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## Circular Oikonomia, Posthumanism and Local Space to Socialise Tourism

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*Published in:*  
The Local Turn in Tourism

*DOI:*  
[10.21832/9781845418809-009](https://doi.org/10.21832/9781845418809-009)

**IMPORTANT NOTE: You are advised to consult the publisher's version (publisher's PDF) if you wish to cite from it. Please check the document version below.**

*Document Version*  
Publisher's PDF, also known as Version of record

*Publication date:*  
2023

[Link to publication in University of Groningen/UMCG research database](#)

*Citation for published version (APA):*  
Tomassini, L., & Cavagnaro, E. (2023). Circular Oikonomia, Posthumanism and Local Space to Socialise Tourism. In F. Higgins-Desbiolles, & B. Chew Bigby (Eds.), *The Local Turn in Tourism: Empowering Communities* (pp. 54-68). (Aspects of Tourism; Vol. 95). Channel View Publications.  
<https://doi.org/10.21832/9781845418809-009>

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# 2 Circular *Oikonomia*, Posthumanism and Local Space to Socialise Tourism

Lucia Tomassini and Elena Cavagnaro

## Introduction

The rapid growth of tourism and global mobility before the COVID-19 outbreak and the global crisis experienced afterwards have been challenging the perception of the global and local context within which we live and travel. In *Down to Earth: Politics in the New Climate Regime* (2018) and *After Lockdown: A Metamorphosis* (2021a), Bruno Latour stresses how this historical time urges us to adopt a novel perspective on the enmeshed environmental and socioeconomic crisis. For him, this means adopting the ‘down to earth’ perspective of terrestrials entangled with other terrestrials, all belonging to a flattened topography in which the dimensions of global and local are merged. Such an approach contrasts with the ‘out of this world’ perspective that has been allowing exploitative approaches both to nature and to human and non-human beings (Latour, 2018). Moreover, Latour argues that, after the COVID-19 outbreak:

It is very difficult for most people used to the industrialised way of life, with its dream of infinite space and its insistence on emancipation and relentless growth and development, to suddenly sense that it is instead enveloped, confined, tucked inside a closed space where their concerns have to be shared with new entities: other people of course, but also viruses, soils, coal, oil, water, and, worst of all, this damned, constantly shifting climate. (2021b: n.p.)

The pandemic crisis therefore appears as a warning and, as such, also as an opportunity for a change of perspective over the space within which we live and travel, since ‘all the resources of sciences, humanities, and arts, will have to be mobilised once again to shift attention to our shared terrestrial condition’ (Latour, 2021b: n.p.).

Within this context, our study explores how the COVID-19 global crisis – together with its uneven social justice, unbalanced power relations

and global-local (im)mobilities – prompts us to rethink the space inside and outside tourism. It does so by investigating the active role that the local space can play to ‘socialise tourism’, by re-centring it within the society and re-orienting it towards the environmental and social needs and well-being of the local dimension and its dwellers (Higgins-Desbiolles, 2020; Higgins-Desbiolles *et al.*, 2022; Higgins-Desbiolles & Bigby, 2022; Tomassini & Cavagnaro, 2020). To clarify the terminology, we concur with Higgins-Desbiolles and Bigby (2022) in referring to ‘local’ not merely as a group of people pertaining to a place, but also encompassing the local (human) community and the local ecology of human and non-human beings, spanning both present and future generations. Moreover, drawing on Latour’s (2007) Actor Network Theory, we use the notion of ‘local’ not in juxtaposition to the global, but as part of a flattened topography where the dimensions of the local and the global are entangled and merged while hosting interdependent terrestrials. Such human and non-human terrestrials share what the cultural geographer Doreen Massey (2005) identifies as ‘throwntogetherness’. James Oliver (2020: n.p.) stresses that Massey (2005) used this term ‘for thinking about (and with) place: as a “time-space” of relational encounters, open and progressive, full of potential, and of the eventfulness of place’. Hence the notion of throwntogetherness conveys an engagement understood as an emplacement through time (Oliver, 2020).

