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Regenerative tourism: a conceptual framework leveraging theory and practice

Loretta Bellato, Niki Frantzeskaki and Christian A. Nygaard

Centre for Urban Transitions, Swinburne University of Technology, Melbourne, Australia

ABSTRACT

The sustainable tourism development agenda is widely criticised for being co-opted to serve continual economic growth, driving environmental devastation and social inequalities. In response, calls for a fundamental paradigm shift have become louder. Subsequently, a novel approach has emerged, regenerative tourism, which belongs to a long lineage of regenerative development approaches drawing from Western science and Indigenous perspectives, knowledge systems and practices. The paper develops a conceptual framework consisting of five design dimensions and seven practice principles based on practitioner consultations and an appraisal of the theoretical and practical dimensions of regenerative tourism. Consequently, the conceptual framework offers practical guidance for tourism stakeholders working towards regenerative futures. Arguably, this is the most comprehensive review of regenerative tourism to date and contributes to scholarship through its examination of the transformational potential of the regenerative tourism paradigm and related approaches.

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regenerative tourism; transforming tourism; paradigm transformations; regenerative development

1. Introduction

Various approaches conform to the sustainable development paradigm in tourism scholarship, including steady-state, responsible, sustainable, resilient, transformative and hopeful tourism, among others (Ateljevic, 2020; Cheer, 2020). However, many tourism scholars and practitioners criticise the United Nations-led sustainable development agenda for failing to question the underlying growth imperative reinforcing negative social-ecological impacts (Dwyer, 2018; Higgins-Desbiolles, 2018; Pollock, 2019a, 2019b; Scheyvens & Biddulph, 2018; UNWTO & UNDP, 2017). Furthermore, despite sustainable development efforts to mitigate damage, doing less harm is considered inadequate (Chassagne & Everingham, 2019; Pollock, 2019a). Regenerative tourism departs from the sustainable development paradigm by positioning tourism activities as interventions that develop the capacities of places, communities and their guests to operate in harmony with interconnected social-ecological systems. Therefore,

CONTACT Loretta Bellato lbellato@swin.edu.au
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regenerative tourism aligns with the regenerative development paradigm despite resembling sustainable development approaches.

Regenerative tourism promotes tourism innovations by embedding tourism practices within local communities and ecological processes that elevate human and non-human wellbeing (Bellato & Cheer, 2021). Evolving from a long conceptual lineage drawing from Indigenous perspectives, knowledges and Western science, regenerative tourism has emerged as a niche aiming to improve and transform social-ecological systems where tourism practices occur (Hes & Coenen, 2018). The practice-led regenerative development paradigm applies to numerous sectors, including built environments and urban planning (Mang & Haggard, 2016), regenerative agriculture (Haines, 2020) and regenerative economies (Lovins, 2020; Raworth, 2017). The theory and practice of regenerative approaches also address climate change, urbanisation, justice and inequality (Caniglia et al., 2020). However, at present, there is little clarity and agreement on the transformative potential of regenerative tourism or its applications to practice (Cheer & Lew, 2018). This paper aims to provide conceptual clarity and guidance for tourism development consistent with the transformative potential of the regenerative paradigm. The growing popularisation of 'regenerative tourism' among practitioners and scholars increases the urgency for a clear conceptual framework.

The fundamental question: 'what is known about the transformative basis of regenerative tourism?' guided the development of a conceptual framework. A scoping review was utilised to systematically map and clarify regenerative tourism as a concept and investigate its transformative basis. Specifically, the review concentrated on (1) mapping the nature and scope of the existing literature, (2) tracing the conceptual and philosophical antecedents of the regenerative concepts and practice, (3) juxtaposing regenerative tourism definitions, (4) analysing the positioning of regenerative tourism in relation to sustainable tourism, (5) proposing regenerative tourism practice principles and an accompanying conceptual framework, (6) outlining key implications and directions for research. The analysis is additionally grounded through leading practitioner consultations to identify regenerative tourism practices, their distinctness, and transformative potential.

2. Materials and methods

A scoping review method, supplemented by a consultation exercise, was undertaken by non-Indigenous scholars from diverse disciplines using the methodological framework for mapping emerging fields of knowledge outlined by Arksey and O'Malley (2005). Given the niche status of regenerative tourism as praxis, the perspectives, concepts and frameworks shared via the practitioner consultations and grey literature are critical to conceptual development. Figure 1 summarises the research process.

Stages 1–3: Identifying and selecting relevant papers

The search terms applied in the peer-reviewed searches were: regenerative tourism, regenerative AND tourism, regenerative travel, conscious travel, conscious tourism, tourism AND regeneration, travel AND regeneration, regenerative development AND

