A NEW APPROACH TO ACCESSIBILITY, DISABILITY AND SUSTAINABILITY IN TOURISM – MULTIDISCIPLINARY AND PHILOSOPHICAL DIMENSIONS

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Abstract: Introduction and aim of the paper: The principles of sustainability are becoming increasingly important in the philosophy and practice of tourism. One dimension of this is the provision of accessibility. Making facilities accessible is interpreted by most as the elimination of physical barriers to movement and dislocation in the "community living space". In our opinion, however, in accessibility physical realisation is not the only interpretation: in the interpretation of existential philosophy, one basic human characteristic is man's barrier-dismantling and existentially handicapped character – so accessibility and our definition of disability are two of those basis characteristics that make us humans. Using the methodology of literature review, hermeneutical research and the findings of an extended online and face-to-face survey, the authors come to the conclusion that accessibility is more than making physical living space accessible, and they reconsider the frameworks of sustainability.

Key words: sustainability, life philosophy, existential disability, accessibility, responsibility, communication

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INTRODUCTION

The metaphor of "travelling" was one of the most favoured metaphors of the world of philosophy, focusing in our scrutiny[1] on the works by either the ancient Greek or the oriental philosophers. This train of thought has not been broken until now, and as it will be shown, existential philosophers too are keen on using the most diverse metaphors of travelling in order to undermine the "reality" of their philosophy. It is the respect shown for them, on the one hand, and the better comprehensibility of the conceptual framework (set as an objective), on the other hand, that make us use the expression "discipline of travelling" as synonym, with the now widely used tourism discipline. The life philosophical approach has now been forgotten in Western Europe, and it has never had a real impact in North America. The names of Karl Jaspers or Martin Heidegger may sound, though, familiar to many, as their works were of dominant significance in the 20th century history of philosophy. Their activity clearly shows that the love of wisdom does have a practical, if you like, everyday interpretation for us. One may rightly ask whether the discipline of travelling/tourism needs another approach, with special regard to its life philosophy character. We believe that the answer is a definite yes, as elevating the conceptual frameworks of accessibility and sustainability from the "physical space" could not have happened, or could have happened with much more difficulties, without being aware of the above-mentioned philosophical background.

Our paper is an analysis of the issues of travellers' behaviour, accessibility, disability and not last sustainability along two basic axes. The research methodology of life philosophy contents follows the hermeneutical trend of philosophy scrutinies, mainly connected in the western cultures to the names of Martin Heidegger and Hans-Georg Gadamer. In order to avoid misunderstandings it must be remarked that this method of interpretation is much more than simply the "animation" of the texts written, it can be extended to practically all volumes of human activity. This form of research was supplemented by the application of the practice-oriented interpretation of existence by life philosophy, hallmarked by the names of Karl Jaspers and Nagarjuna[2]. The second axis of our scrutiny was analyses made in the field of tourism, by which we got an insight into the interpretation of the concepts of sustainability and accessibility in the field of the science of travelling. The aim of the paper is two-fold: the exploration of the – self-explanatory and constructive, as the authors believe –

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[1] The expression *"scrutiny"*, often used by the authors later on, is the original expression of the philosophical *research methodology*. The aim is to draw attention to the further thinking, elaboration and enlargement of the conceptual connotations.
[2] Nagarjuna, Buddhist philosopher of the 2nd century, former abbey of the University Nalanda, is the founder of the philosophy of emptiness. In his homeland he is respected as the second Buddha.

relationship between the science of travel and existential and Buddhist philosophy; also, built on this, the demonstration of the inseparability of sustainability and accessibility – of course, without aiming at completion on both cases.

Approaches from a philosophical anthropology aspect

It is a positive fact that the provision of accessibility as an activity of the transformation of the environment is more and more acknowledged and accepted not only in Europe but also in almost all over the world. It is unfortunate, on the other hand, that this concept is basically seen as the *accompanying phenomenon of disabilities*, only (Kálmán and Könczei, 2002). We, the ones who jointly think and act on the mapping of the world of travelling, have to realise that there is actually much more to it. In Gehlen's (1940) words, man is a deficit-creature, and as a consequence of this is almost forced to create human culture. As it shows, philosophical anthropology considers the specific situation of man, its originally vulnerable character compared to other creatures, as an important issue. Adler (1998) devotes a separate chapter in his book called "Understanding life" to the difficulties associated with the acceptance of people living with disabilities, but it can be read between the lines that he also sees a kind of opportunity in people living with physical, mental, organoleptic etc. handicaps. He sees them as an opportunity to better know our own limits so that we are able to extend them as much as possible.