Building on the above, we further explore the pivotal role that the local space can play to socialise tourism by: (1) re-focusing it within the society and places in which it takes place (Higgins-Desbiolles *et al.*, 2022), (2) reconnecting its sociological space with the one of citizenship (Tomassini *et al.*, 2021) and (3) critically socialising animal-based tourism (Kline, 2022). In so doing, we use the lens of posthumanism and we refer to ‘social’ not as a solely human domain (Braidotti, 2011, 2013; Ferrando, 2019). Drawing on theorisations of the circular economy (Geissdoerfer *et al.*, 2017; McDonough & Braungart, 2003; Stahel, 2019) and the circularity archetype (Bradley, 2012) – here reformulated as a ‘circular *oikonomia*’ (Leshem, 2013, 2016) – this study interweaves features of the sociology of space (Massey, 1994, 2005) and posthumanism (Braidotti, 2011, 2013) to offer a novel theoretical framework to explore the local turn in tourism studies (Higgins-Desbiolles & Bigby, 2022). These theoretical lenses are combined in our analysis because they all share an advocacy of the creation of multiple ethical relations with ‘multiple’ entities within an active space. Thereby, this novel theoretical ground allows opening the way to imagine a future tourism rooted in the ‘eventfulness’ of the local space – as space is understood as an ‘event’ made of relational encounters (Massey, 2005) – together with the possibilities of affirmative ethics in such local space. Moreover, this theoretical framework allows delineating new lines of research to envision tourism as interdependent upon the well-being of the local space in which it takes place.

## The Circular Economy as a Circular Oikonomia

The notion of a circular economy was conceived in the 1970s and is rooted in studies of non-linear systems mimicking living systems (Stahel, 2019). In its main theorisations and practical implications, the circular economy is understood as the regeneration and upcycling of products and (raw) materials in product-oriented industries. Murray *et al.* (2017: 369) define a circular economy as: ‘the redesign of processes and cycling of materials’. McDonough and Braungart (2003) consider it as an eco-effective, ‘cradle-to-cradle’ practice where products and (raw) materials are designed to be continuously regenerated through loops of ‘make–use–upcycle’. The Ellen MacArthur Foundation states that: ‘a circular economy decouples economic activity from the consumption of finite resources... It is a resilient system that is good for business, people, and the environment’ (n.d., para. 2). In 2015, the European Commission adopted the *Circular Economy Action Plan* as a strategy to accelerate Europe’s transition towards a circular economy (European Commission, 2015), with the plan being updated and renewed in 2020 (European Commission, 2020). Moreover, the United Nations Industrial Development Organisation and the Department of Economic and Social Affairs acknowledged this European Action Plan as a best practice to stimulate the implementation of the UN Sustainable Development Goals (SDGs) and the 2030 Agenda. Despite this increasing interest, however, the circular economy paradigm is still largely under-investigated and under-theorised in tourism studies (Boluk *et al.*, 2019; Murray *et al.*, 2017; Sørensen & Bærenholdt, 2020).

The idea of circularity is an ancient archetype that has been used through the centuries to comprehend the biological processes of the Earth, its ecosystems, the cycle of the seasons, the planets’ orbits, the carbon cycle, spiritual life and religious rituals (Bradley, 2012). Hence the circular economy – together with the idea of circularity – appears as a promising basis from which to critically rethink the future of tourism, its sustainability and its relationship with the local space in which it takes place (Boluk *et al.*, 2019; Geissdoerfer *et al.*, 2017; Stahel, 2019). Hitherto, the circular economy has mainly been investigated and theorised with regards to a product-oriented vision focusing on the recycling, upcycling and redesign of products and materials (McDonough & Braungart, 2003). In contrast, the potentialities of the circular economy and circular regenerative processes to socialise tourism through the creation of social value in the local space in which such processes take place has not yet been explored. Thus, in this study we seek to begin to address that omission by arguing that the circular economy can contribute in a broad sense to the task of socialising tourism: by articulating the multiplicity of novel relations, connections and networks among (human and non-human) stakeholders, i.e. terrestrials (Latour, 2007, 2018); by reshaping the existing power relations among them; by re-orienting the tourism experience towards a

geographical proximity; and by re-centring tourism on the well-being of both the local space and its terrestrial dwellers.