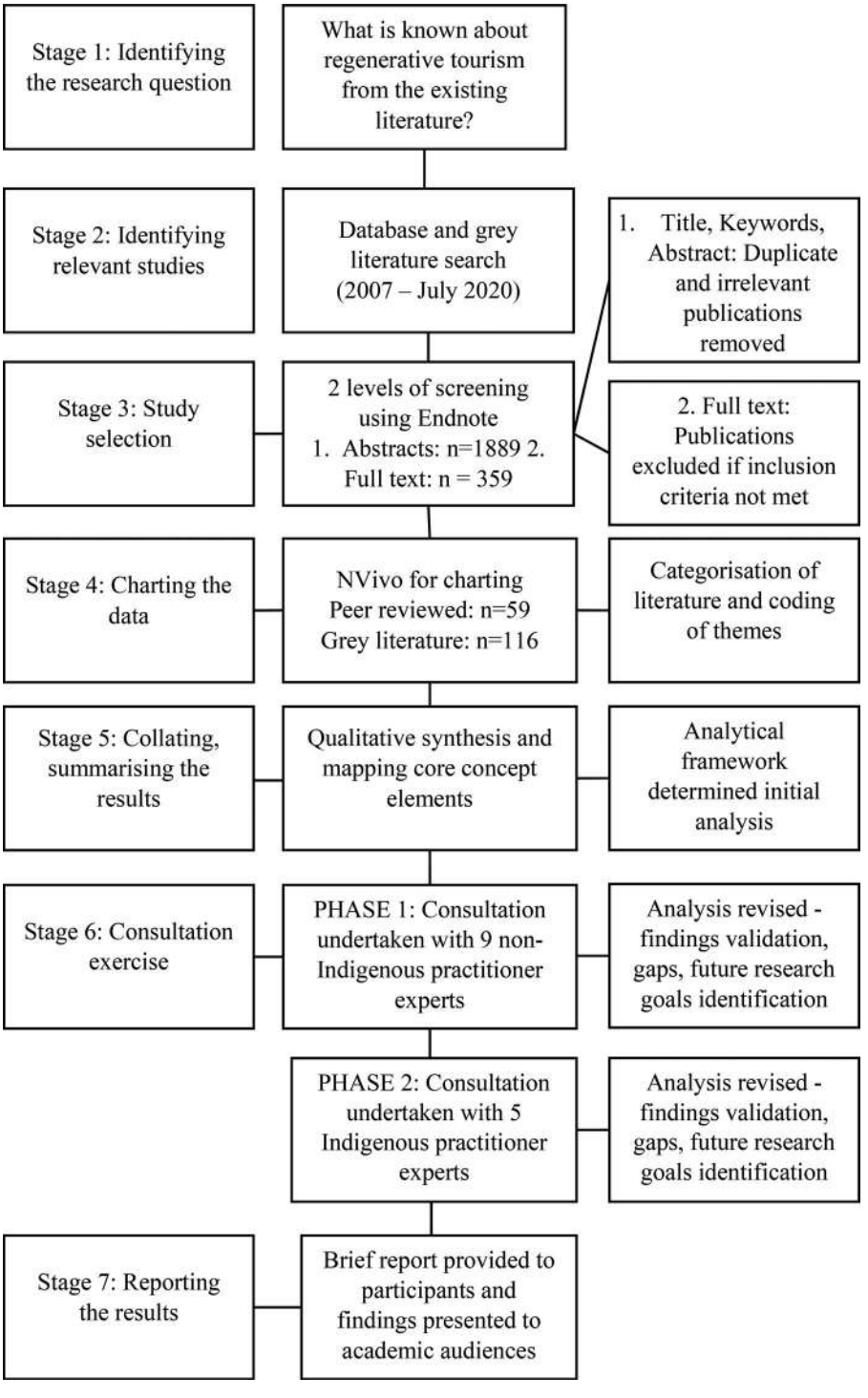


Figure 1. Scoping review and consultation process (Source: Authors).

tourism, regenerative design AND tourism, turismo regenerativo (Spanish). 'Conscious travel' as a search term enabled review of early concept formations before the niche consolidated around the term 'regenerative tourism'. The following search terms

were applied to identify grey literature publications: regenerative tourism, turismo regenerativo, conscious travel. Additional search terms derived from an initial review of peer-reviewed papers were searched: tourism AND regenerative economy OR sustainable futures OR stewardship OR beyond sustainability OR living system OR ecological worldview OR decolon*. The publication search period was limited to 2007–July 2020 with three subsequent relevant publications added during 2020 to map the early formations of the concept. English and Spanish language publications were included as these languages dominate discussions regarding regenerative tourism.

The search involved applying the search terms to the following data sources: EBSCOhost; Scopus; Web of Science; hand search. In addition, we included grey literature sourced from practitioner blogs, websites, reports, conference proceedings and books to capture contributions from pioneering practitioners of regenerative tourism and non-peer-reviewed publications by scholars. The study did not include tourism led or owned by Indigenous peoples, drawing from their own perspectives, knowledge systems and practices. We performed two levels of screening (see Figure 1). A total of 59 peer-reviewed publications (52 journal articles and seven book chapters) and 116 grey literature publications were included for review, of which nine were written in Spanish.

Stages 4 and 5: Charting and analysing the data

Using NVivo, themes were created to code the qualitative data according to the fundamental research question. Initial findings were produced by using two analytical categories: use and core ideas. Use relates to how the literature operationalises the concept into practice. Core ideas identify conceptual interpretations of practice. The strengths and weaknesses of the concept were then interpreted against the core elements of a concept (i.e. origins, definition, dimensions, principles) and how it relates to dominant tourism-related discourses.

Stage 6: Consultation exercise

A consultation exercise comprising interviews and focus groups with leading practitioners was completed in two phases following the recommendations of Levac et al. (2010). Nine leading regenerative tourism practitioners participated in the consultation exercise in the first phase. In the second consultation phase, five Indigenous practitioners were interviewed and three participated in a focus group. In keeping with a decolonial approach, the inclusion of Indigenous perspectives and co-production of knowledges with Indigenous peoples is considered essential. Each consultation exercise phase involved: presenting preliminary findings outlining the central characteristics of regenerative tourism and its evolution, validating the findings, identifying gaps and practitioner research priorities. In addition, the consultation exercise phases informed refinements of the working definition, conceptual framework, the evolutionary lineage of regenerative tourism, and future research priorities. The consultation exercise protocol is available in Supplementary Material – Section 1.

3. Results

3.1. Mapping the state-of-the-art

Evidently, few peer-reviewed papers consider the concept of regenerative tourism. The peer-reviewed literature ($n = 59$) investigated regenerative approaches or originated from tourism scholars more broadly interested in sustainable tourism. Sixty-six percent of the literature identified for the scoping review was grey literature, reflecting the emergent and practitioner-led evolution of regenerative tourism.

Eight (13%) academic articles use the term 'regenerative tourism' (Cave & Dredge, 2020; Cheer, 2020; Duxbury et al., 2021; Matunga et al., 2020; Owen, 2007a, 2007b, 2008; Sheller, 2021). Five peer-reviewed articles use the term conscious travel (forerunner to regenerative tourism), all from the tourism field (Ateljevic, 2020; Becken, 2019; Dwyer et al., 2017; Novelli, 2018; Zivoder et al., 2015). The remaining 48 peer-reviewed papers discuss concepts other than but closely related to regenerative tourism. Most scholars come from English-speaking Western countries.