It is interesting to briefly recall Kropotkin's (1924) thoughts, as during his journeys and long stays in Siberia the Russian geographer and philosopher collected hundreds of empirical evidence that proved the validity of his statements according to which evolution does not primarily work through the competition or fight among the species but through a practice that he called mutual help[3]. Just as Polányi's (2004) theory of reciprocity makes us see humans as a form of existence that is in need of help and cooperation. Travelling is one of the most ancient human activities. Prehistoric men often had no other choice than walk the areas surrounding them, driven not by the force of collecting information but the force of survival. The lessons from the travellers' existence through thousands of years were embedded in the culture of mankind, as they have generated and still generate technical civilisation reaching its peak nowadays. Adler and Kropotkin interpreted the above-detailed needs for cooperation as indispensable components of not only mere subsistence but also of becoming human. Travel nowadays is mostly a tool of collecting experience and the search for happiness (Michalkó, 2010). This could as well be interpreted as if necessary travelling and the sub-motivation of cooperation, discussed above, now only played a marginal role on the pallet of motivations by the hundreds of millions of people travelling all over the world.

We do say that the indicators of journeys realised contain at least as much of the natural cooperation needs and constraints of humans, and also the desire of discovery and communication, as it contained in the time of our ancestors. Of course these are supplemented by the above-mentioned dimensions of collecting experience and search for happiness, and these can be seen as a desire stemming from a life philosophy approach, a search of existence that is present in all of us, even though not always at the conscious level (Jaspers, 2008). As we can see, the concept of the *man providing accessibility* (Farkas, 2019) carries and denotes a natural human characteristic that is not only the "classical" activity creating accessibility but also a fundamental trait of human beings. The present technical and cultural achievements of man, then, are also due to his activity providing accessibility, and all this could not have been achieved without his cooperation skills. In our opinion, the extension of the interpretation dimensions of accessibility and sustainability must have a selected emphasis also in the inevitable further thinking of the sustainability and rationalisation of tourism (Mihalic et al., 2021).

Having discussed all this, let us see – without aiming at completion – in more detail how life philosophy examinations and certain aspects of the discipline of travelling are connected to each other. It is an eternal question, irrespective of our geographical position and cultural embeddedness, why we are here on Earth, and how we can spend the lifetime we have been given. Religions, philosophy schools and later specialised sciences and specialised philosophies have all been eager to find the answers to the questions written above. The existential philosophy school that we prefer has also made an attempt for this, but as Bergson (2007) stated, the task of the philosopher is to ask meaningful questions concerning existence, and, immersing in and starting from the exact "constituents" of existence, to create concepts and theories that can never be ultimate and rigid. Our hermeneutical research methodology can be perfectly matched with this way of concept- and theory making, the fundamental point of which in our case is the mapping of the examined human travelling activity.

This also bears in mind the basics of Gadamer's[4] (1989) scrutiny, according to which the existential activity under the respective examination is the result of an exact social and socio-cultural context, i.e. there are no rigid, eternal substantial truths in our world. In other words, travelling and its sustainability is a never-ending human process of re-discovery, to be examined in a way that fits the social, communication and economic fabric of our age. In the early and mid-1920s there was a more and more prevalent viewpoint that humanity and its culture had reached the level of technical development where their originally natural status was transformed into a cultural centre, which means that man and culture were now "above" Nature, did not depend on it, in fact, were able to shape it. We believe that this materialistic-looking view has been rejected by many so far – also in the shadow of the undeniable climate disaster –, and we agree with Jaspers's thought according to which the symbiotic relationship of man with the planet, and in the broader sense with the universe that is home to this planet, in unquestionable (Jaspers, 2003). This statement is almost perfectly identical with the fundamental teaching of Buddhist philosophy that can be traced back right to Buddha's teaching and the concepts of Nagarjuna, the 2nd

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[3] In Rutger Bregman's book called "Humankind" (2021) several trains of thoughts can be found that are identical with or quite similar to the statements made by Kropotkin and Polányi.

