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Taking Responsibility for Tourism

1 ► Friends and colleagues; thank you for coming along this evening to listen to what I have to say about “taking responsibility for tourism”. I asked for this inaugural to be on a Friday evening so that friends, colleagues and alumni who wished to be present could travel and stay over – of course contributing to the tourism economy of Leeds.

I am going to reflect on an educational journey, one to which many of the people in the hall tonight have contributed. What I’ve gained from that journey and discussions, conversations and debates with students, friends and colleagues over 30 years is reflected in this inaugural lecture.

2 ► I shall begin by accounting for how I became involved in the study of tourism fifteen years ago, raise the issue of the “Tragedy of the Commons”, the conflict between individual and collective interest, and then go on to discuss Responsible Tourism, the concept of responsibility, the development of the International Centre for Responsible Tourism and conclude with some questions about the implications of the responsibility agenda for universities.

I consulted with colleagues about how long I should speak this evening – you will perhaps be relieved that the consensus was for 45 minutes, and for once I’ve decided to comply with the consensus.

3 ► I trained as a political scientist at York and wrote my PhD on governance and business at Manchester. As a PhD student, in pursuit of supplementary income, I taught a weekly class on labour movement history to the Manchester branch of the print union SOGAT, they had lived what I had only studied. In retrospect I still shudder at the arrogance of youth.

However, they were kind and forgiving and I was hooked on adult education. I learned a great deal – I am not sure that they did. The Mechanics’ Institutes were founded by employers in the early nineteenth century to teach “useful knowledge” about maths and engineering, education which met the needs of industrialists and industrialisation. The Leeds Mechanics’ Institute, now a fine museum, was founded in

1824; it was the founding college of this university. Later in the century there was a movement for *really useful knowledge*¹ a demand for a different kind of learning - knowledge which was empowering and potentially transformative.

It is a privilege to lead a learning process where the responsibility of the teacher is to manage and stimulate education and study; and to maximise the learning which results. I've learnt a great deal from the students who've chosen to learn with me. My first employment was as a Workers' Educational Association Tutor Organiser in East Kent – an area very different from the “Home Counties” West Kent stereotype: Faversham is a former gunpowder town on the edge of a salt marsh, and with a rich vernacular architecture and culture . I am honoured that there are number of friends from those first classes here tonight – they contributed more than they realise to my education – and still do.

4► In the 1970's I was teaching political history and trade union studies to adults in Kent and in 1977, I was teaching on the development of communism in the Soviet Union, to mark the 60th anniversary of the revolution. Adult students are challenging and I was challenged – How could I possibly teach about Russia if I had never been there they asked?

Now, that's a difficult question for an academic – we rely heavily on texts.

I decided that they had a point. I went to Russia in January 1979 at the age of 26. It's worth reflecting that previously I'd been no further than France– that's a very different experience from most, possibly all, of our students in the International Centre for Responsible Tourism, 30 years on.

The arrogance of youth asserted itself again. Asked what the trip had been like I claimed that I could have organised it better, by which I meant that it could have had a higher educational content and that there should have been more opportunities to meet with Russians. I was immediately challenged, by some of those same Faversham friends, and others, to do it better. So in 1981 I took a group to Moscow and Leningrad, now St Petersburg - it was a long time ago. We learnt a lot from that experience and many of those who came on that first trip expressed interest in going

to visit other societies different from our own. I learnt that if I could recruit a group, and was willing to take responsibility for them and for the travel arrangements, I could travel anywhere in the world for free. I was hooked on travel.

5 ► In his recent inaugural, Mike Robinson talked eloquently about the richness of the travel experience. The music after this lecture reflects the fusion of cultures, found in the work of the Soweto String Quartet. A fusion of classical European string instruments with African rhythms. It is a fusion which has enriched my life. It will be followed by recorded Garifuna music from southern Belize : a mix of African and Amerindian influences.

In the 1980's I was travelling as a tour leader with groups of adults who had a keen enthusiasm to learn more about the people and places that we were visiting. We were considerably wealthier than those we were visiting. The relative inequality was very apparent as we talked with teachers, doctors and our tour guides. 6 ► We were paying very little, if anything, for admission to their cultural heritage sites and national parks. As ecotourism began to take off, the backpackers' adage of "take only photographs, leave only footprints" started to appear in more and more parks. I was concerned, and then irritated, by the prevalence of the view that such an exploitative approach was acceptable.

This adage "leave only footprints" was, and often still is, asserted with pride. But it seemed to me that the principle was unacceptable and the results exploitative. When an area is protected for conservation and tourism, the traditional activities of local communities are criminalised. Local people generally lose access for fodder, thatching grass, honey and game – hunters become poachers, criminalised. Local people generally lose out when a protected area is created.

Conservationists counter that local people benefit from the tourism that comes to the protected area – but there's little evidence for this, an issue I shall return to shortly.