The grey literature included in the review ($n = 116$) focused on conscious travel, regenerative tourism or regenerative approaches to tourism. The search identified 33 (28%) grey literature publications using the term regenerative tourism and 37 (32%) publications using conscious travel. The practitioner publications and locations of authors are more diverse than the scholars. Amongst the grey literature, scholars published two conference papers, two books, and one book chapter, practitioners primarily used blogs, books, masters theses, reports and conference papers. The term regenerative tourism was first published by a tourism practitioner in 2017 (Araneda, 2017) before gaining wider use by practitioners.

The regenerative tourism-focused publications are mostly by non-Indigenous people drawing from practice, scientific and Indigenous perspectives and knowledges. Only one paper is identified as authored by Indigenous scholars (Matunga et al., 2020). No practitioner authors self-identified as Indigenous persons. The reviewed publications and consultation participants draw upon various Indigenous perspectives, knowledge systems and practices. In some regenerative tourism publications, the Indigenous origins of the knowledge is unclear. In others, the authors identify the following Indigenous communities, Māori (Cave & Dredge, 2020; Matunga et al., 2020; Pollock, 2012c, 2020); Arawak peoples of the Caribbean (Sheller, 2021); Australian Aboriginal (Owen, 2007a; Pollock, 2012c) perspectives, knowledge systems and practices. Most non-Indigenous consultation participants revealed that their understandings of regeneration and its tourism applications were fundamentally shaped by working with and learning from Indigenous peoples and nominated Australian Aboriginal, Canadian Aboriginal, Māori, Indigenous peoples of Central and South America and Native American peoples.

3.2. Evolution of regenerative tourism

Regenerative tourism draws on Indigenous peoples' continuous living cultures and their evolving perspectives, knowledge systems, Western science and practice (Matunga et al., 2020). These influences form the basis of the ecological worldview, which sees the world as a dynamic complex whole with self-organising properties (Mang & Reed,

2012). This section traces the conceptual lineage, key influences, ideas, and events shaping the development of regenerative tourism as identified in the reviewed literature and practitioner consultations. We trace the conceptual origin from pre-Enlightenment worldviews that support living in connection with nature to the distinct separation of humans and nature following the scientific revolution (Pollock, 2012c), before the revival of understanding life as complex living systems (Mang & Reed, 2019; Raworth, 2017), leading to the recent introduction of the regenerative tourism concept.

Pre-Enlightenment

Underpinning regenerative tourism, permaculture, and regenerative development draw upon Indigenous peoples' worldviews, perspectives, knowledge systems, and cultures (Mang & Reed, 2019; Pollock, 2012a). In addition, the concept of flourishing (Cheer, 2020; Pollock, 2019a) used to describe desired outcomes of regenerative tourism was first considered by Aristotle in 340BC. During this period, travel practices reflected a strong symbiosis between people and nature.

1600s to 1970: Initiation of the scientific and industrial revolutions and mass tourism growth

The scientific revolution, including Newton and Descartes mechanical philosophy, began in the 1600s and was followed by the industrial revolution from the 1760s (Teruel, 2018). In the late 1800s, tourism research commenced but focused on land and economics, later expanding to disciplines such as sociology and geography from the 1970s (Butler, 2015). The seminal work introducing the ecological worldview was *A Sand County Almanac* by Leopold in 1949 (Matunga et al., 2020). Boosterism emerged in the 1950s, sparking mass industrial tourism (Butler, 2015). Finally, in the 1960s, tourism scholars began researching supply and demand, carrying capacity, and managing natural areas (Butler, 2015).

1970 To 2004: the emergence of sustainability and regeneration

Approaches to regenerative agriculture and economies, permaculture, regenerative design and development emerged simultaneously as sustainable development and sustainable tourism (Butler, 2015; Mang & Reed, 2012; Pollock, 2019b). Coincidentally, various concepts contributing to understandings of sustainability and tourism arose (Butler, 2015).

2005 To 2013: the emergence of regenerative tourism and expansion of regenerative approaches

Owen (2007a, 2007b) first introduced the term regenerative tourism regarding the architectural design of ecotourism facilities. In 2011, Pollock, drawing from numerous influences, introduced the 'conscious travel' approach, which applied an ecological worldview to tourism (Pollock, 2012b). In 2012, a peer-reviewed paper on regenerative development included the Playa Viva hotel established in 2006 (Mang & Reed, 2012). The interwoven influences of diverse Indigenous perspectives, knowledge systems

and Western science on the development of regenerative tourism is evident in the referenced literature from this period.

2014 to 2021: Further expansion and development of regenerative tourism

Further conceptual and praxis maturation has been evident in recent years. Publications include those by Pollock (2015), Mang and Haggard (2016), others related to economics (Fullerton, 2015; Raworth, 2017) and business (Sanford, 2019). Consequently, tourism practitioners have adopted regenerative tourism approaches extending beyond the design of facilities towards destination planning, tourism stakeholder and enterprise capacity development. From 2015 tourism scholars including Dwyer (2018); Zivoder et al. (2015), and Becken (2019) began publishing papers drawing on the 'conscious travel' notion. During the COVID 19 pandemic, calls to rethink tourism saw tourism scholars beginning to consider regenerative tourism as an alternative (Ateljevic, 2020; Cave & Dredge, 2020; Cheer, 2020; Duxbury et al., 2021; Sheller, 2021).

3.3. Regenerative tourism practice progression

Regenerative tourism is a niche innovation pioneered by three non-Indigenous practitioner groups based in the UK, USA and Chile (Dwyer, 2018; Mang & Reed, 2012; Pollock, 2012b; Teruel, 2018). These niche innovators have developed varied regenerative tourism approaches from diverse place contexts, knowledges and practise bases. However, all broadly draw from regenerative development approaches. Uniquely, the two consultation participants in Chile reported being strongly influenced by Bernard Lievegoed's living organisations work and Steiner and Goethe's ideas about the phenomenology of imaginative consciousness.

