Program (UNDP), has launched several major projects promoting sustainability values and practices. The most influential conceptualization of these goals began in 1987 when the UN's World Commission on Environment and Development (also known as the Brundtland Commission or WCEP) published *Our Common Future* (WCED, 1987), which defined the concept of sustainable development and offered a blueprint for future work on sustainability. The commission's success was grounded in bringing together the concerns of environmental activists (found mostly in northern developed countries), the concerns of social development activists (found mostly in the global south), and the concerns of the business community for a stable and growing economic system. This became the "triple bottom line" of sustainable development that seeks to advance environment, society and economy in a balanced manner (Pope, Annandale, Morrison-Saunders, 2004).

The Millennium Development Goals (MDGs) were launched on the year 2000 as the first global holistic program, spanning a period of 15 years and comprising eight targets (un.org). As the MDG period came to a close in 2015, the UN launched the new 2030 Agenda for Sustainable Development, which comprise 17 sustainable development goals (SDGs) that are also to be achieved within 15 years (UN, 2018). The 2030 SDGs Agenda considers tourism a transversal sector that interconnects with several other activities and industries, and more recently the UN have declared 2017 as the International Year of Sustainable Tourism (IYST).

The World Tourism Organization, (now UNWTO, www.unwto.org) has signed the environmental protection for its activity since the year 1980 with the Manila Declaration on World Tourism.

Later, in 1993, the Council of Europe, from its part, was recognizing the value of co-operation conducted so far, to protect the natural environment and improve the built heritage.

A decisive step has been reached with the agreement on the Global Code of Ethics by WTO in 1999. The Code's 10 principles cover the economic, social, cultural, and environmental components of travel and tourism. Among them, a series of actions to protect children from international sexual tourism was also launched, at the same time.

Although is it not mandatory for UN member states to achieve the SDGs, the UN does supervise actions and proposals related to the new goals at a global level and strongly encourages the adoption of policies that support the participating countries. Reports are regularly issued that assess progresses toward implementing the recommended 2030 targets at national, regional, and global levels (un.org).

3. SUSTAINABLE DEVELOPMENT AS A PERSONAL AGENDA

The longstanding interest in environmental sustainability has been documented by Butler in acknowledging the excellent work that has been undertaken by geographers in the

field of tourism (*e.g. Hall 1994¸ Hall & Jenkins, 1995, Mathieson & Wall 1982; Murphy, 1985; D. Pearce, 1989*).

As a concept, sustainability has many definitions that may be divided into objective ones, based on physical, social and economic data (Hall, 1994, 2010, 2011, Hall & Jenkins, 2004, Hall, & Lew, 2009, Gössling, Hall, Peeters, & Scott, 2010, Saarinen, 2006) and more intangible subjective values such as culture, 'quality of life' and 'sense of place' (Diaconescu & Stanciulesku, 2016, Ferdig, 2007, Font, & McCabe 2017, Fox, 2019, Hardy & Lew 2009, Hsiao, & Tseng, 2011, Lew, 2018, Liu, & Lewis, Cheung, 2016, P. Pearce, 1982, Pope et al., 2004, Robert, Beeton & Pearson, 2002, Robinson, 2012, Sharpley, 2000, Stauth, & Turner (1988), Tuan, 1977, 1993, Walter, 2017, Williams, & Harvey, (2001), 2000, Xu, Nash, & Whitmarsh, 2019).

At a public and institutional level, sustainability is achieved when an event or a locality complies with the indicators of social, economic, and environmental benefits. However, how such benefits are defined and measured, and what is a fair balance among them, initiates often political debates in which there are seldom clear answers (Walker, 2017). It is an Edgell's (2016) idea that the highest purpose of global policies will cohesively integrate the economic, political, cultural, intellectual, and environmental benefits with people, governments, and countries, in order to improve the global quality of life in a changing, interconnected planet, and provide a foundation for peace and prosperity.

A message from the General Secretary of NATO, Jens Stoltenberg, published on the Italian Newspaper "*Il Corriere della Sera*", on April 20th 2020, was directed to remember the solidarity of NATO to us, reinforced by COVID 19, on how an how much we are all inter-connected.

At an individual level, it is the subjective personal experience that forms evaluations and judgments of sustainability. At that scale, sustainability is often synonymous with personal gratification and overall quality of life. People want to be happy with their living environment, personal identity, and economic comfort. Sustainability, that is connected to subjective human well-being, becomes, in this way, more a feeling or emotion, rather than an objective construct.