In the early 1990's the Minister for Overseas Development announced funding for research into ecotourism.² A proposal to look at the impacts of tourism in National Parks in India, Indonesia and Zimbabwe at the system or park level was successful

and resulted in a three year comparative study at the Durrell Institute of Conservation and Ecology. It was winning this research grant in 1994 which brought me back into universities and to academic work on tourism.

7► Since the 1960's there has been an internationally agreed definition of what constitutes tourism - tourism involves spending at least one night away from home, staying in someone else's place. This is the basis of Tourism Concern's campaign pointing out that we take our holidays in their homes, and of course their everyday lives are our adventure³.

The Tragedy of the Commons

8► In 1994, Sir Colin Marshall, then Chairman of British Airways, launched the Tourism for Tomorrow Awards, and said that tourism and the travel industry "is essentially the renting out for short term lets, of other people's environments..."⁴. Understandably the second part of the sentence and the next are more frequently cited – they are the standard enlightened self-interest, business reasons, for adopting sustainability. But the first part is more interesting and more revealing. It raises the question. Who collects the rent?

Rarely is the rent collected by those who suffer the consequences of being visited. In the UK, local government bears the cost of managing and cleaning up after tourists. Although tourists pay for some of the facilities which they use, through entrance charges, they do not pay for the public spaces they use – for example Trafalgar Square or Millennium Square and the splendid new Leeds City Museum. The Lyons Inquiry into Local Government considered the case for levies on tourism in 2007 and recommended that government consider providing a permissive power for local government – the Treasury decided not to.⁵

Tourism businesses, in particular hotels obviously objected, complaining that they pay their taxes and that this covers the costs of managing tourism. The problem with this argument is that tourism businesses are more extensive and intensive users of public spaces than other businesses, which pay the same local taxes. The principle that the polluter pays has not yet been successfully applied to tourism.

9► As Marshall acknowledged, the tourism industry is about renting out other people's environments – the problem is that the rent is collected by the industry and the costs are borne collectively. This is particularly acute in national parks. Our comparative study of national parks looked at the marginal costs, the additional costs, of managing tourists and their impacts in the parks. The data demonstrates that in Gonarezhou and Komodo local taxpayers were subsidising the visitors⁶. There is surprisingly little data on the contribution of tourism to the financing of conservation, or of benefits to local communities, at the park or system level. The contributions of a few ecotourists and ecotourism operators are insignificant at the park or system level, and of course ecotourists make use of much of the same infrastructure as mainstream tourists.

Ecotourism remains an attractive idea. I'm reminded of what Gandhi is reputed to have said when asked what he thought of British civilisation – "I think it is a good idea."

10► One of the attractions of travel is the opportunity to visit other people's places and to enjoy, if only voyeuristically and vicariously, their everyday life and other local attractions in the natural and cultural environment. When we go on holiday we take a short term let of someone else's place, this raises issues about who collects the rents and who benefits. But it raises a more profound question too.

Villages, city squares and museums, unless an admission is charged, are common property resources – they are open places used in common by the local community and by tourists. Neither we as tourists nor the industry pay for their maintenance – we take without contributing.

Hardin argued in his influential paper on The Tragedy of the Commons published in Science in 1968⁷, that degradation of the environment is to be expected whenever many individuals use a scarce resource in common. 11► A mundane example of this is the way in which individuals are advantaged by stepping over the yellow line at the luggage carousel to collect their luggage - cumulatively, this results in collective disadvantage.

At the heart of the Tragedy of the Commons is the fact that my flight has more marginal utility to me than the insignificant consequence which my contribution to climate change is likely to have on me, during my lifetime. Individually I gain more than I lose, but collectively the species loses.

12 ► Tour operators continue to organise trips to crowded destinations, and individuals continue to go, because the benefit to them of going outweighs any discomfort they may experience from congestion. Each generation discovers Montmartre or Old Town Square in Prague – I’ve not been since the eighties and I’m not going back,

A third example can be illustrated through a conversation I had with a local Mayor while I was working at Lake Koronia, in Greece. He invited me to lunch to discuss the intractable problem of the oversupply of rooms in his small seaside town. Tourism numbers were dropping, the season was shortening, and hotels and guesthouses were unable to sustain themselves. He had a good grasp of the problem of the Tragedy of the Commons – as we left he invited me to see the new guesthouse he was opening. The marginal utility to him of opening new rooms outweighed the collective negative impact on average room rates and occupancies. The Tragedy of the Commons

13 ► As Hardin concluded (think about the herds of tourists travelling around the world),

“Therein is the tragedy. Each man is locked into a system that compels him to increase his herd without limit - in a world that is limited. Ruin is the destination toward which all men rush, each pursuing his own best interest in a society that believes in the freedom of the commons.”

As a political scientist it’s particularly galling that Hardin’s paper in Science has been so widely read and cited. There’s actually an extensive political science literature dating back to Aristotle, who pointed out that “what is common to the greatest number has the least care bestowed upon it. Everyone thinks chiefly of his own, hardly at all of the common interest”.⁸ This is the tragedy species.