Since 2005, these practitioners have advanced the regenerative tourism concept internationally by producing and disseminating publications, consulting to enterprises, governments, and delivering practitioner training programs. Their efforts have been instrumental in linking regenerative tourism niche innovations and actors with the more dominant sustainable tourism regime more broadly. Consequently, several enterprises are implementing regenerative tourism initiatives at local or regional levels, and two international alliances have formed. The Global Initiative for Regenerative Tourism was established in Latin America in 2015 (Araneda, 2019). The Regenerative Travel Alliance was initiated in 2019 (Regenerative Travel, 2020). Additional applications of regenerative tourism approaches are being developed by practitioners who draw upon non-tourism regenerative development innovations.

3.4. Definition of regenerative tourism

The review revealed that a universal definition of regenerative tourism is yet to be developed or adopted. Nevertheless, in the literature originating from the niche innovators, several regenerative tourism attributes can be identified and distilled that form a conceptual core and enable further conceptual development. Pollock claims,

> Regenerative Tourism is based on a fresh understanding that the visitor economy in general and the destination, in particular, is not an industrial production line but a living, networked system embedded in a natural system called Nature and subject to Nature's operating rules and principles (Pollock, 2019a, p. 7).

Pollock (2019a) uses the terms 'flourishing' and 'thriving' to describe the intention for tourism to promote healthy living systems. According to Pollock (2014, 2015, 2019a), the role of tourism is to provide hospitality and healing for the benefit of all stakeholders. Host tourism operators are regarded as crucial catalysts of change and stewards of regenerative tourism systems.

Global Initiative for Regenerative Tourism practitioners emphasise the transformation of relationships with and between self, other humans, and non-humans to improve social and environmental systems capacity (Araneda, 2019). For instance, Teruel (2018) describes regenerative tourism as,

> an emergent, evolutionary and dynamic understanding, which includes sustainability within the framework of living systems and emphasises the relationship of man with himself, with the other and with the earth; where the other is invited to visit the place, slowing down the visitor's pace and creating an experience that activates deep and positive connections between the visitor, the local community (the other), the place and the systems that support life there, aligning both the local and the visitor to the rhythms of nature (Teruel, 2018, p. 64) (Translation provided by Teruel).

In the peer-reviewed literature, the earliest use of the term identified was applied to ecotourism facilities by Owen (2007a), an architecture scholar. She described regenerative tourism as critically engaging with place, creating a positive impact, seeing humans as part of nature, and connecting environmentalism with socio-political processes. Cheer (2020) examines the concept of human flourishing underpinned by systems thinking and interconnectedness with nature. He identifies the prioritisation of a net positive benefit, including Indigenous approaches previously displaced by colonisation and inclusive development. Similarly, Matunga et al. (2020) explain regenerative tourism as an additive approach, an interconnected and reciprocal relationship amongst people and place for mutual benefit. Finally, Duxbury et al. (2021) describe regenerative tourism as systems-based, aligned with cultural and natural patterns, integrated with local development approaches and positions tourism practices as processes of regeneration.

Emphasising economic practices, Sheller (2021) describes regenerative tourism as embracing "alternative non-capitalist forms of ownership, non-monetary exchange and beneficial community-based development" (p. 2) and calls for a departure from colonisation, racial inequity, and extractive neoliberal development towards an alternative collective future. Cave and Dredge (2020) similarly envision regenerative tourism incorporating alternative economic practices to mediate global and local values and create 'well-th'(as defined by Māori), thus a more holistic view of wellbeing.

Broadly the above literature highlights varying emphases, such as the confined economic and social justice perspectives of some versus more holistically informed views. Table 1 synthesises the critical aspects of conceptual definitions (Podsakoff et al., 2016) from the descriptions and definitions found in the literature review and juxtaposes these against the key publications identified in the review.

Table 1. Definition aspects of regenerative tourism addressed by reviewed authors.

		Regenerative Tourism Aspects						
Author	Ecological worldview	Tourism living systems	Transformational approach	Increase systems capacity / net positive effects	Purpose is for ongoing regeneration	Design from potential of place	Reciprocal relationships amongst stakeholders	Evolve and vary
Pollock (2019a)	•	•	•	•	•	•	•	•
Araneda (2019)	•	•	•	•	•	•	•	•
Teruel (2018)	•	•	•	•	•	•	•	•
Owen (2007a)	•			•		•	•	•
Sheller (2021)				•	•			
Cave and Dredge (2020)			•	•				•
Cheer (2020)	•		•	•				
Matunga et al. (2020)	Māori worldview	•	•	•	•	•	•	•
Duxbury et al. (2021)		•	•	•	•	•	•	•

In our attempt to co-construct a working definition with consultation participants, some niche innovators argued that definitions are considered incongruent with regenerative approaches as they reinforce universalising, mechanistic, reductive thinking. They instead advocated for inquiry approaches based on pluriversal knowing beyond abstractions and situated within real-world contexts and stories. This echoes scholars of decolonial studies and regenerative development practitioners who argue that knowledge is pluriversal (Chambers & Buzinde, 2015; Kramvig & Forde, 2020; Mang & Reed, 2012). Pluriversality asserts that knowledge cannot be universal due to different cultural contexts and varying impacts of processes such as colonisation and modernity in different places and communities (Chambers & Buzinde, 2015). Presented with a revised definition that broadly characterises regenerative tourism from a pluriversal perspective, the Indigenous practitioners refined the draft working definition further to ensure it more closely reflected Indigenous perspectives and was more accessible to practitioners.

Following the pluriversal perspective, we propose the following working definition to support multiple ways of describing, designing and applying regenerative tourism in diverse places and communities:

> Regenerative tourism is a transformational approach that aims to fulfil the potential of tourism places to flourish and create net positive effects through increasing the regenerative capacity of human societies and ecosystems. Derived from the ecological worldview, it weaves Indigenous and Western science perspectives and knowledges. Tourism systems are regarded as inseparable from nature and obligated to respect Earth's principles and laws. In addition, regenerative tourism approaches evolve and vary across places over the long term, thereby harmonising practices with the regeneration of nested living systems.