The OECD (Organization for Economic Cooperation and Development, 2017) has recognized this in its effort to measure the concept of a better life through indexes that include intangible values, meanings, and beliefs. Rinzin, Walter, Vermeulen & Glasbergen (2007) suggest a special index, the *Gross National Happiness Index*, (GNH) which has been adapted to the small nation of Bhutan. Coined in 1972 it is the result of the interplay of a range of experiences such as peak, spiritual, optimal or extraordinary.

Sustainability can be defined as a lifestyle, which leads to environmental and cultural conservation, enhancement of group identities, and promotion of local heritage and economies (He, He,. Xu, 2018, Galvani, 2004, 2014, Missimer, Robert & Broman, 2017). Sustainable development, which is always associated with quality of life, it is the upper stage of the evolutionary and accumulative process or the "Growth- Development- Progress" (Diaconescu, 2016, p.4).

But, today, this "triad" has regressed into de-growth, under-development, like foreseen by Serge Latouche, professor of Economics at the University of Paris, since the eighties.

Sustainability, however, is a flexible and adaptable concept that can vary, depending on the changing contexts of people and places, or whose meanings could be compared to those of authenticity, intended as a muddled amalgam of philosophical, psychological, and spiritual concepts, which reflects its multifaceted history (Steiner & Reisinger, 2005).

According to Pearce, Strickland-Munro, & Moore (2017) sustainable tourism can be seen as an aspect of maturity of tourism, and can be framed into the Seligman's (2018) PERMA model, composed by elements of the Basic Psychological Needs Theory, with the addition of hedonic elements. PERMA represents the centrality of positive emotions (P), engagement (E), relationships (R), meaning (M), and achievement (A) in pursuing the well-being.

Hence, it is difficult to understand, apply, and achieve sustainability, as a concept, in a uniform manner across time and space. A synthesis is applied by Steiner and Reisinger (2005) who refer to Heidegger (1996, pp. 59–83) for classifying the term into a framework of things and human purposes that constitute the world of experience.

In 1987, the Brundtland Commission had recognized sustainability as a long process, but it also saw it as a global enigma. The commission has considered sustainability as the conservation of present resources for future generations, implicitly recognizing it as a task, requiring a psychological transformation of the taken-for-granted human beliefs and behaviours that have, until now, been most dominant in the world. This is further complicated by a planet that undergoes continuous change in terms of habits, needs, options, and remedies. All the living cultures are subject to outside influences, so cultural change happens from within, as well as a consequence of outside influence (Swanson & DeVereaux, 2017, p. 83).

Terkenly (Editorial, 2018), especially, notices that archeologic landscapes are constructs of religion, politics, identity, and memory, whose changes through time have been a result of socio-political and economic transformation and adaptation to changing contexts and circumstances.

Swanson (et. al. cit. 2017, p. 84) notices that, while not specifically addressed within the WCED report, there is in the sustainability's definition an intrinsic link to culture, given that the way of life includes education, health, diet, type of abode, and costume. However, sustainability has been consistently recognized in tourism policy, advancing from its initial acceptance as associated with conservation of the environment, to a more global concept which takes into account the balance between society (and culture), the environment and the economy. Updated literature is positioning culture within the sustainability domain by arguing that culture in any form (cerebral, intuitive, ethical, or social) is core to any sustainability enterprise connected to the environment, the conditions of human communities, and the conduct of tourism activities (Swanson, ib. Kagan, 2010).

Sustainability, therefore, requires both material, cultural, and spiritual evolution in the global society and in economy, with often imperceptible changes in viewpoints and, hence, lifestyles, producing the ideology of the new middle classes (Inglehart, 1977 in Mowforth, 1998, Munda, 2006). By subscribing to a sustainability agenda, which many

people and societies have done to varying degrees, we are witnessing and contributing to a planetary evolution through the transformation of human thinking and lives.

4. SUSTAINABLE DEVELOPMENT AND HUMAN EVOLUTION

The economic and cultural evolution of human societies reflects and shapes the personal and egocentric aspects of individuals, such as their aesthetic understanding, their moral values, associated with the sense and taste of place and quality of life. In this way, the more objectively targeted item of sustainability must be expanded to recognize it as a subjective and experiential phenomenon. This subjectivity is depending on our individual geographical imaginations since these are formed from a variety of factors - sex, age, class, ethnicity, culture, the media, and many others agents, like Mowforth and Munt (1998) are adjoining to the Massey's (1995), expression of 'geographical imagination' (1995, p.41) as shorthand for these processes: the 'way we understand the geographical world, and the way in which we represent it, to ourselves and to others'.