[4] In European culture it is Hans-Georg Gadamer who is considered as the "father" of philosophical hermeneutics – which is only partially true –, but Gadamer's activity reveals its real form in the light of Heidegger's philosophy. His landmark work called "Truth and method" contains revolutionary statements about the interpretation and actual "animation" of written texts. For example, he replaces the historical view with a story view, indicating thereby that thoughts put down, reflecting to a concrete life and social situation at a certain moment in the past, will come alive and gain new meaning in the present situations (Gadamer, 1989).

century Indian philosopher mentioned in the introduction, which are getting more and more popular in Europe (Tóth and Farkas, 2019). Cognitive man thus depended from the early days of history at least as much on Nature surrounding and sustaining him as on his outstanding cognitive capacities securing his survival, and his cooperation and symbiotic way of existence coming from his physical endowments. A measure of the adult – call it this time "human-specific" – way of behaviour is the recognition of this mutual and insoluble interdependence, and the creation, managing and caring of its sustainability conditions. In a way organically fitting to all these, man is also a *travelling creature* during which activity the expression 'homo sapiens' is actually a *tasting creature* of existence in accordance to a lesser-known context.

Daringly weaving further the philosophical fabric of the scrutiny we can also state that man who is a creature with thinking, tasting and travelling characteristics is at least as much of a creature dismantling barriers. Remember: at the beginning of this paper we mentioned travelling, the existence as travellers as a constraint for our ancestors. This proves in itself that man has continuously faced obstacles during his struggle for survival. In certain cases the decline in the stock of plants and animals in a given geographical area may have become an obstacle; so the need of dislocation can be considered as an action providing accessibility, a way of subsistence of the species, just like an invention created later – and becoming one of the most important inventions ever –, the wheel can also be put into the aforementioned category. And so the man creating accessibility was confronted with his own limits, if you like: disabilities. Gehlen (1940) interpreted this by saying that the birth of culture originates from here, i.e. the limited physical strength of humans and their "deficiency of biological weapons" almost naturally resulted in the basics of cooperation from which human culture is still building (although not always for the best). This means that activity providing accessibility, the creation of a sustainable living space and its continuous adaptation to the ever-changing circumstances is far from being the invention of man living in the world of modern technical "magic". After so many introductory thoughts, let us start now on a new path of our scrutiny and let us examine – as much as the scope of his paper allows – the opportunities lying in the "travelling constraint" of our age, which we hope will shed a new light on the maybe only seemingly so familiar concepts of travelling, disability, sustainability and accessibility.

Existential disability as a basic characteristic of *travelling* man

As it will be discussed in detail in the following chapter – by contextualising life philosophy and the discipline of travelling –, man collects knowledge and experiences during his travels, at best. But is he actually confronted with his own *existential disability* (Farkas, 2019) and such aspects of this barrier-dismantling being?

In order to study this issue we first find it important to specify what the concept of existential disability is and why it has to be placed in the context of travelling. During the planning and regulation process of the touristic and economic activity of our age, the provision of the barrier-free, accessible conditions of travellers living with disabilities, and also of their assistants, enjoy selected priority: it is a fact that e.g. the years 2014 and 2016 were devoted by UNWTO (World Tourism Organisation) to the issue of those living with assistance (Michalkó, 2016)[5]. However, as we have already mentioned and hope our paper will also make it clear, we have fundamentally different concepts of disability and accessibility than what seems to come from the very innovative set of concepts of the discipline of accessibility.

It is reasonable that see the disability definitions of modern societies as if they were sorts of societal hiatuses, deriving primarily from the fact that social systems are not yet developed enough from technical and legal aspects to be able to create really state-of-the-art, accessible, "equal chance" environment for people living with functional and long-term disabilities – who, anyway, make approximately 5-6% of the world population (Kálmán and Könczei, 2002).

Our briefly introduced model of disability, extended and embedded in several new dimensions, says that humans – even if they often deny it – must confront their (physical, organoleptic, mental or multiple, i.e. functional) disabilities, which go far beyond their mostly obvious obstacles, but their effects are universally valid for all humans beings as actors of existence. Our *existential disability*[6] becomes obvious if we briefly outline three groups of concepts and attributes:

1. Man is aware of the finite character of his existence on Earth, which makes him search seemingly permanent, stable points in a constantly changing and transforming world. Either he fails to recognise constant change or he does not admit it even to himself, which leads, among other things, to the generation of considerable obstacles.

2. The situation is almost the same, as regards his failure to recognise the non-satisfactory character of existence. This is introduced by Buddhist philosophy by the concept of dukkha[7], the point of which is that man, coming from the lack of adequate alertness and from being ignorant, continuously insists on stable, tangible and secure points in his life by which he thinks his internal tension can be released. These, however, do not exist in the teaching of Buddha.

3. The forgetfulness of being, introduced by Heidegger, and the forgetfulness of this, is enriched with another link that is called forgetfulness of humanity.