Destinations are like commons – they’re public access goods, which are generally free or priced as merit goods, to allow, and indeed encourage, access rather than to reduce and manage the use of the resource. They need to be managed collectively, which brings me to Responsible Tourism.

Responsible Tourism

14► Given that many of the problems of tourism require a collective response, it may seem odd that the Responsible Tourism movement began as a consumer movement. The mid-nineties was of course the era of Thatcherism and of TINA, “there is no alternative.” Regulation is only now coming back into fashion. When we began the Responsible Tourism movement, regulation was not a viable strategy – back then we needed to harness consumer and market pressure, there was no alternative.

In the mid-nineties Voluntary Service Overseas - VSO⁹ - asked its volunteers to identify the major issues affecting the communities they were working in – a few years later it would have been HIV/AIDS, but in 1995/6 it was tourism. VSO mounted an advocacy campaign which I was asked to join. We campaigned, using league tables, to encourage tour operators to provide more comprehensive information for holidaymakers, about how they could minimise their negative impacts and maximise their positive impacts.

15► This led to a research contract funded by VSO to work with the 150 members of the Association of Independent Tour Operators (AITO) to identify what they were doing and to see whether the members would support an ethical commitment. I am honoured that Richard Hearne, then chair of the AITO Responsible Tourism Committee, is here tonight.

AITO committed to a Responsible Tourism Policy in 2000 – they accepted that they had a “responsibility to respect other people's places and ways of life,” acknowledged “that wherever a Tour Operator does business or sends clients it has a potential to do both good and harm” and to my surprise accepted that “all too often in the past the harm has outweighed the good.” They went on to identify a set of common responsibilities for companies, customers and local suppliers.¹⁰

At the same time the ICRT was working on individual company policies, often with our Masters students who had identified the MSc course as a resource which they could use to make the changes they wanted to see in the world. The echo of Gandhi, here in the Gandhi Hall, is deliberate; we'll come back to that shortly.

One of the less than helpful legacies of the ecotourism idea was that travellers and holidaymakers would be prepared to pay a premium for a more sustainable holiday. Some may, most probably will not.

16► In 1998, Tearfund took up the tourism baton and we were able to fund commercial market research to test consumer attitudes. Not surprisingly, cost, quality and weather were rated as of the highest importance in determining holiday choice. The next four, in red¹¹, can be broadly seen as falling within the Responsible Tourism agenda.

What surprised operators, and encouraged them to adopt the Responsible Tourism approach, was the realisation that market research conducted by a **commercial** market research company showed that responsible considerations were more significant than whether a customer had travelled with the company before. 17► In 2001 the same question was repeated: holidaymakers were asked “whether or not they would be more likely to book a holiday with a company if they had a written code to guarantee good working conditions, protect the environment and support charities in the tourist destination”. There was an increase of 7% over the two years, to 52%. The trend was clear.¹² This responsible aspiration is regarded as significant by the operators.

There is much weaker evidence that consumers might pay more for holidays with these characteristics, but the Responsible Tourism trend is not about people paying more – that is the old ecotourism premium price argument. The case for Responsible Tourism is about enabling the consumer to realise their aspiration. Other things being equal, a very significant number of consumers want to purchase holidays which have “responsible” characteristics. The purchasing decisions are about destination or activity, price and availability. On those components, there is often little to choose between the operators. In some sectors, in particular the activity and adventure sector, Responsible Tourism has become a major point of differentiation between the

operators. Non-price competition is occurring around the “responsibility” of the experience, and is being used to secure repeat business, media coverage, and referrals.

In 2007 the Co-op Bank reported that 55% of people had recommended a company on the basis of its ethical reputation, 59% said that they had chosen a company based on the company’s reputation, and 35% had felt guilty about an unethical purchase – this last figure has doubled since 1999.¹³ The trend towards responsible consumerism in the UK market affects holiday choices too – many consumers want a guilt free holiday.

Jane Ashton, Head of Sustainable Development at TUI Travel, recognises that consumers expect the operator to sell them a holiday which they do not need to feel guilty about. She said a couple of years ago “We’re not experiencing a huge demand from the average consumer, but we do believe that awareness is increasing, and in a few years’ time we will have needed to have integrated these principles into our supply chain.”¹⁴

18► The large UK tour operators, establishing a Responsible Tourism Committee in 2003, recognised that their operations can “make a real difference to destinations – both good and bad,” and they are now actively engaged in spreading economic benefits, using water and energy sparingly and conserving natural and cultural heritage¹⁵.

There is a strong business case for Responsible Tourism: enlightened self interest, some cost savings, staff motivation and retention, license to operate, customer expectations, non-price competition, marketing and PR, repeats and referrals and risk management - particularly important to investors for whom the sustainability and robustness of the brand is a major consideration¹⁶.