3.5. Comparison of regenerative tourism and sustainable tourism

According to its proponents (Araneda, 2019; Howard et al., 2008; Pollock, 2019a), regenerative tourism is a distinct approach originating from the ecological worldview and regenerative paradigm. By comparison, the mechanistic worldview and industrial paradigm dominate sustainable tourism conceptualisations. Regenerative tourism focuses its interventions on building the capacity of whole systems for regeneration, rather than managing social-ecological impacts whilst ultimately pursuing infinite economic growth. The sustainable tourism regime primarily regards tourism as an industry and tends to prioritise top-down, standardised and compartmentalised interventions. In contrast, regenerative tourism approaches reflect and are co-created within place contexts. Regenerative tourism aligns with living systems to work at local levels and prioritises equitable and inclusive co-creation in multiple domains and harmony with economic development. While both approaches promote the wellbeing of future generations, sustainable tourism strives to minimise social-ecological damage. In contrast, regenerative tourism seeks to create net positive social-ecological systems effects - Table 2 maps nine characteristic distinctions and key literature sources to compare regenerative and sustainable tourism.

The nine distinctions stem from fundamental differences in worldview and require distinct approaches. However, as outlined in the trajectory of ecological design (Mang & Reed, 2019; Pollock, 2019a), sustainability is considered an essential and interdependent regeneration process, and conservation and restoration efforts are sustained through the cultivation of regenerative capacity. Therefore, regenerative tourism pursues net-positive effects and improved system capacity while incorporating sustainability measures.

3.6. Regenerative tourism practice principles

There were no commonly adopted practice principles for regenerative tourism identified in the literature. Nevertheless, several publications offer principles for regenerative tourism or hospitality (Howard et al., 2008; Pollock, 2015; Regenerative Travel, 2020; Teruel, 2018). Matunga et al. (2020) offer six Ngäi Tahu values from a Māori worldview for designing regenerative tourism in Aotearoa New Zealand. The Indigenous consultation participants supported regenerative tourism proponents incorporating Indigenous principles and approaches to benefit all human and non-human beings on the proviso that Indigenous cultural integrity is honoured. Relatedly, regenerative development principles were found in Mang and Haggard (2016) and Sanford (2019). In developing a conceptual framework for regenerative tourism, we draw on these publications and the practitioner consultations to identify seven conceptual principles.

Principle 1: Draw from an ecological worldview

The ecological worldview weaves the distinct ethics, perspectives and knowledges of Indigenous and Western science. Whilst these worldviews cannot be fully integrated, they can mutually coexist to inform regenerative practice and research (Hes & Du Plessis, 2015; Mang & Reed, 2012). Influenced by Indigenous perspectives, knowledges and practices, regenerative tourism values harmonious relationships between humans

Table 2. Comparison of tourism approaches derived from the literature review.

Characteristic	Regenerative tourism description	Sustainable tourism description
Worldview / paradigm	Ecological worldview / regenerative paradigm PR: (Mang & Reed, 2012) G: (Pollock, 2015; Teruel, 2018)	Mechanistic worldview / industrial economic growth paradigm PR: (Chassagne & Everingham, 2019; Higgins-Desbiolles, 2018) G: (Pollock, 2015; Teruel, 2018; Toerisme Vlaanderen, 2019)
Potential	Place-based development designed for realising potential PR: (Cheer, 2020; Owen, 2007b) G: (Pollock, 2019b; Teruel, 2018)	Application of generic technologies and infrastructure, universal solutions to problems PR: (Becken, 2019) G: (Howard et al., 2008; Teruel, 2018)
Power and colonial relations	Power and colonial relations transform through including all stakeholders and diverse expertise at multiple levels, including grassroots leadership PR: (Cheer, 2020; Dwyer, 2018) G: (Pollock, 2015, 2019c; Teruel, 2018)	Overcoming inequalities occurs through top-down, 'expert led' approaches, often remaining within existing power structures PR: (Chassagne & Everingham, 2019; Higgins-Desbiolles, 2018) G: (Teruel, 2018)
Systems	Adopts whole systems, living systems thinking; Social, cultural environmental, economic, political, spiritual and ecological elements are interrelated PR: (Cheer, 2020) G: (Owen, 2007a; Pollock, 2019b; Teruel, 2018)	Systems model adopted; Tourism industry/ production focus; Social, environmental and economic dimensions and are separate; economic dimension is prioritised PR: (Becken, 2019; Hall, 2010; Higgins-Desbiolles, 2018) G: (Pollock, 2012a; Teruel, 2018)
Change agents	Hosts and local communities are integral agents of change; change comes from interventions at the edges of intersecting systems PR: (Dias, 2019; Dwyer, 2018) G: (Pollock, 2012a, 2014, 2015, 2018a; Teruel, 2018)	Private sector and government-led development, change is often top-down PR: (Chassagne & Everingham, 2019; Dwyer, 2018) G: (Pollock, 2014; Teruel, 2018)
Participation and collaboration	Diverse stakeholders participate & collaborate; community-level focus PR: (Cheer, 2020; Dwyer, 2018) G: (Howard et al., 2008; Mang & Reed, 2012; Teruel, 2018)	Diverse stakeholders participate & collaborate; 'tourism expert' focus PR: (Becken, 2019) G: (Teruel, 2018; Toerisme Vlaanderen, 2019)
Concept development	Regenerative tourism derived from the regenerative development approach by practitioners; 2007 term first coined, recognised by tourism academics in 2020 PR: (Cave & Dredge, 2020; Sheller, 2021) G: (Araneda, 2019; Owen, 2007a, 2007b; Pollock, 2018a; Teruel, 2018)	Sustainable tourism derived from sustainable development by academics and industry; term first documented in 1975 and formally recognised by tourism academics in 1993 PR: (Becken, 2019; Butler, 2015; Hall, 2010) G: N/A
Stakeholder relations	Humans and nature are interconnected and co-evolving, relations based on reciprocity, respecting planetary boundaries PR: (Cheer, 2020; Owen, 2007a; Zivoder et al., 2015) G: (Pollock, 2019a, 2019b; Teruel, 2018)	Cartesian dualism understands humans as separate from nature, competition with nature and between humans PR: (Ateljevic, 2020) G: (Pollock, 2015; Teruel, 2018)
Purpose	Purpose is to build the capacity of support systems for net positive impact and sustainability of social, economic and ecological systems PR: (Cave & Dredge, 2020; Cheer, 2020; Owen, 2007a) G: (Araneda, 2019; Pollock, 2015, 2017)	Purpose is to contribute to sustainable development; focus on minimising impact to support systems, doing less harm whilst generating economic prosperity PR: (Chassagne & Everingham, 2019; Hall, 2010; Higgins-Desbiolles, 2018) G: (Pollock, 2015; Teruel, 2018)