Thus, these very much human sets of attributes do not emphasise the aspects of the alterations of man's physical, mental, or sensual abilities and endowments – also defined by the science of disabilities –, rather on the basic characteristics existing in all of us, described above; just like our endowments for creating accessibility and our skills that we had to develop in this field did not and do not primarily offer a solution for the already (publicly) known doctrines of *functional disability*, they do not give a surcease, either, for the "consciousness-stretching" character of *existential disability*.

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[5] The slogan for the year 2014 was "Community building" and for 2016 it was "Tourism for All", referring thereby to the accessibility needs of people concerned and the implementability of these needs as well.

[6] A more detailed discussion of the philosophical background of existential disabilities would go beyond the limits of this paper; further papers will be written on this issue. We hope that the train of thought so far and the arguments to come will sufficiently outline why we find it important and justifiable to make distinction between functional and existential disabilities.

[7] Readers of this paper can have more detailed information on this basic Buddhist philosophy concept, usually misinterpreted in our culture, in the book by Tibor Porosz (2008), featured in the list of references: Szubjektív tudomány – objektív tudás (Subjective science – objective knowledge).

Common interpretation dimensions of life philosophy and the science of travelling

Travelling makes you happy, says Michalkó (2010). Travelling might make you happy, we say. Heidegger defines in his masterpiece "Being and time" the nature of human existence as follows: the creature travelling from the anonymity to the anonymity sort of falls into existence, and recognising this drifting he creates language as the *house of being* (Heidegger, 2006). This process seems to be frightening, not last because it is phrased to be. How can we transform this uncoordinated fall and drift into really quality travel, and thereby make the "navigation" of man between life and death something that really makes us happy? The house of being in Heidegger's view is the language: it helps us create a relative security on the ocean of existence of constant changes. The expression 'house of existence' can be extended, beyond the language, to the narrower environment in which man experiences and lives his everyday life. The travels we make enrich our knowledge of the world and existence, our communication toolset and, although unconsciously in many cases, also our language skills. In addition, it should not be neglected that we are confronted with our social status as well, originating from our already mentioned constraint and instinct of survival. Furbishing the house of our existence and making it cosy is the process of a lifetime in the good case. In these days we can see ourselves as the positive re-discoverers of the world who have breakfast in Rome and have lunch in Prague later, and they make their dinners in Budapest, in their own apartment. This is a wonderful opportunity in itself, but only a chance for deepening knowledge, if the necessary motivation also emerges. In the travelling activity, transport tools and services available for us are also accessibility tools in our interpretation. Jaspers specified communication as the basic task of philosophy, done in several directions: between us and the actors of the outside world, and also to our inner world. Becoming a conscious traveller may thus be most easily imagined through a change of communication dimension. Here is the triple interpretation of irritation, information and experience introduced, based on the thoughts of Luhmann (2004) and Farkas (2021), which does not primarily assume a hierarchical relationship but is meant to present that the web more and more densely intertwining our world, called information web, has a stimulus-generating role in the first place.[8] From this, in the function of consciousness, real information is born and this is the interpretation, cognitive package that may generate experiences. In the process of the stimulus turning into information and later possibly into experience, communication activity plays a central role.

We dare to say that the ever more popular travelling activity, with adequate and not excessive cognitive efforts, may also allow us to have an insight into learning our existence, the world of our own disabilities and need for assistance.

This travelling activity can also be called a hermeneutical, interpretation journey that may result in a kind of feedback during the implementation of the travel, because, as it is supported by statistics, in most cases now we are forced to organise our modern time "travel adventures" that we hope will give us real experiences, in the visually professional but rather impersonal world of online platforms. The implementation of all these is an immersion in the fabric of reality through which we can get a real image of the plethora of characteristics that the imaginary location (described and illustrated with photos and videos) have and of which we did not have the faintest idea. In many cases we do not even recognise that the implementation of accessibility is actually the totality of the travelling events that we bought.

Jaspers as a philosopher of life found it extremely important to fully know and improve the communication endowment and skills of man (Jaspers, 2008). He considered, on the other hand, just as important the recognition process also highly emphasised in the philosophy of Bergson and Nagarjuna, the point of which is that we, by the concrete experiential recognition of existence, continuously create and transform the conceptual framework with which we describe the world surrounding us. The travel and the traveller then exchange their ideas in a symbiotic way, among others about the conditions of our existence, including the emptiness nature[9] differences of the extremely diverse human culture and their power reaching to the bottom of our souls and shaping our personality – if the necessary conditions exist. This is a complex and still easily understandable and liveable consciousness operation process. This is the sense in which the 14th Dalai Lama speaks about it when he explains that reality carries change in itself – more precisely, it is both the part and the mirror of change (Tóth and Farkas, 2019). The book called "Small is beautiful" is often defined as a "green" and Buddhist economy guideline Schumacher (1973), its thoughts are quite the same as the above-mentioned conscious thinking, view of life and lifestyle approaches. Furthermore, it shows intellectual similarity to the *messages* of the following chapter offering an insight into the correlations of sustainability and its organic part, accessibility-providing activity.