To a significant extent Responsible Tourism has become the Corporate Social Responsibility approach for the UK outbound industry. There is now increasing emphasis on developing the way companies do business to achieve triple bottom line sustainable development objectives.¹⁷

The fact that the holidaymaker travels to someone else's place, means that issues of environmental, social and economic impacts are more apparent. Whether a Londoner is travelling to The Gambia or to the Brecon Beacons National Park or Mull, they arrive with money to spend; they are an additional local market. This has been the basis for our policy, implementation and evaluation work on tourism, local economic development and poverty reduction¹⁸.

In The Gambia our research revealed that the average British holidaymaker spends £25 per day in discretionary out-of-pocket expenditure, about a third of which goes to the economically poor informal sector for guiding, hair braiding, crafts and a host of goods and services¹⁹. Assuming 60,000 visitors per year and an average 10 day stay this suggests £4.8m going to the informal sector, this is pro-poor tourism in action²⁰. Pro-poor tourism is not a product or a niche market, it's any form of tourism which provides a net benefit for the economically poor.²¹

You may well ask how all this will be impacted by the recession – it is of course too early to say. For example, visitor numbers to The Gambia this year are well down and there is significant discounting - they are being hit hard.

19► On the more general issue of the significance of the Responsible Tourism agenda, it is worth attending to the Concerned Consumer Index polled by Populus and reported monthly, in The Times. In November 2007, 65% of concerned consumers said that they “would still try and buy the most ethical and environmentally-friendly products [they] could – even if it meant paying a little extra”. A year later, in November 2008 this had dropped by 5%. But 40% of all consumers were saying that they “would still try and buy the most ethical and environmentally friendly products [they] could – even if it meant paying a little extra.”²² I suspect that consumer attitudes to responsibility will be affected by this recession, not least because the consequences of irresponsible behaviour by banks and traders in the financial markets are now so very apparent.

I shall turn shortly to the issue of Responsible Tourism in destinations, but I want first to draw attention to the work of Jost Krippendorf. I still hear people argue that the concept of Responsible Tourism is relevant only in the developing world. This is not the case. Krippendorf's ideas were shaped by the Swiss experience of mass tourism from the 1960s onwards. His first publication was *The Landscape Eaters or Devourers*, the title can be variously translated from the German.²³ Krippendorf was concerned about the impact of tourism, in winter and summer, on the alpine pastures, both the environmental impacts and the impacts on the culture and economy of the communities who lived there and who were being displaced by tourism.

20 ► His understanding of tourism was grounded in his analysis of life in modern industrialised societies and the role of leisure and travel as fulfilling escape. He opens the *Holidaymakers*²⁴ with a quote from the Roman philosopher Seneca: "You need a change of soul rather than a change of climate. You must lay aside the burdens of the mind; until you do this, no place will satisfy you."²⁵ Seneca also quotes Socrates "Why do you wonder that globe trotting does not help you, seeing that you always take yourself with you?"²⁶ Most of us know what he means.

The quote from Gandhi on either side of this hall echoes this emphasis on the importance of self "As human beings our greatness lies not so much in being able to remake the world – as being able to remake ourselves." Now that is daunting.....

21 ► Krippendorf argued that tourists now seek "the satisfaction of social needs: contact with other people and self-realisation through creative activities, knowledge and exploration." This is also evidenced in the trend towards the experience economy, now recognised by the Harvard Business School.²⁷ Krippendorf called for "the birth of a new travel culture", a "development away from a manipulated tourist to an informed and experienced one to an emancipated and independent tourist, a critical consumer."

He called for "rebellious tourists and rebellious locals" arguing that "Orders and prohibitions will not do the job - because it is not a bad conscience that we need to

make progress, but positive experience, not the feeling of compulsion but that of responsibility”.

He understood that it was not enough to document the problems: the point is to engage, to cause change, to make better forms of tourism. Proposals, he said, need to be as infectious as possible. We can all make a difference: “every individual builds up or destroys human values while travelling”²⁸. Krippendorf is a challenging read for our students, but he repays the effort for those who make it.

In the original work with VSO we used the concept of ethical tourism. As I remember the process, the language of Responsible Tourism came to predominate because for many operators, and for travellers too, the claim to be ethical felt very heavy. Most of us are more or less responsible, taking responsibility for some things and not for everything. “Responsible” has the added advantage that it implies doing something about it – we can be challenged to behave responsibly. to take responsibility.

So far we have looked at the demand side and the intermediaries, the tour operators, who enable holidaymakers to realise their expectations of travel and their holiday. Let’s look briefly at Responsible Tourism in destinations.

22► In 1996 the South African government published its post-apartheid white paper on tourism included the objective of Responsible Tourism.²⁹ In 2000 funding from the Department for International Development enabled us to provide technical assistance to the South African Department for Environmental Affairs and Tourism. This resulted in national Responsible Tourism guidelines for the private sector, which subsequently became the sector planning guidelines for local government. 23► In 2002, ten years on from Rio, at the World Summit on Sustainable Development, I co-chaired an International Conference on Responsible Tourism in Destinations. This conference defined Responsible Tourism in the Cape Town Declaration.³⁰ This definition has been reaffirmed at the Second International Conference on Responsible Tourism in Destinations in Kerala in 2008. It was adopted by the World Travel Market and the United Nations World Tourism Organization for World Responsible Tourism Day, which takes place each November.