(PR denotes peer-reviewed literature, and G represents grey literature).

and the rest of nature and reciprocal benefits for the complex and dynamic living whole (Pollock, 2019b). Furthermore, Western science increasingly recognises the Earth as a self-organising, evolving whole system (Dias, 2019; Hes & Du Plessis, 2015). As a result, regenerative tourism initiatives develop evolving, reciprocal and respectful cooperative, interconnected and inseparable relationships within planetary boundaries (Hes & Du Plessis, 2015; Raworth, 2017).

Principle 2: Use living systems thinking

Regenerative tourism uses living systems thinking in the design and delivery of tourism for catalysing transformations. Specifically, systems theory and living systems thinking underpin regenerative approaches (Pollock, 2016; Teruel, 2018) with tourism and the places it occurs, understood as living systems (Bellato & Frantzeskaki, 2021; Pollock, 2016; Toerisme Vlaanderen, 2019). Against this background, regenerative tourism approaches include a wide range of stakeholders with shared interests in the health of a place. Broadly, 'tourism living system stakeholders' take on transformative roles that contribute to the regeneration of themselves, places and communities (Bellato & Frantzeskaki, 2021).

Principle 3: Discover the unique potential of a regenerative tourism place

Regenerative approaches discover the potential of places and communities by developing deep understandings of their unique features and histories (Sanford, 2019). Regenerative tourism uses place-based processes which reflect, honour and enhance their unique social-ecological systems (Pollock, 2019b). Subsequently, regenerative projects focus on identifying and progressing what places and communities can uniquely become rather than identifying problems and assigning universal solutions (Mang & Haggard, 2016; Regenerative Travel, 2020; Teruel, 2018). By understanding the unique potential of a place, tourism stakeholders can develop reciprocal relationships with living entities and discover ways to align with and build the capacity of related social-ecological systems.

Principle 4: Leverage the capability of tourism living systems to catalyse transformations

Transformations are catalysed through numerous convergence points, becoming levers for intervention (Mang & Haggard, 2016; Sanford, 2019). Capable change agents can leverage regenerative tourism transformations: tourism and hospitality 'industry' stakeholders (Pollock, 2015, 2017) and community members (Pollock, 2019b; Toerisme Vlaanderen, 2019). Regenerative tourism identifies and uses levers such as the convergence between watersheds and recreational services to catalyse beneficial systemic impacts and build the capacity of tourism and its related social-ecological systems.

Principle 5: Adopt healing approaches that promote cultural revival, returning lands, and privileging of the perspectives, knowledges and practices of indigenous and marginalised peoples

Regenerative tourism undertakes healing work to establish new ways to incorporate Indigenous approaches, promote the self-determination of Indigenous peoples, and

empower marginalised peoples. It recognises and acknowledges the contributions of tourism towards the colonisation of Indigenous peoples, lands, and displacement of other communities who are disempowered and disadvantaged by tourism (Grimwood et al., 2019; Higgins-Desbiolles, 2018; Pollock, 2015; Zivoder et al., 2015). Regenerative tourism can be guided by and partner with Indigenous peoples to decolonise tourism development (Chambers & Buzinde, 2015; Chassagne & Everingham, 2019; Grimwood et al., 2019; Matunga et al., 2020; Pollock, 2012a). Regenerative tourism adopts healing approaches through collaborating with Indigenous and marginalised peoples to transform oppressive colonial, social, political, economic systems (Pollock, 2015; Teruel, 2018).

Principle 6: Create regenerative places and communities

Regenerative tourism enables net-positive impacts and effects on ecosystems by contributing to the conditions that restore systems and supports them to self-generate continually (Howard et al., 2008; Mang & Haggard, 2016). People, governments, enterprises all work in line to serve the broader systems that tourism affects and is affected by (Howard et al., 2008; Pollock, 2019a). In this way, tourism engenders net-positive effects and improved capacity for places and communities to flourish by adopting regenerative approaches.

Principle 7: Collaborate to evolve and enact regenerative tourism approaches

Collaborative participation is core to regeneration processes and prioritises harmony over competition (Mang & Haggard, 2016; Pollock, 2012a; Teruel, 2018). For meaningful participation approaches to occur in regenerative tourism, higher levels of psycho-spiritual awareness are applied (Mang & Haggard, 2016; Pollock, 2018b; Teruel, 2018). Regenerative tourism stakeholders collaborate by sharing roles, responsibilities, knowledge, tasks and resources.

3.7. Towards a conceptual framework for the design and development of regenerative tourism interventions

The conceptual principles must be transmuted into transformational practice and inform the design of regenerative tourism to shift the tourism regime towards regeneration. Figure 3 provides a scaffold for examining the concept and guiding its transformative practices. We applied the use and core ideas identified in the analytical framework to propose a two-tiered framework comprising five design dimensions to guide regenerative tourism development and the operationalisation of principles.