In this way, the concept of sustainability, a phenomenon prompted by the international organizations has become both an administrative and financial activity and a socio-psychological interest. In both ways, sustainability has become increasingly crucial for the maintenance and development of our planet, as there are few other options. Some even view sustainability as a framework for personal happiness and self-realization (Fleurbaey, 2015, Font, 2016, Lew, 2019, Stiglitz, Sen & Fitoussi, 2009). Sociologists (Diaconescu, 2016, Farki´c, & Taylor, 2019), Gangadean, 1998, 2007) for example, confirm that social innovation can come to play a key role in enhancing sustainable human-environment interactions, and describe sustainability as the triptych of social justice, ecological integrity, and economic well-being.

Geographers' concepts are similar to the Mowforth's theses (cit. 1998) related to seven criteria for defining sustainability in tourism: sustainable, environmentally, socially, culturally, economically, educational, and locally participatory. Social geographers point, evidently, at the triptych of biodiversity, cultural diversity, and human well-being, as the basis for eco and human sustainability. As a philosopher-sociologist-geographer, Gangadean (1993, 1998, 2010) has always been a strong proponent of this approach, emphasizing the need to develop a new vision for sustainability, recognizing an interdependence between different societies and between different issues, to overcome the compartmentalized treatment of economic development, resources conservation, social welfare, environmental protection, health concerns, and community values. Building on the German Idealism of the 19th century, Gangadean's (1998, p. 48) argues that a global mindset change requires the evolution of consciousness which is a pre-condition for the so-called "collective survival" of Neuman (2006, p. 1440).

For what it concerns tourism, Mowforth and Munt (1998, cit. p.137) conclude that the fundamental difference between new forms of tourism and conventional tourism is found in the element of education. They retort that much of the so-called new tourism is an expression of the new middle classes' hegemonic struggle for cultural and class superiority. Even Hall (2011) admits that "holidays moved beyond sheer relaxation towards the opportunity to study and learn, to experience the world through a pseudo-

intellectual frame, or social learning", to find satisfaction on non-material needs, or qualitative development (p.226).

Education brings to an ethics of environment, establishing a strong emotional connection with nature, by feeling contact with the universal existence, from which it derives a sense of belonging to the natural world, a deep emotion that inspires awareness (Diaconescu, 2016, Lu, Chang, Wang, Tian, Samart, 2016, Lu, Liu, Lai & Yang, 2017, Pearce J. et al., 2017).

Among the forms of education, Brymer (et al. 2010, p.7) points at the outdoor education or recreation as a mean of enriching both physically and psychologically our life, our health, and our intellectual wellness.

Referring to a large literature, Brymer (2009) and Kalof, (2003) have found that exposing to nature has a positive influence on concentration, like wilderness experiences improve self-perception, self-concept, and mindful association with nature, under the ultimate realization that humanity is simply a part of the natural environment. It derives that living in a frugal manner is a way of maintaining health.

A strong connection between individuals and environment has the potential to nurture *Awe*, an intense, and usually positive emotion often experienced by tourists visiting nature-based tourism destinations (Lu, Liu, Lai, and Yang, 2017, Pearce et al., 2017, Zedam, 2006). Awe, also called wonderment by Pearce (et al. 2017, cit.) may be generated by peak or extraordinary experiences, like those emotionally charged and intense, or transcendental, able to inspire connection with the universe. Bonner and Friedman (2011 in Pearce, 2017) had identified 10 themes that help to explain the concept of awe: profoundness, connectedness, numinous, vastness, existential awareness, openness and acceptance, ineffable wonder, presence, heightened perception, and fear.

Nice landscapes, environmental cues, sceneries, natural wonders, and natural phenomena may catalyze awe inspiring experiences. Brymer, Cuddihy, and Sharma-Brymer, (2010), Clough, Mackenzie, Mallabon & Brymer (2016) have discovered that also nature tourism, or better adventure and extreme tourism, do have the potential to rouse intense awe emotions. At this end Pearce (et.al. cit.) reports, as a support of an awe's emotions generation, the research results of Bonner & Friedman, 2011; Farber & Hall, 2007; Picard, 2012, Robinson, 2012, Sharpley, 2000.