24► Responsible Tourism is about making “better places for people to live, and better places for people to visit” – the order of these two aspirations is critical. The characteristics of Responsible Tourism as defined in the Cape Town Declaration are very generic; it is for destinations and enterprises to determine their priorities in the light of the environmental and socio-cultural characteristics of the destination. Diversity, transparency and respect are core values.

25► All forms of tourism can be more responsible. Progress relies on “all stakeholders taking responsibility for creating better forms of tourism and realising these aspirations.” Responsible Tourism relishes “the diversity of our world's cultures, habitats and species and the wealth of our cultural and natural heritage” and therefore accepts “that responsible and sustainable tourism will be achieved in different ways in different places.” One policy or set of criteria will not apply everywhere - nor should they. The Declaration emphasises that it is only at the local level, where tourists and locals interact, that tourism can be sustainably managed.

The Declaration called on “planning authorities, tourism businesses, tourists and local communities - to take responsibility for achieving sustainable tourism.” Individuals in tourism businesses can make a big difference, but there is also a major role for government, particularly in destinations. Local and national governments need to shoulder their responsibilities: progress requires *joined up government* (UK) or a *whole of government approach* (South Africa). The language differs, but the imperative is the same: tourism can only be managed in destinations when the different agencies work together. The Cape Town Declaration recognised the importance of “transparent and auditable reporting of progress” and that benchmarking is essential to assess progress and to facilitate consumer choice. No simple label or certificate can serve this purpose.

In the next phase of Responsible Tourism development, we are likely to see more countries and destinations developing policies and implementation strategies³¹ and the development of Responsible Tourism audits of tour operations. The annual Responsible Tourism Awards³² which I chair (sponsored by Virgin Holidays, the Daily Telegraph and Geographical magazine and announced on World Responsible

Tourism Day at World Travel Market each November) demonstrate the diversity and strength of the movement, but its very success has encouraged some unscrupulous companies to adopt the language but omit the practise.

Responsible Tourism has become a movement. It's broad and diverse; there's a vanguard; there are laggards and hangers on; there's now a "fringe" event each year at World Travel Market on the night before World Responsible Tourism Day. The movement remains relatively transparent, and there is debate and a ratchet effect as expectations rise – entries which won in 2004 wouldn't make the short list in 2009.

But for the movement to continue to achieve change, we need rebellious tourists and rebellious locals, we need activists in destinations and tourism enterprises, and we need travellers and holidaymakers to hold the operators and accommodation providers to account.

If a consumer is dissatisfied with the claims of a property which relies on one of the ecolabels for its credibility, there's little that they can do – they have no contract with the label provider and therefore no redress. However, the explicit Responsible Tourism claims made by the operator or accommodation provider are part of the contract - and redress can be sought.³³

The Concept of Responsibility

My colleague Simon Robinson in his inaugural³⁴ explored ethics and responsibility extensively; I've recently watched his inaugural and do not intend to attempt to explore these issues in depth here. He did a much better job than I would do – he is an ethical philosopher. I am only a political scientist engaged with tourism.

27► In my view there are two ways of thinking about responsibility. They are interdependent, but politically they are different. One strand can be characterised as accountability. Actions and consequences, can be attributed to individuals or legal entities³⁵, who can be held accountable, and legally they are liable. Revealing the consequences of actions or inactions can also be used to raise awareness and elicit a response. Responsibility can be given in a rather limited legal sense, but the ICRT is

more focussed on encouraging individuals to take responsibility – it is individuals who make the difference, individuals change the world.

This second strand is active. It is about responding to a perceived need. The work of the ICRT is predicated on **respons- ability**, focussed on enabling individuals to respond and to make a difference. This requires partnerships, a plurality of relationships,³⁶ learning, praxis, and critical reflection³⁷. The ICRT recruits students who are mid-career, who've had some experience of work and are looking to make change in the world. Our students have empathy, they have a strong sense of the "other", they've travelled and they've seen the impacts of tourism in destination communities. They recognise interdependence and the responsibility which flows from that. They have the impetus to responsibility, they have or seek roles where they can exert agency. They require what Aristotle called *phronesis*, the ability to determine ends and to act in particular contexts. This requires prudence and a degree of maturity.³⁸

28► The International Centre for Responsible Tourism leads a very public existence: our students arrive committed to Responsible Tourism and wanting to make a difference. They have shared aspirations, shared values and a shared commitment to take responsibility for the triple-bottom line sustainability of tourism. Many of them will have spoken with one of our alumni or met us through a conference or consultancy; they will have read the Cape Town Declaration. They join us with high expectations that they will acquire the knowledge and skills to make a difference, they know that they should because they can. Opportunity imposes responsibility. They seek really useful knowledge; they want to be equipped, enabled, to respond.