Possible interfaces of sustainability and accessibility in tourism

Looking at the global characteristics of world economy we can certainly say that one key factor of development is the growth of the tourism industry. This is justified by the well-known statistical data: the number of international tourist arrivals grew by 7% in 2017, and the number of international tourists exceeded 1.3 billion. International tourism generated export revenues worth 1.6 trillion US dollars, making 10% of the world's GDP, and one in every ten jobs in the world was provided in the tourism sector (UNWTO 2018). These are spectacular numbers. Adding to these data the forecasted growth scenarios, the significance of tourism in the economy is undeniable (Gonda, 2021).

Besides its role in the world economy, however, further impacts of tourism must be seen and interpreted as well. The tourism sector with this volume has an extraordinary impact on the state of the natural environment, which is especially striking in e.g. those destinations where tourism is a mass phenomenon. The harmful impacts on natural environment and the degree of deterioration have been monitored in some destinations for a long time by experts. Parallel to the increase in the number of travels, the volume of transport is also increasing in the world, and the hazardous materials emitted by

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[8] The scope of this paper does not allow the demonstration of the philosophical and system theory details of the above-mentioned triple approach. This will be introduced in details in a later study of the authors.
[9] According to the philosophical school of emptiness things can only exist in relation to each other, accordingly, nothing can stand in itself, things have an emptiness nature.

transport devices are a growing stress for the ecosystem. A very significant part of transportation is generated by the growing tourism sector (Puczkó and Rátz, 2003), and so the role of this industry in the increase of environmental stress is considerable. Favourable natural endowments, on the other hand, are among the most important attractions; consequently they play an outstanding role in the selection of travel destinations. Natural attractions generate a growing volume of passenger traffic, which means a growing burden on the natural environment. The emerging mass phenomena more and more often raise the necessity of introducing limitations and the need for a responsible thinking for the protection of natural values (Ellis, 2013).

There is another impact of tourism to be examined, an impact that is hard to measure: this is the impact on society. Travelling, getting to know the world, getting experiences have become part of our lives. Travelling promotes the improvement of the quality of life, creates diversity for the individuals, helps us break away from the daily routine, and thereby it allows both intellectual and physical regeneration. For many, travelling is an attractive pastime alternative. So, if all necessary conditions are met (discretionary income, leisure time and motivation), we get going. The development and penetration of transport tools, and the expansion of infocommunication possibilities have resulted in an almost revolutionary change in tourism, making travel accessible for more and more people, parallel to the ever growing number of destinations becoming available, together with the growing volume of more and more easily available information on the destinations, the services, and the transport possibilities. The rapid growth in the number of travellers and travels, however, has resulted in mass phenomena also in urbanised spaces. As it will be seen, the increase in the number of tools, opportunities etc. allowing man to travel is not followed by the unfurling of the internal and external world of man – analysed philosophically above –, and not by the sustainability and feasibility potential and chance of implementation of the *travels*, either. The brief analysis to come – based on the findings of a survey conducted in Hungary – will demonstrate, on the basis of the deficiencies of English language skills, how unclear making destinations accessible and approachable is, despite the undeniable existence of the infocommunication dominance. Among the focal points we can see, among others, the lack of language skills as a potential factor generating obstacles and highlighting our existential deficiencies, and also the *non-travelling attitude*, a potential reason for which we found in the "disabilities" of the language competencies.