Global tourism is expanding our connectivity with the world, the feelings of being all part of a unique system, but, at the opposite, the global pandemic is opposing every individual each other as enemies. We remember the old Hobbs words "Homo homini lupus" in a new significance, not in a political sense, but in a social sense, we must stay apart, from our fellow men.

The same may be perceived admiring pieces of art, especially if they are extraordinary, or by recognizing the signs of a genius or heroic personalities, situations that can raise our admiration, perceptions of beauty, good, and emotions. We must re-discover the sense of existence, of being part of a uniqueness of things in the universe, it is a virtual *IoT*, Interconnection of Things.

From that, we can say that the major activators of awe emotions are beautifulness and ethics. We could see a similarity between AWE and IoT.

We do agree with Pearce (et al. cit. p. 375) that awe is an inherently complex concept, but, generally, awe is related to the physical environment and objective stimuli (Lu, Chang, Wang, Tian, Samart, 2016, Lu, Liu, Lai, and Yang, L. 2017). Beyond that, another emotion is more profound, deriving from a personal integration of biology and psychology, quite sure from anthropology, maybe philosophy, and, lastly, neurology; this is consciousness, in whose frame scholars from different disciplines recognize the interdependence and convergence of environmental awareness and subjectivity. This is a state of human maturity, beyond the more childish state of innocence of simply appreciating nature like it appears to us. It is a passage into the integrative, holistic, and dialogic patterns of rational intelligence; our mature human essence comes forth and we advance into more sustainable and flourishing forms of life. Scholars consider this path an evolutionary point in the progress of human global society that is primarily being achieved by adding more global dimensions to previously existing viewpoints (Hall & Lew, 2009, Lew, 2011, 2014,2017, 2018, 2019, Li, 2000, Lu, Chang, Wang, Tian, Samart, 2016, Lu, Liu, Lai, and Yang, 2017). These authors see a dimensional difference between individual "ego-mental minding" or ego-ethics and a more global "holistic consciousness about environment, or eco-ethics", ultimately grounded in a personal ethic that reacts beyond "self-interest" (Ferdig, 2007).

This state incorporates more multifaceted emotions, like complexity, contextualization, creativity, dialectics, dialogue, holism, imagination, construct awareness, paradox, pluralism, reflexivity, spirituality, values, and wisdom, which form a new mindset considered mature "ego-environ-develop-ment" or "post-formal ecosophy" (Cook-Greuter, p.239-240).

In the evolutionary process of meta-coherence and correlate consistence between different levels of existence, we, humans, are gradually becoming conscious of our evolution and assuming the responsibility of co-creating it.

5. EMERGING GLOBAL CONSCIOUSNESS

Geographers had already recognized (Hall, 1994, Gössling, 2000, Gössling, Hall, Peeters, & Scott, 2010, Lew, 2011, 2014, 2019, Bartzokas-Tsiompras & Photis, 2020) the need of a shift in human development, since the prevalent economic drift with its polluting effects, cannot be sustainable for long.

Gangadean, in his global philosophy of worldviews, states: "As we enter the 21st century it is unmistakably clear that we are in the midst of an unprecedented shift in the human condition, a global renaissance that affects every aspect of our cultural lives, our self-understanding, and, of course, our rational enterprise. It is a global awakening of reason, scientific knowing, and the holistic worldview" (Gangadean, 2006, p. 73). He had also previously stated: "A Global Consciousness has been emerging in human evolution. When we step back from our more localized perspectives and expand into a more integral, holistic, and global space, through the awakening of the global mind, we are able to discern striking mega-trends in cultural evolution. One, through this global lens, is that the collective wisdom of humanity is our technology of minding, and when we make ourselves and worlds through egocentric patterns of thinking, we get polarized and fragmented worlds that are not sustainable. The primary crisis on the planet now is a

crisis of consciousness, and our global wisdom suggests that humanity is in a painful transformation toward a more healthful, integral technology of mind that ushers in a new sustainable global civilization" (Gangadean 2006, p. 444).