It's difficult to predict which of our alumni will make the biggest contribution in the real world – there is certainly no easy correlation with grades. To make change is to run a marathon, it's not a sprint. Stamina and perseverance, resilience, self-criticism, and the willingness after failure to try again, are essential. As Gramsci cautioned and demanded, "*Pessimism of the Intellect, Optimism of the Will*".³⁹

I've sought to explain the journey which brought me to Leeds Met, from political science and adult education to the International Centre for Responsible Tourism, in a

university which has invested in the ICRT with new posts and made it worth building a centre which will survive my retirement. That was not possible at Greenwich. I'm not sure that Xavier Font realised the full consequences when he approached me with the suggestion that I bring the ICRT to Leeds Met. His invitation was inspired, and I thank him for it. We ceased to compete and by co-operating have grown the ICRT and its influence. The Centre has prospered at Leeds Met, and the future looks bright. It's no longer a one-man band, "all smoke and mirrors".

There is now a group of staff and associates able to grow the centre and drive the Centres' diverse agenda. All staff are expected to teach, research and undertake consultancy, to be leaders in their specialism. We continue to punch above our weight.

We now have 70+ MSc students pursuing full and part-time studies around the world, 10 PhDs. Our 100+ alumni are a learning community, a network and resource for advancing the movement. One of our current students wrote recently about how the alumni network "played an invaluable role in helping me prepare for the interview with pointers on possible questions and responses"⁴⁰ - really useful knowledge. The alumni are important to the ICRT and we invest a great deal of time and effort in them. In Oman in February three of our alumni from different cohorts met for the first time – I shall be surprised if we don't see change resulting in Oman.

The ICRT is about change. It is committed. It is for Responsible Tourism. There's a shared commitment to the principles of the Cape Town Declaration – when alumni meet they have a lot in common. The alumni and current students, who will become alumni, share a broad commitment to using tourism to "create better places for people to live in, and better places for people to visit." There's plenty of debate about ends and means – and the relationship between them, but there is also a shared acceptance of the responsibility, and willingness to act, to make at least a small part of the world a better place. The curriculum reflects this with a unit on Securing Change and a recurring focus on the application and generation of knowledge – really useful knowledge.

It's not enough simply to understand – it's also important to take responsibility and to act. Very few of our alumni pursue academic careers - they work in the industry, in local government, in conservation or archaeology, for consultancies, for trade associations, for newspapers and development banks, for UN agencies, the work alongside and in communities. They make a difference⁴¹. The alumni are our most powerful recruitment mechanism. They are part of our approach to life long learning, through the network and by coming along to our conferences and alumni evenings held in London. The annual reunion on World Responsible Tourism Day brings together 70+ alumni, current students, associates and colleagues. When the mergers took place last year and TUI and Thomas Cook both established new Responsible Tourism teams; we had, and still have, students in both teams working to advance the agenda.

29► In the class of 2001 the group decided that there needed to be a market place for RT, an awards programme and a Foundation. All three now exist, and more besides. ResponsibleTravel.com was launched in 2001, co-founded by myself and Justin Francis, a member of that class, although I sold my interest some years ago. RT.com⁴² prospers as the world's largest on line travel agency for responsible holidays. The 21st century equivalent of Fish Street, it employs a number of our alumni and has enabled the growth of many small businesses.

30► The Responsible Tourism Awards⁴³ go from strength to strength and the job of chairing the judges is more challenging each year - our students and alumni undertake the long listing for the 13 categories. The industry created the Travel Foundation, with which we work closely, and with Nick Chaffe, a member of the class of 2007, I have developed Travaid, of which more in a moment.

And in my spare time

George Bernard Shaw famously opined that “He who can, does. He who cannot, teaches”⁴⁴

I do not accept that. To have credibility we have to be able to do, and to teach. Securing change requires the development of alternatives and it is not enough merely to talk about change, it is also important to take responsibility for making change.

So what do I do in my spare time? Well here are a few things.

Later this month Travaid⁴⁵ launches, a site which enables assured giving by travellers and holidaymakers who want to put back into the communities and places they've enjoyed – a number of colleagues in the university are amongst our voluntary advisers.

31 ► peopleandplaces⁴⁶ was established to demonstrate that volunteering abroad can be run responsibly and to establish a new industry standard, it's run by my partner Kate and Sallie a friend.

Flysmart⁴⁷ is a campaign run with the Carbon Consultancy, encouraging people to fly less, and if they must fly to fly more carbon efficiently. It encourages consumers to choose more carbon-efficient flights. 32 ► The campaign objective is to generate consumer pressure on airlines to improve their performance rather than relying on consumers' purchasing a carbon offset or imposing Air Passenger Duty. Both of these strategies penalise the consumer but place no pressure on the airlines to improve their performance.

33 ► IrresponsibleTourism.info⁴⁸ is a forum which enables discussion about irresponsible tourism and as Adviser to the World Travel; Market on World Responsible Tourism Day I maintain 34 ► the aRTyforum⁴⁹ to provide a space for sharing ideas about good practices in RT. These are advocacy and campaigning activities undertaken in that elusive spare time.