The empirical analysis – which is an excerpt, adapted to the accessibility perspective of this present paper, of the conclusions of a full range survey to be carried out later – reinforces a basic idea of philosophical scrutinies cited above, i.e. now it is indispensable to map the correlations among stimulus, information and experience, as well as the obvious differences coming from their very nature; and not last, also concomitant misinterpretations, evident in every aspect of life (Luhmann, 2004; Farkas, 2021). Among the key factors then, we can see, among others, the lack of language skills as a – sometimes implicit, in the case of the existence of other correlations, explicit – factor generating obstacles and highlighting our existential deficiencies, and also the *non-travelling attitude*, a potential reason for which we found in the "disabilities" of language competencies. A comprehensive online and face-to-face survey, using a sample of more than 3,000 respondents, representative for the Hungarian population aged 15-74 as regards age, gender, and the region of the place of residence (Csapó et al., 2018), was conducted in 2018, the time before the COVID-19 pandemic. The survey of the travel habits of the Hungarian population involved the examination of the factors in the background of not travelling. Non-travellers can be *non-tourists/non-travellers* who make a *potential target group of the market*, they can be relatively easily persuaded to travel, possessing all three basic conditions for tourism (motivation, discretionary income and leisure time) but still not travelling for some reason; and they can also be persons who miss one or all basic conditions of travel. As regards the motivations of those who actually travel, besides physiological and socio-cultural stimuli it is existential factors that should be highlighted – for our topic, on the other hand, the examination of the factors inhibiting travels is of primary importance. In the case of the *classic excluded* it is basically the lack of the financial means that dominates, but a potential reason may as well be the lack of socialisation, i.e. the lack of travel culture, the lack of adequate patterns (which may be called, without any exaggeration, an information deficiency). As regards *postmodern outsiders* it is the disengaged societal frameworks, the blurred market borderlines, the events raising the issue of safety that lead to motivations totally different than in the case of the classic group of persons staying home instead of travelling. Many say that the possibilities of these days (revolution of digital technology, within that the rapid development and growing role of virtual reality) makes it meaningless to separate work and leisure time, both should be taken as constant variables, with alternating dominance in a person's life, making classic holiday-making practically impossible.

The replies to the exact question "For what reasons do you not travel?" include the lack of money and the lack of time in position one and two; the weight of the other factors is negligible compared to these two ones, but the third position is taken by the lack of language skills, seen as a slightly more important factor than the lack of company (Figure 1). The lack of language skills, especially of English language, the only real world language today, is partly related to the information and communication disabilities, as most information on the world-wide web (and evidently also of the information concerning international tourism) is available in English. The number of websites existing is almost 2 billion in late 2021 (the number of active pages is less than 400 million). As regards the languages used, English is the most popular by far on the world-wide web (in which it must also be important that this is the language into which most non-English language websites are translated): 60.4% of the top 10 million websites are available in this language. The number of people who speak English as native language is approximately 1.13 billion – interestingly enough, simplified Chinese has almost exactly as many native speakers (1.11 billion speakers), but Chinese language websites are in position ten, ranking the lowest in the top 10 list (Figure 2). This present pandemic has especially evaluated foreign language skills, as it does matter now if one starts a journey abroad in possession of accurate and up-to-date information or leaves the success of the journey to chance – without adequate foreign language skills tourists setting off in the coronavirus-laden times can feel disabled, especially if we take it into consideration that the measures made to tackle the issues of the pandemic may change overnight and are also different region by region, and country by country. The access of travellers to accurate and

comprehensible information is now an issue of vital importance, knowing that the websites of the consulates inform inquiring citizens in English language in the first place in addition to the language of the respective country. It must be remarked that the lack or low quality of accessibility of websites is also a serious handicap for people with functional disabilities, in need of accessible websites designed to meet their special needs. As regards the requirements of WCAG, Web Content Accessibility Guidelines 2.0 (www.w3.org) – an indispensable part of which is the use of figures, pictograms, pictures etc. partly suitable for overcoming language barriers, reaching beyond the "needs" of the target group in the narrower sense –, approximately 90% of websites still fail to comply. This is against legal requirements, not to mention the proven positive impact of adequately accessible websites on business revenues (https://monsido.com/blog/accessibility-statistics).
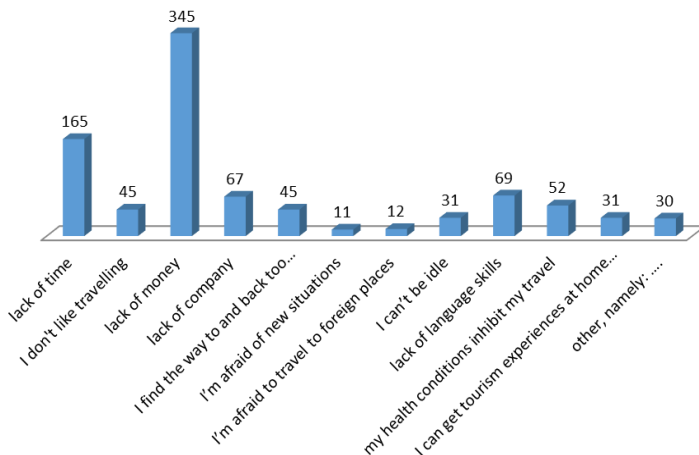