Growing body of research (Burger, Daub & Scherrer 2010, Ferdig, 2007, Fox & Alldred, 2013, Gangadean 2006, Hofman, 2019, Holden, & Fennell, 2013, Hsiao, Tseng, 2011, Peeters, Dirix & Sterckx 2013, Robertson, 2017, Seghezzo 2009, Steiner &Reisinger, 2010, Zedam, 2006,) is finding that beyond this fundamental relationship exposure to the non-human natural world can also positively enhance perceptions of physiological, emotional, psychological and spiritual health.

The degree of shift in mind and consciousness today is nothing less than an evolutionary expansion in awareness that promotes our maturation as a human species, or, like Fox & Alldred, (2019) realize, the evolution towards being post-human, who finally understand to be only one small part of the universe, not more important than other parts, living or not living. A new and emerging consensus recognizes the biophysical limits in the interlocking of the social, economic, health, and environmental challenges we face. The complexity of sustainability's studies requires a transdisciplinary thinking, to recognize that we all are part of an evolutionary process (Buttimer, 1990, Lew, 2018, Li, 2000, Lowenthal, 1961, J. Pearce et al.2017, P. Pearce, 1982, Steiner & Resinger, 2010, Tuan 1977, 1993). Steiner & Reisinger (cit. 2016) have focused on authenticity, but they have also recognized in it the sustainable values of realizing the very whole of human existence, the post-humanism, as Fox (2019) calls the humanity which considers itself only a part of the global existence, not superior to animals or things, but embedded between nature and culture.

According to Bateson (1972, p.121), "A new global wisdom discloses that we humans can co-create our worlds in and through the conduct of our consciousness; the ultimate technology is the technology of minding."

6. MIND AND BRAIN AS THE MIRRORS OF THE WORLD

When working with mental operations, and after the Human Brain Projects (HBP) sustained by EU, (www.humanbrainproject.eu) or the Obama Brain Initiative (BI), (https://obamawhitehouse.archives.gov/), both launched in 2013, geography, like all the other sciences, should start a new direction, taking into account intangible material, like images, emotions, perceptions, and sensations, tied to physical places. Geography cannot more travel alone, and must require the cooperation of psychology, psychiatry, neurology, especially when we introduce the fourth dimension of time or the fourth pillar of education, beyond places, politics, economy (Seitz, 2000). This is crucial, since to mentally travel through space and time enacts, in particular, consciousness.

The psychiatrist Andreoli (2017) affirms that to clarify the importance that the environment acquires in behavior and thinking, it is necessary to refer to the biophysical and mental interconnections; biology, psychology, interpersonal, social, medical, and environmental relationships are needed to interpret the individual and its relation with the world.

Planetary, or global consciousness, was conceptualized by Carl Gustav Jung (1933) in *Modern man in search of a soul*. Later Jung (1963) argued that the human subconscious mind has the propensity to produce and appreciate behaviors, symbols, and images, which are biologically inherited from our ancestors, and thus collectively shared, even unconsciously, by social groups. According to Jung (1971), the most powerful emotions and their associated behaviors, from romantic love to nationalism, derive their intensity and shape from these subconscious *archetypes,* which form a universal collective unconscious, or collective memory (1976).

One of the most apparent ways that global consciousness is expanding today is through the exponential development of information and communication technologies (Frampton, 2001). These now everywhere and ever-present technologies are changing human consciousness and integrating our individual minds into what is sometimes referred to as the 'global brain' (Stonier, 1997). Technology, however, through artificial intelligence (AI) tends to accentuate rationality and often does not fit well with emotions, spirituality, and subjectivity, except when it contributes to deeper intellectual understanding of ourselves and our world. In this context, global transhumanism could be interpreted as global knowledge (Lew, 2018).

Building on somewhat narrow interpretations, it is often believed that a change in global understanding can only come through the evolution of new forms of economic thinking that overcome the neoliberal tendency of people to focus on personal gains over social cooperation (Hall, 1994). Almost all the major social crises that we are familiar with (e.g., wars, economic downturns, and political upheavals) seem to be based in a form of globalization that is driven by the excesses of human competition. The only way to change this is to change the way humans think, through enhancing culture, towards the goal of a "mature self" (Fox, 2019) who dismiss the concept of innate human superiority. Steiner & Reisinger (2010), Sharpley (2000) Swanson & DeVereaux (2017) suggest that a post-mature modernity is being driven by an epistemic crisis in which new paradigms are defining what sustainability is, and how we could recognize the sustainable tourism when we see it. The resolution of this crisis has implications for "personal and place identities, moral, social, and cultural identity and sustainable development" (Steiner & Resinger, 2010, p. 301).