Universities and the Responsibility Agenda

And finally to close.

35 ► Thirty years on there is a major reorientation occurring. The media and daily conversation are full of talk of responsibility and irresponsibility⁵⁰. In The Economist, that bastion of economic liberalism and free trade, there is concern about privatised gain and socialised losses. Obama in his inaugural address spoke of “greed and irresponsibility” and called for a “new era of responsibility”. National and local governments may yet be prevailed upon to take and exercise more responsibility.

I want to close with some reflections and three questions about responsibility and our teaching and research. As Jeffrey Sachs has argued “the dichotomy between research and practice is miscast”, sustainable development requires the solving of complex problems: “Engagement in actual problem solving is vital in order to construct a sound theoretical explanation of complex problems”⁵¹

We have known since classical times about many of the most important issues which confront our species – those problems are becoming more acute, our world is shrinking as we devour it.

Individuals make change, we need to focus on creating tomorrow’s, and assisting today’s, globally responsible leaders; and we need to equip all our students with knowledge about the major issues of our time, the ubiquity of the Tragedy of the Commons, exacerbated by the ecological limits to growth⁵², and the importance of the precautionary principle.

Universities are responsible for educating tomorrow’s leaders. In my view we need to ensure that all our students are equipped to understand, to relate to, and to respond to the major issues which confront our society and our species. All of our students need to be challenged and stretched. Not all will have the courage and show the leadership necessary to be a Good Samaritan or to emulate Gandhi, but one would hope that none of our graduates would stand by as a boat sailed, bow doors open, and fail to act because they did not see it as their responsibility. We need to enable them to blow the whistle and perhaps more.

And so those three questions

1. How can universities engage more broadly with the responsibility agenda?
2. How can our students be enabled to generate phronesis?
3. How can we encourage our students to take responsibility?

We need to equip our graduates with the skills and knowledge to enable personal growth with a social conscience, to enable them to contribute to enabling our society and our species to meet the challenges we confront. Recognising that diversity,

transparency and respect are core values and that no one group has a monopoly of wisdom, our students need to be equipped to acquire prudence. The road to hell is paved with good intentions.⁵³

If you have been, thank you for listening⁵⁴ –I am looking forward to your questions and comments.

¹ Johnson R (1981) 'Really Useful Knowledge: radical education and working class culture 1790 - 1848' in Dale R et al (ed) Politics Patriarchy and Practice: education and the State vol. 2, Basingstoke: Falmer Ford/OU Press

² Chalker (1994) Ecotourism: on the Trail of Destruction or Sustainability? A Minister's View in Cater E and Lowman G Ecotourism and: A Sustainable Option Wiley 87-99

³ Swedish NGO fly-posting around the Parliament building in Ljubljana, Slovenia, Summer 1997

⁴ Cited in Goodwin H (2002) The Case for RT Chapter in Jenkins T et al. Ethical Tourism: Who Benefits? Hodder and Stoughton:

⁵ Lyons Inquiry into Local Government – Final Report (March 2007) Recommendation 8.8

⁶ If it is assumed that parks exist only for tourism then the subsidies by local taxpayers of tourist visits are larger, ranging between 15USD in Gonarezhou and 1.80USD in Keoladeo. In 1996 the average cost of a two night trip from Lombok or Bali to Komodo, the opportunity to see the large monitor lizards or "dragons being the primary motivation, was £200. The national park, the attraction, received just 67 pence. Goodwin, H J, Kent, I J, Parker K T, Walpole M J (1997) four reports on Tourism, Conservation and Sustainable Development. Vol I Comparative Report Department for International Development, London:52 A major UK package tour operator was offering a 7 night tour from April to October 1997, including room, breakfast and local excursions with guides at a cost of £495. Keoladeo was available as an optional half day excursion, including transport and lunch for £29; the park entrance fee was 25Rupees (£0.43) *ibid*:53

⁷ Hardin G (1968) The Tragedy of the Commons in Science Vol. 162 pp1243-1248

⁸ Aristotle (350BCE) Politics Book II Ch 3, for the political science literature see for example Ostrom E (1990) Governing the Commons CUP or Olson M (1965 & 1971) The Logic of Collective Action: Public Goods and the Theory of Groups Harvard University Press

⁹ Voluntary Service Overseas

¹⁰ http://www.aito.co.uk/corporate_RTGuidelines.asp

¹¹ See the accompanying slides

¹² Francis J & Goodwin H (2003) Ethical and Responsible Tourism: consumer trends in the UK Journal of Vacation Marketing 9 (3) 2003 pp 271-284

¹³ Co-operative Bank (2007) The Ethical Consumer 2007 Manchester www.co-operativebank.co.uk/ethicalconsumerismreport

¹⁴ Jane Ashton First Choice, 17 July 2007

¹⁵ <http://www.fto.co.uk/responsible-tourism/best-practice/>

¹⁶ Goodwin H (2004) Tourism and Local Economic Development - International Business Leaders Forum and International Tourism PaRTnership