We reconfigured the Regenerative Development Framework (Mang & Reed, 2012, p. 34; 2019, p. 15), identified from the literature review and leading practitioner consultations as a valuable transformational tool for regenerating a living system. Its four relational elements were incorporated as core dimensions of the conceptual framework, represented in Figure 2. A fifth dimension was added to highlight the mindset needed to enter the regeneration process. In addition, the tourism living system proposed by Bellato and Frantzeskaki (2021) was added to represent the relational stakeholder roles of regenerative tourism. The regeneration process is depicted as a spiral, capturing the evolving tourism living system resulting in the infinite and ongoing

evolution of human and non-human stakeholders. That is, a recurring adaptation and learning cycle of discovering inherent potential, adapting tasks and resources, and developing systems capability towards regeneration.

Design Dimension A: Regeneration mindset

Regeneration mindset concerns the first and second principles: 'draw from an ecological worldview' and 'use living systems thinking'. Adopting the regeneration mindset is the common entry point for operationalising the framework, as depicted in Figure 2. The mindset of tourism hosts is considered critical. This dimension considers: How can tourism align with the ecological worldview and living systems thinking?

Design Dimension B: Inherent potential

Inherent potential is explored using the third principle, 'discover the unique potential of a regenerative tourism place'. The sources of healthy evolution lie within the inherent potential of each unique place and community (Mang & Reed, 2012). The potential of tourism living systems resides within larger nested systems. This dimension considers: What potential is present in this place and community?

Design Dimension C: Systems capability

Systems capability is practised through the fourth and fifth principles, 'leverage the capability of tourism living systems to catalyse transformations' and 'adopt healing approaches that support cultural revival, land reclamations, and privileging of the perspectives knowledges and practices of Indigenous and marginalised peoples'.

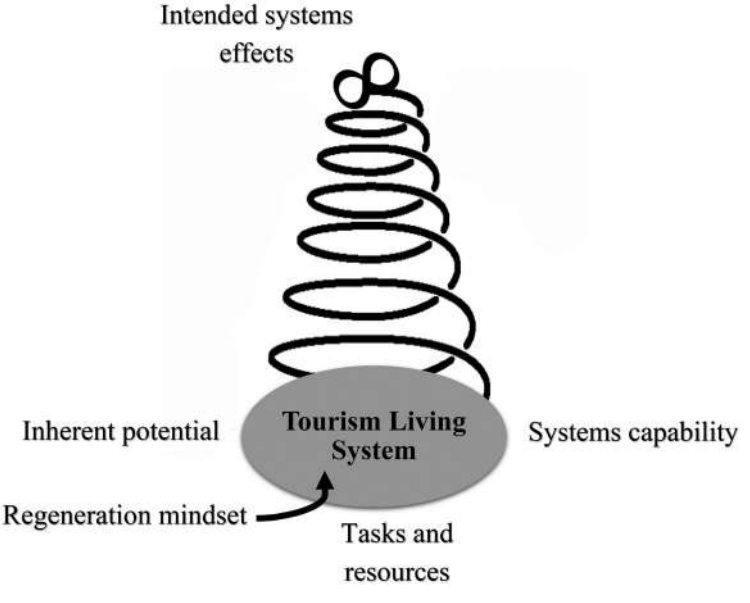


Figure 2. Proposed framework for designing regenerative tourism interventions (Source: Authors adapted from (Bellato & Frantzeskaki, 2021; Mang & Reed, 2012, 2019) and consultation exercise).

Systems capability improves by addressing colonising and other forms of power oppressing Indigenous and other communities subject to the globalisation of tourism and using tourism practices as levers to catalyse systemic change evenly benefitting all stakeholders (Chassagne & Everingham, 2019; Dias, 2019; Higgins-Desbiolles, 2018). This dimension focuses on developing the capability of tourism systems stakeholders to promote the health and vitality of tourism places and communities to uncover: What new regenerative capability can be created in tourism and related systems?

Design Dimension D: Intended system effects

Intended systems effects are operationalised through the sixth principle, 'create regenerative places and communities'. The shared purpose amongst all stakeholders within a place or initiative guides the broader systems effects that stakeholders pursue. This dimension establishes: What will guide tourism stakeholders to develop a reciprocal relationship with nature and contribute to flourishing places and communities?

Design Dimension E: Tasks and resources

Tasks and resources are operationalised through the seventh principle, 'collaborate to enact regenerative tourism approaches'. Tourism stakeholders contribute resources and implement tasks enabling regeneration within and beyond tourism systems. This dimension determines: What tools, resources, and frameworks do we need to use, co-create, and implement?

From principles to practice

To understand the proposed conceptual framework in practice, we use the Playa Viva case study, taken from the Appendix of Mang and Reed (2012). The owners of Playa Viva purchased a 200-acre former coconut plantation in Mexico to develop an a hotel.

Regenerative mindset. Underpinned by an ecological worldview (principle 1), they applied living systems thinking (principle 2) to undertake the project. In addition, regenerative development consultants were engaged to assist with the design and development process. The key stakeholders of the Playa Viva living system were the owners, local villagers, staff, Playa Viva guests, the hotel property and the local village.

Inherent potential. The initial phase of the project involved learning about the place and community (principle 3). In collaboration with village Elders, the team explored how the unique living systems of that place had previously worked harmoniously and searched for opportunities to create interventions that restore ecosystem services and improve their social-ecological capacity.

Systems capability. The next phase involved applying Principle 5 by actively collaborating with local villagers and identifying critical levers for catalysing regeneration (principle 4).

Intended system effects. A master plan was developed with an overall aim to "revitalise and nurture local natural resources and the community, so they thrive in harmony and continually improve" (Mang & Reed, 2012, pp. 4 – 5) through creating net-positive impacts and effects (principle 6).

Tasks and resources. Playa Viva stakeholders collaboratively implemented (principle 7) a range of functional strategies and utilised various resources to realise this aim. These included constructing buildings using technologies that harmonise with the local environment, regenerating local plant and animal life, supporting local socio-economic development and providing transformative experiences for guests.