New, deeper and more inclusive knowledge patterns have emerged, and new ways of thinking can be identified across the sciences, philosophy, psychology, and education. These "new knowledge patterns traverse cultural boundaries through transdisciplinary approaches, such as futures studies and planetary/global studies", making us re-thinking how we conceive ourselves as human beings, realizing "the quality of being," which means caring about and attending to the physical–emotional–mental–spiritual health (Terkenly, 2018, Vargas-Madrazo, 2018, p. 1045, Yeoman, Postma, 2104).

By looking for evidence of this new epistemology, Gidley (2010) also reflects in how our externally manifested world is symbolic of evolutionary changes in human thinking. She points out that weak signals were identified in the early 20th century, but these have strengthened exponentially since the 1970s. The overall trend is toward the development of a new ethic that includes the integration of the qualitative and quantitative (mixed methods), fields of action (action theory), and systemic interactions (systems theory) (Brouder 2017, Ioannides, Halkier,. & Lew (2014).

With social, economic and state actors co-mingling as agents of social change, social innovation can come to play a key role in enhancing sustainable human–environment interactions (Baker & Mehmood, 2015, p. 333, Nambisan, & Mohanbir, 2008).

Siegel (2009) argues in the Humanistic Psychologist Journal that the move toward holistic thinking is due to a potential paradigm shift in scientific fundamentals, from a dominant emphasis on physics to new biological discourses, like affirmed by Andreoli (cit). This shift is bringing the domain of the purely physical world into the domain of life and personal vision, and consequently envisioning new forms of sustainability' concepts as a resource development and management philosophy (Miller et al. 2010, p.629, Zimmermann, 2018, Yeoman, Postma, 2104).

This scenario is heightening our psychological engagement with nature, which will lead us to a new basis for self-identification in which the dualistic divide between humans and the natural environment will disappear (Brymer et al 2010, Fox, 2019, Galvani, 2004, Miller et al. 2010). Humans are returning to nature, as if coming back to a maternal womb. This shift in the human condition, from dysfunctional forms of *ego-mental* minding to an integral and holistic rationality of global consciousness, reflects the maturation of the human species.

The maturation of our human form is often difficult to see when our global and individual systems are overwhelmed by the cacophony of the new global information system and other aspects of our rapidly shrinking time-space reality (Harvey, 1990). There are, however, indications that are taking place, or the necessity of a sustainability empathy, in order to establish an emotional connection with the surrounding people and environment (Font, Garay & Jones 2016, p. 65, Lew 2019). The relation between sustainability beneficiaries and cultural background is complex, multi-layered and requires further study. Expanding the research to consider psychosocial orientations, social customs, and governing mechanisms would provide a richer understanding of the role played by culture in sustainability decision-making (Font, et al. cit., p.77).

7. TOURISM AND GLOBAL CONSCIOUSNESS

According to Jung (1976, p. 157), enriching one's consciousness requires reawakening the "unconscious within the mind and the integration of the ego with the unconscious, to forge the self". Such a change can be facilitated through a wide range of "technologies of consciousness" (Gangadean, 2010), while Hsiao & Tseng, (2011), find that intellectuals, media, and public opinion are the constituent elements of a new social consciousness, including traditional forms of education and knowledge gathering, such as schooling, books, news and information sources, entertainment, and communication systems. However, these more rational and mind feeding approaches are not enough. They need to be supplemented with alternative experiential and embodied ways of world knowing, which can include spirituality (Dhiman & Marques, 2016), meditation (Heaton, 2016), psychoactive substances (Tuper, 2006), cognitive psychology (Skavronskaya et al, 2017), and travel and tourism (Lew, 2018).

Lew (2019) suggests that these technologies of consciousness, especially mediated through travel and tourism, have the potential to move the human mind and body toward greater understandings of the non-duality of existence and an acceptance that

we are truly global beings. They enable individuals to gain critical intelligence that is beyond self-centred rationality, by increasing their capacity for moral compassion, integral cognition, and global oneness. Indeed, it is becoming increasingly more evident that the survival of the human species depends on the individual and collective transformation of humanism into global transhumanism, substantiated by a personal ethic that extends humans beyond "self-interest" (Ferdig, 2007, p.28).