¹⁷ www.thetravelfoundation.org.uk

¹⁸ Goodwin H (2009) Reflections on 10 years of Pro-Poor Tourism, Journal of Policy Research in Tourism, Leisure and Events 1 (1) March 2009: 90-94

¹⁹ -Bah A & Goodwin H (2003) Improving Access for the Informal Sector to Tourism in The Gambia Pro-Poor Tourism, London www.haroldgoodwin.info/resources/15gambia.pdf

²⁰ I was surprised too when I first worked this out. In 2005 Deloitte and Touche undertook similar research for the Master Plan. They confirmed £26 per day in country expenditure, an average length of stay 10.8days, 90,000 visitors and one third going to economically poor producers £8.4m.

²¹ www.propoorTourism.org.uk

²² www.populuslimited.com/uploads/download_pdf-241108-Concerned-Consumer-Index.pdf

²³ Krippendorf, Jost (1975): Die Landschaftsfresser. Tourismus und Erholungslandschaft. Verderben oder Segen. Bern.

- ²⁴ Krippendorf, Jost (1987) *The holidaymakers: understanding the impact of leisure and travel* translated by Vera Andrassy. Oxford : Butterworth Heinemann First published in German in 1984
- ²⁵ Seneca Epistle XXVIII "Are you surprised, as if it were a novelty, that after such long travel and so many changes of scene you have not been able to shake off the gloom and heaviness of your mind? You need a change of soul rather than a change of climate.
- ²⁶ in Seneca the Younger. "On Travel as a Cure for Discontent," *Moral Letters to Lucilius*.
- ²⁷ Pine B J & Gilmore G H (1999) *The Experience Economy: Work Is Theatre & Every Business a Stage*, Harvard Business School Press
- ²⁸ Krippendorf op.cit.
- ²⁹ Department of Environmental Affairs and Tourism (DEAT) (1996) *White Paper Development and Promotion of Tourism in South Africa* DEAT, Pretoria
- ³⁰ www.icRTourism.org/Capetown.shtml
- ³¹ <http://www.responsibletourismpartnership.org/RTWorld.html>
- ³² www.responsibletourismawards.com
- ³³ Goodwin H (2008) *Holding the travel industry to account – the role of the law*. Paper presented at the International Conference of the International Bar Association in Buenos Aires in session on *The Greening of Tourism: An Oxymoron*
- ³⁴ I am indebted to Simon for his contribution to my thinking about responsibility – take the time to listen to his inaugural http://vs-pilot.lmu.ac.uk/lsf/simon_robinson_inaugural_lecture.wvx
- ³⁵ The principle of imputability
- ³⁶ Robinson S, Kendrick K & Brown A (2003) *Spirituality and the Practice of Healthcare* Palgrave
- ³⁷ Aristotle used praxis to refer to knowledge the end goal of which was action. Marx in his *Theses on Feuerbach* pointed out that "philosophers have only interpreted the world in various ways; the point is to change it." Paulo Freire in *Pedagogy of the Oppressed* (1970) uses praxis to name the synthesis of theory and practice in which each informs the other.
- ³⁸ Aristotle *Nichomachean Ethics* 1141a "prudence is concerned with particulars as well as universals, and particulars become known from experience, but a young person lack experience, since some length of time is required to produce it."
- ³⁹ Gramsci(1891-1937) *The Prison Notebooks*, written while imprisoned by Mussolini.
- ⁴⁰ <http://www.icRTourism.org/cms/publish/68.shtml>.
- ⁴¹ Some of alumni, with brief details about what they are doing, are on line at www.icrtourism.org/alumni.shtml
- ⁴² www.responsibletravel.com
- ⁴³ www.responsibletourismawards.com
- ⁴⁴ George Bernard Shaw *Maxims for Revolutionists, Man and Superman* 1903
- ⁴⁵ www.travaid.org
- ⁴⁶ www.travel-peopleandplaces.org
- ⁴⁷ www.flysmart.org
- ⁴⁸ www.irresponsibletourism.info
- ⁴⁹ www.aRTyforum.info
- ⁵⁰ www.responsibility.org.uk
- ⁵¹ Jeffrey D Sachs (2008) *Common Wealth: Economics for a Crowded Planet* Penguin:329
- ⁵² Meadows, D H, Meadows, D L, Randers, J and Behrens W W (1972) *The Limits to Growth* Club of Rome
- ⁵³ Hell is full of good desires. 1574 E. Hellowes tr. *Guevara's Epistles* 205; It is a true saying, 'Hell is paved with good intentions'. 1736 Wesley Journal 10 July (1910) I. i. 246; The road to hell is paved with good intentions. 1855 H. G. Bohn *Hand-Book of Proverbs* 514
- ⁵⁴ A catch phrase originated by John Ebdon (1923-2005) who was Director on the London Planetarium and who broadcast regularly on radio *A World of Sound, Nonsense at Noon, Near Myths, Any Questions*.