Successful applications of the framework guiding regenerative initiatives are dependent on engagement with the underpinning principles as interdependent relational elements to activate the whole rather than separate parts, and the design dimensions guide the development of practice. The appropriate balance amongst framework dimensions enables tourism stakeholders to design effective, self-sustaining interventions and contribute towards regenerating the system. The framework can be used to investigate: the applications of regenerative understandings of place, the roles of tourism change agents and other stakeholders within tourism systems in working towards regeneration and; the use of tourism levers for catalysing systemic transformations.

4. Discussion and conclusion

In this review, we analyse the origins of regenerative tourism, its current state as described by literature and leading practitioners, and we develop a conceptual framework to guide regenerative tourism theory and practice. A particular focus is examining the transformational potential of regenerative tourism approaches. Literature and practitioner understandings of regenerative tourism draw heavily from regeneration practitioners (predominantly non-Indigenous), Western science, and Indigenous perspectives, knowledges and practices. However, the nature of contributions, inclusion and roles of Indigenous peoples in developing regenerative tourism knowledges and practices remains unexplored. The growth of regenerative tourism publications and consultation participant insights indicate that more enterprises are seeking to adopt regenerative approaches and practices. Communities of practice are also emerging to facilitate collaboration and capacity building in regenerative tourism.

At a fundamental level, regenerative tourism challenges the dominant industrial tourism paradigm that seeks economic growth as an ultimate priority by focussing on regenerating whole systems (Ateljevic, 2020; Pollock, 2015). Despite misgivings by consultation participants about applying a universal definition that limits pluriversal perspectives, our proposed working definition enables new scientific inquiry using catalytical and relational validity (Tuck & McKenzie, 2014). It also informs the development of locally co-constructed definitions of regenerative tourism by practitioners and scholars in diverse contexts. Demonstrated distinctions between sustainable and regenerative tourism indicated that these terms are not interchangeable.

Through adopting a regenerative paradigm, regenerative tourism seeks to transform tourism and envisions: *Tourism living systems that facilitate encounters, create connections and develop reciprocal and mutually beneficial relationships through travel practices and experiences, uniquely reflecting tourism places. Regeneration occurs mentally, physically, emotionally, spiritually, culturally, socially, environmentally, and economically.* Regenerative effects must be demonstrated to transform the sustainable tourism regime and warrant categorisation as a regenerative tourism approach. As a transformational process, the core and use ideas, principles and design dimensions of regenerative tourism offer practical guidance for tourism stakeholders working towards regenerative futures. The proposed framework provides a tool for practitioners and scholars to design and develop regenerative tourism research and practice initiatives collaboratively. It is also a tool to investigate the effects of regenerative tourism.

We propose a research agenda to advance regenerative tourism from a niche concept to a transformative paradigm for tourism research and practice. First, future research can benefit from applying and testing the proposed framework across varied places and communities. Second, we propose employing interdisciplinary and transdisciplinary research methodologies that explore tourism as a phenomenon rather than an industry and are informed by systems theories, living systems thinking, critical theory, decolonisation discourses, and sustainability transitions.

Third, we propose that the inclusion and incorporation of non-English, non-Western scientific, Indigenous and other marginalised peoples' perspectives would overcome the limited scope of this review. Their meaningful inclusion would contribute to understanding core practice principles, regeneration processes, contextual factors and the role of Indigenous peoples in regenerative tourism development. Pivotal to future regenerative tourism research is active engagement and reciprocal partnerships with Indigenous scholars, communities, and decolonial research approaches, thus expanding upon tourism scholarship (Chambers & Buzinde, 2015; Grimwood et al., 2019; Jacobsen, 2020).

Fourth, tourism geographers are well placed to progress regenerative tourism knowledge co-production due to their central concerns with place, space and environment and capacity for engagement with plural ontologies and epistemologies. The travel practices and societal and environmental drivers shaping the multifarious development of regenerative tourism approaches remain unexamined. Fifth, future regenerative tourism research should explore connections with existing concepts in tourism such as tourism area life-cycle, carrying capacity, stakeholder inclusion and co-creation. Sixth, case studies across diverse contexts will enrich regenerative tourism research, deepen understandings of sustainability in tourism, provide comparisons with alternative tourism approaches and transfer lessons to advance the concept. Seventh, other fields of regeneration may inform regenerative tourism scholarship. Accordingly, future regenerative tourism research invites a deep exploration of its ontological and theoretical roots and the co-creation of tourism development approaches towards regenerative futures one place at a time.

Disclosure statement

No potential conflict of interest was reported by the author(s).

Notes on contributors

Loretta Bellato is a settler woman from Melbourne, Australia, currently undertaking PhD studies at Swinburne University of Technology examining regenerative tourism approaches to urban development. Loretta is a graduate of the Regenesis Regenerative Practitioner Series, Master of International Development, RMIT and Master of International Sustainable Tourism Management, Monash University, and has extensive practitioner experience in community health and tourism sectors. This research was undertaken as part of Loretta's PhD studies.

Niki Frantzeskaki is a Chair Professor in Regional and Metropolitan Governance and Planning at Utrecht University, the Netherlands. She was previously a professor of urban sustainability transitions and the director at the Centre for Urban Transitions at Swinburne University of Technology, Melbourne, Australia. She holds a PhD on 'Dynamics of Sustainability transitions' from Delft University of Technology. She researches contemporary sustainability transitions and their governance across Europe, the USA, Brazil, and developing countries like Vanuatu and Ghana. Niki's interests range from environmental governance, urban sustainability transition, sustainable waste management, and innovating cities with nature-based solutions.

Christian A. Nygaard is an Associate Professor in social economics at the Centre for Urban Transition's at Swinburne University of Technology, Melbourne, Australia. He is also the Research Theme Leader for New Ways of Urban Living and AHURI Research Director. His primary research interests are in the processes of urban change with a focus on long-term neighbourhood dynamics; housing market efficiency and affordability; international migrants in housing, neighbourhoods and labour markets; political-economy and institutional drivers of governance adaptations in the provision of social housing, transition dynamics and industrial policymaking in resource-rich countries.

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ORCID

Niki Frantzeskaki http://orcid.org/0000-0002-6983-448X

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