Sustainable development can only be realized when it is understood, perceived, and embodied in the identity of individuals. Political actions alone will not bring about sustainability without the evolution of global consciousness and understanding. Because of this, Lew (2019) suggests that global consciousness, sustained by the collective unconscious, should form the basis and vision of sustainability. As such, global consciousness should be added to the UN SDGs, with tourism being one of the major means of its implementation.

Tourism is a quintessential symbol of modernity and an archetype of paradise and the good life (Veblen, 1965). Rising middle income classes across the globe has fuelled a non-stop annual growth in international and domestic travel since the end of World War II, with tourists today often overwhelming the world's most popular destinations. Hedonic benefits are strongly associated with marketing product development, exerting a strong influence on tourist consumption and behavior (Kirillova et al., 2014). Because of this, tourism is often accused of causing negative environmental, social and mental impacts, the loss of traditional lifestyles and values, and the expansion of technology into previously untouched places (Hall & Lew, 2009; Galvani, 2014). Whether tourism is the true cause of these changes or is simply a symptom of larger processes is beside the point. Conspicuous numbers of visitors in a place will inevitably be blamed for adverse visual, sound, aesthetic, and moral pollution.

On the other hand, tourism contributes to the expansion of individual global consciousness by:

(1) expanding the traveler's knowledge and awareness of other places and the world,

(2) providing opportunities for tourists to engage with other people and their lived experiences, and

(3) being a liminal space in which self-reflexivity and identity formation are natural outcomes (Many of these are also experienced by hosts).

Most people seek travel and tourism experiences precisely for these reasons. As such, travel and tourism may be the single most effective and sought-after way for individuals to change their global consciousness, and, in turn, change the consciousness of the entire planet (Lew, 2019). No matter how far they travel, the tourist experience is a global experience, both on a personal developmental level, as well as on a collective social level that transcends individuals, countries and cultures.

8. CONSCIOUSNESS, SUSTAINABILITY, AND SCENIC BEAUTY

One of the most sought opportunities by tourists is that of encountering a beautiful and scenic place (Lew, 2011, Lu, Liu, Lai, and Yang, 2017). People treasure experiences of awe,

wonder, and appreciation. Even if the perception and interpretation of a beautiful landscape varies among individuals and their societal collective experiences, some basic ideas about what is artistic or good, and what is not, are commonly held as universal archetypes (Kant, 1780-2001) that have been shaped by a "reflective" mass co-evolution (Filipović, 2008, p.8), into which collective mass tourism, could be included. There are common elements that form a common denominator for the species, guaranteed by "biology that gives a fundamental construction, similar for all the human race that makes the environment in which everyone lives, something "common" (Andreoli, cit. p. 67). With the Andreoli's analysis we can understand the importance of the tourism experience for the life and the mind: "Man's behavior depends on three factors: biology, personal history, the environment in which he lives and acts. These three factors underline the basic principle of anthropology: the relationship between man and the environment, plus the history of every individual. This is at the basis of the conception of the human being, not as a defined object, but *in fieri*, made of his own past and influenced by the archaeology of the species (Andreoli, cit. p. 59). The personality of each man is, and always remains in the making, being the environment perceived in a different way by each one; receiving individual dimensions by our experiences.

Robinson (2004, p. 370) in his work, *The emotional tourist,* suggests that different 'cultures of sustainability' emerge from self-critical exploration. These cultures require a continuous re-actualization of reflexive competences, and travel and tourism experiences are especially well suited to encourage such liminal and transformative experiences.

It is not only, as Strabo said, experience and perception that combine to create the images men hold about lands; blending with these, and often overshadowing them in impact on regional images, is the transcendent force of the imagination (Aristotle, Politics, book 1,5).

The power of imagination over experience in the expansion and consolidation of geographical knowledge is exemplified also by the persistence of myths that constantly retreat into still unknown territory. Such mythical geographical features change remarkably little over time and continue to dominate geographical lore, despite the generations of explorers who failed to find them. When the features on which the myths might have been based become known, they are not recognized for what they are, and the search for the fabled and legendary continues. (Allen, 1976, p. 53). Maybe that's why we keep traveling in search of the paradise on Earth.

How different cultures of sustainability conceptualize and experience scenic beauty in a destination, could be considered a focal point in tourism research on global consciousness, especially in terms of how they change through the travel context and through travel across time. In this way, tourism can be a cornerstone for aesthetics and sustainability concepts, seeking to understand trends and processes as part of the emerging planetary consciousness and integral worldview (Li et al., 2000, Lew, 2018, 2019). The mind conceptualizes observations on the base of its awareness of the world, by means of cognitive thinking and rational judgments that are developed along continuous refinements and evaluations.