Figure 1. Reasons for "non-travel" (n=1,085) "What are the reasons that stop you from travelling? Please, indicate the three most important of the factors below!" (Source: Csapó et al., 2018)

Rank	Language	% of Top 10M Websites	Share of Speaking Population
1	English	60.4%	16.2%
2	Russian	8.5%	3.3%
3	Spanish	4.0%	6.9%
4	Turkish	3.7%	1.1%
5	Persian	3.0%	0.7%
6	French	2.6%	3.5%
7	German	2.4%	1.7%
8	Japanese	2.1%	1.6%
9	Vietnamese	1.7%	1.0%
10	Simplified Chinese	1.4%	14.3%

Figure 2. Most frequently used languages in the world (Source: www.visualcapitalist.com/the-most-used-languages-on-the-internet/)

The rapid increase in the number of travellers and travels – despite the existence of the briefly introduced language skills barriers blocking travels, which we believe is not only a Hungarian social and cultural phenomenon (Reisinger and Mavondo, 2006) – has resulted mass phenomena in urbanised spaces. All the above-said prove that the tourism industry is characterised by outstanding economic results, the intensive and often excessive use of natural environment, and also by masses of tourists and mass phenomena in a growing number of destinations. In addition to the many positive features several negative ones have also been recognised by now, serving as inspiration for researchers and researches. One of the important achievements of these results is the interpretation of the concept of sustainability within the frameworks of tourism. Sustainable tourism is based on the principles of sustainable development, the point of which is that goals set for economic growth must be examined in their correlations, i.e. environmental and sociological impacts must also be taken into consideration (Brundtland Report, 1987). During the years the interpretation of sustainable development in the economic-social-environmental space has been much refined. Economic and social development, and also environmental protection used to be handled as separate spheres, in the common section of which sustainable development can be presented (Figure 2). By now, however, another approach has become widely accepted: it is natural environment that is home to society, one activity of which is the sustainable development of the economy (Raffay and Marton, 2018). The respective spheres do not only overlap but fit into each other.

In Michalkó's view (2003) the sustainability of tourism must be interpreted from two aspects: protection of the attractions must be provided parallel to safeguarding the success of business ventures in tourism. The realisation of sustainability in tourism is a difficult task, in which it is not sufficient to simply meet the recommendations of international organisations. The process must be further progresses, the consciousness and responsibility of all actors in tourism must be raised.

The principle of sustainable development also means, at the same time, that the system connections make it necessary to respect certain limitations when setting the goals (Fleischer, 2014). The development of tourism and staying within the right limitations for the sake of sustainable development are requirements that are hard to reconcile. The implementation of these is promoted by the attitude and behaviour represented by the concept of responsible tourism. Responsible tourism looks at the possibilities of sustainable development through the responsible actions of the individuals and society (Happ, 2014). The implementation of the sustainability of tourism development, however, necessitates a change of attitude on the part of all actors: tourists, managers of the destinations and service providers. In all activities consciousness and responsibility must appear. Even mass tourism can be made more responsible by changing the consumption habits, approaching the value systems of municipalities to sustainable development, and the sober self-limitation of service providers (Michalkó, 2003). The researches have thus identified the most important principles for the sustainable development of tourism, and also highlighted concepts that make preconditions of this development. These concepts are consciousness and responsibility. There is one more basic principle of sustainable tourism that has not been discussed in the paper so far: this is the principle of "Tourism for all". The UNWTO defines the principle of the right to tourism, including the importance of the provision of equal chances, in Article 7 of the Global Code of Ethics for Tourism.

For people with disabilities, equality means the accessibility of available services. Accessibility, however, is interpreted by the authors of this paper in a way that is different from the mainstream – as it has already been indicated in the philosophical approach. In Hungarian practice, stakeholders interviewed usually see the limitation or elimination of

physical barriers under the concept of the revision of accessibility – as the authors indicated this in the philosophical approach –, typically with architectural and construction implementations (Gonda, 2021). What is more, it is usually the creation of the transportation conditions for physically handicapped people that is considered, although they are not the only ones affected and limited by the existing barriers. These barriers are just as serious obstacles for elderly people, mothers with small children, families, or even pregnant women.