Touristic places are generally, opened to innovation and sustainability. Beauty, as a universal and local phenomenon of interpretation in landscapes and places, can also become an indicator of sustainability. By maintaining a natural or human landscape that

is appreciated and awe-inspiring to both residents and visitors alike, a place is doing something desirable and right for both its local and global citizens (Brymer, 2010).

Through tourism, such places can become both a personal and a universally accepted measurement for assessing quality and sustainability, thereby creating and reflecting values of the collective global brain. As that collective brain becomes more universal, through time-space compression and increased travel and tourism movements, it will come into greater alignment and sustainability, and beauty may become more clearly defined and accepted (Knox, 1958). In addition to their purely aesthetic values, perceptions of beauty lead to contemplation, and contemplation can lead to expanded moral consciousness and wisdom.

Penrose (1994, p. 406), as a physicist, think that whatever consciousness is, it is a phenomenon that we must assume is normally present in association with wakeful and dreaming human brain. Traveling to nice places is always a dream, a way of entering the secrets of existence, related to the universe wholeness. "Genuine consciousness involves an awareness of an endless variety of qualitatively different things - such as the green colour of a leaf, the smell of a rose, the song of a blackbird, or the soft touch of a cat's fur; also the passing of time, emotional states of worry and wonder, and the appreciation of an idea. It involves hopes, ideals, and intentions, and the actual willing of innumerable different bodily movements in order that such intentions may be realized" (Penrose, cit. p. 392).

Moral consciousness is perceived at the individual level, but it is also a reflection on larger social, political, and ethical constructs, as individual experiences tend to align to varying degrees with the perceptions and feelings of others, both consciously and unconsciously (Jung, 1933; 1963).

Natural symbolism indicates a deeply unconscious state; individual actions, informed by aesthetic appreciation, lead to ethical concerns for environments and places (Jung, 1976).

Nash affirmed that to consider the relations of nature as a moral question was one of the most extraordinary movements of recent intellectual history, producing a fundamental change both in behavior and in thought, "comparable to that of human rights and the sense of justice of the democratic revolutions of the seventeenth and eighteenth century" (1989, p.24).

From an applied perspective, a scenic view is, in most cases, related to the natural or traditional cultural features of a landscape. Nevertheless, in a rapidly changing world, the preservation of such scenic beauty is considerably enhanced when its value is stipulated through formal and clear environmental policies at local, regional, and national levels (Jamilah, 2015). In this context, organizational and economic sustainability can be connected to scenic beauty and the conscious awareness of both hosts and guests. It is important to sustain the aesthetics of such destinations because many studies indicate that landscapes with natural and authentic settings are preferred to those developed through human intervention (Lew, 2017). To properly manage such a setting, however, requires a high degree of knowledge, awareness, empathy, ethics, citizenship, and love among all involved (Figure 1). A well-developed sense of global consciousness would benefit the policy, planning and management in all these aspects.

As Dostoevsky said (in Kabat, 1978, p.120), "Humanity can live without science, it can live without bread, but it cannot live without beauty. Without beauty, there would be nothing left to do in this life. Here the secret lies. Here lies the entire story." The beauty of a tourism destination is uniquely judged, admired, and appreciated. The assessment of this beauty goes beyond the visual aspects and engages all the human senses.

9. CONCLUSIONS

The direction that humankind is moving in is an expansion of holistic physical-ecological-spiritual-moral consciousness, merged with empirical subjectivism. The *evolution of consciousness* and the *global mindset change* are progressing to trigger a unified collective global concern for environmental and social changes in individual minds. It is also leading to a change in global consciousness overall.

In this way, the future success of the sustainability agenda needs to explicitly recognize and guide the shift from *ego-mental* patterns to a more mature holistic, integral, and dialogical patterns of being human, a mature ego or post-human development that deploys a mindful capability.

Civilized consciousness has separated itself from basic instincts, but these instincts have not disappeared. They have lost their contact with human consciousness and have been asserting themselves in indirect, though often suppressed, ways, according to Jung (1933). These instincts include the love of nature and the admiration of landscapes and beautiful places, and peoples. By expressing such values, individuals come into contact with their inner soul and contribute to the environmental, ethical, and moral sustainability.

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