Official organisations of course have more precise definitions: "Accessible tourism is tourism available for all in the same way, making tourism services offered to the travellers of the healthy society also accessible and enjoyable for travellers restricted in their physical or intellectual capacities." (Magyar Turisztikai Ügynökség 2017, https://mtu.gov.hu/cikkek/akadalymentes-turizmus). Taking accessible tourism as a tourism product, the definitions of the target groups feature those social groups who, coming from their situation or age, are interested in the provision of the supply of accessible services. The official definition, though it is meant to give a formal description, is still given a strange overtone by the expression healthy society. It makes us see the separation, or even segregation that is a delicate issue for people with disabilities, and also neglects further stakeholders. This is one of the arguments, in our opinion, for the extension of the concept of accessibility as we have suggested. The Hungarian National Tourism Development Strategy 2030 (https://mtu.gov.hu/cikkek/letolthet-nemzeti-turizmusfejlesztesi-strategia-2030-turizmus-2-0-2383) now talks about accessible tourism (as opposed to the previous definitions: barrier-free), the implementation of which is raised to the level of horizontal objectives. The goal is the provision of physical and infocommunication accessibility. The access to information is of vital importance in travel and tourism. Unfortunately, surveys demonstrate that people living with disabilities have to spend way more time on planning their travels than their non-disabled counterparts have, in the absence of information on the service in adequate quality and quantity. Correct information on barrier-free accessibility would definitely increase the number of travellers – as can be read in a paper by the UN (United Nations Department of Economic and Social Affairs Disability, https://www.un.org/development/desa/disabilities/issues/promoting-accessible-tourism-for-all.html).

In the topic of accessible tourism, three papers have been published so far by the European Commission's Directorate-General for Enterprise and Industry[10]. These studies analyse the economic side of accessible tourism in the Union, and also examine the trends of the travel habits of the respective segment. In 2012, almost 50 million inhabitants living with disabilities in the European Union made a total of 169.6 million journeys lasting for more than one day, which can be taken as a considerable economic achievement (Mező, 2019). Academics say that there are three main barriers to the implementation of accessible tourism: factors blocking physical access; conceptual and attitude problems; and the lack of information (Eichhorn and Buchalis, 2011). This shows that more detailed analyses and more accurate information concerning accessible tourism are available in the international arena than in Hungary. Authors of this paper have not yet come across any train of thought similar to theirs in the chapter on the philosophical approach. Also, in the view of sustainability we think it is indispensable to extend the horizon of this basic human activity: we are firmly convinced that the mapping of sustainable development and obstacles, and then the neutralisation of the latter are inseparably and not hierarchically linked or related to each other. Sustainability and accessibility depend on each other like the already often-mentioned relationship between the symbiotic man and the environment. Accessibility is necessitated not only by physical needs and the functional disabilities[11] but also – and we think it is at least as important – due by the often destructive nature of human activities on the environment and society. In other words: first of all, we must be aware of the paradox lying in the impacts of sustainability on the social environment. Innovations also mean environmental burden, and in many cases the illusory development generates problems in the quality of life that are not barriers in the classical way, although they are in our opinion. The scope of this paper does not allow further discussion of the topic, but we hope that our thoughts on the philosophical dimension and the sustainability of the tourism sector will be thought-provoking and further papers will be made in this issue.

SUMMARY AND CONCLUSION

The – oriental and western – fragments of philosophy, experience and knowledge will hopefully position the discipline of disabilities and communication, and also life philosophy scrutiny, under the diverse umbrella of the discipline of travelling. The experiment for the extension of the framework of hermeneutics, a special research form of the philosophy of life – aiming to interpret our existence at a given moment of time and history –, together with the methodology of the sustainability analysis, the other focus of our scrutiny, will stand in our opinion the test of science. We do hope, furthermore, that the innovative interpretation frameworks of disabilities and of the provision of accessibility will have their place in both every day and academic discourses. The discipline of travelling has become by now a multidisciplinary convergence point of the mapping of social, philosophical and economic problems and opportunities. This made us write this study, often crossing conventional boundaries, where the main intention was not to find answers to the current events (of being), rather to enrich the never-finished travel book of existence with new questions, in which the listing of the principles of conscious, contemplating, and thereby responsible travel, travel organiser, investor and also social organisation and management behaviour does not go beyond the level of footnotes. The contemplations of our research made us draw the conclusion that sustainability and accessibility are related concepts in the science of tourism. We honestly hope that our paper will be a contribution, no matter how modest, to elevating these principles and practical actions to the level of main chapters from the present position in footnote, reflecting their real conceptual and practical significance.

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[10] Skills and training needs to improve accessibility (2014), Economic impact and travel patterns: accessible tourism (2014), Supply of accessible tourism services in Europe (2015).

[11] Just for this reason, the relevant Hungarian and international recommendations and regulations are insufficient, as they typically emphasise the provision of the access to the physical environment, as if these were entities in their own rights in a modern time society.

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