By exploring the potential of a circular economy for the local turn in tourism, we adopt a concept of ‘economy’ that is derived from the ancient Greek notion of *oikonomia* (from the ancient Greek: *Oikos* – household – and *Nomos* – rule). *Oikonomia* diverges from contemporary economics in its deeper relationship to ethics and worthy goals that are not purely economic in the management of the resources of the ‘oikos’ (Leshem, 2013, 2016). Latouche (2004) argues that the notion of *oikonomia* – with a reference to Aristotle – is historically juxtaposed to the idea of an economics purely aimed at increasing profit. As such, Latouche defines *oikonomia* as intersecting with Ivan Illich’s (1973, 1979) reflections on vernacular and convivial economics able to re-incorporate economics into the social dimension and society. This means embracing a holistic approach and a stronger relationship with ethics by integrating the idea of circular processes into an economics model that seeks the achievement of just and stable equilibria for a society made of interdependent terrestrials. In this study, therefore, the notion of a circular economy moulds the circularity archetype into an *oikonomia*, prompting an ethical engagement and entanglement with our ‘household’ – i.e. the Earth – as encompassing all the human and non-human beings that inhabit it as ‘terrestrials’ thrown together in one shared place. As Massey highlights:

What is special about place is precisely that throwntogetherness, the unavoidable challenge of negotiating a here-and-now (itself drawing on a history and a geography of thens and theres); and a negotiation which must take place within and between both human and nonhuman. This is no way denies a sense of wonder: what could be more stirring than walking the high fells in the knowledge of the history and the geography that has made them here today. This is the event of place. (2005: 140)

This notion of ‘throwntogetherness’ (Massey, 2005) resonates with Italo Calvino’s reflection in *Invisible Cities* (2003) of possible, multiple, imaginary, eventful and metaphoric cities as fictionally narrated by Marco Polo to the Grand Kahn. Marco Polo concludes his recount of *Invisible Cities* by saying:

The hell of the living is not something that will be. If there is one, it is what is already here, the hell we live in every day, that we make by being together. There are two ways to escape suffering it. The first is easy for many: accept the hell, and become such a part of it that you can no longer see it. The second is risky and demands constant vigilance and apprehension: seek and learn to recognize who and what, in the midst of hell, are not hell, then make them endure, give them space. (Calvino, 2003: 166)

This therefore re-elaborates the notion of throwntogetherness (Massey, 2005) focusing on the ethical engagement required in an open, fluid

‘eventfulness’ space in which multiple relations and connections can happen (Oliver, 2020).

Hence, we offer an understanding of a circular economy as an *oikonomia* ethically driven towards praiseworthy goals beyond the pursuit of merely economic outcomes (Leshem, 2013, 2016); an *oikonomia* grounded and entangled in the local space where it takes place. By integrating into the conceptualisation of tourism the notion of circular regenerative processes of products, services, mobilities and nature as a way of enacting sustainability (Geissdoerfer *et al.*, 2017), we open up a route to rethink tourism and its practices, as an agent of positive transformation and hope (Ateljevic, 2020), as well as a force for social and ecological justice (Higgins-Desbiolles, 2006, 2020). We argue that a circular *oikonomia* in the sociorelational space of tourism can activate deeper regenerative processes for places, nature and living creatures by enacting a multiplicity of novel relations, connections and networks among a plurality of stakeholders understood as interdependent and entangled terrestrials (Latour, 2007; 2018; Massey, 1994, 2005). This means prompting an ethical engagement as emplacement (Oliver, 2020) because the ‘where’ in which these relations take place plays a pivotal role (Barad, 2007; Bright *et al.*, 2013). Using the words of Tuck and McKenzie:

We urge readers and colleagues to reconsider place and its implications, not because it offers a generalizable theory or universal interpretation, but because generalizability and universality are impossibilities anyway, in no small part because place matters and place is always specific. (2015: 637)

By drawing on the idea of an *oikonomia* (Leshem, 2013, 2016) grounded in a local time-space and made of thrown together terrestrials (Latour, 2007, 2018; Massey, 1994, 2005), we understand the circular economy as enduring, cyclic and regenerative processes that are building a persistent equilibrium in a flattened interconnected topography made of entangled and merged global and local dimensions. This understanding is compatible with the ancient Greek notion of *Aion* (αἰών), identifying a vital force and never-ending lifetime and, as such, a cyclic time casting across eternity (Braidotti, 2013; Parker, 2016). It also conforms with the concept of *Zoe* (ζωή): the non-human, productive, enduring, and vital force that Rosi Braidotti (2011, 2013) identifies in her Posthuman Critical Theory. Envisioning the future of tourism and its ‘local turn’ through the lens of a circular *oikonomia* therefore means envisioning an enduring equilibrium made of regenerative, cyclical processes that socialise tourism, via multiple ethical relations, connections and links of affectivity, responsibility and interdependence with multiple others, in an open space permeated by an eternal vital force – i.e. *Aion* (αἰών) and *Zoe* (ζωή). In this way, a novel tourism space can arise grounded in the well-being of both the human and non-human local community and the global ‘household’ we inhabit,

belong to and share (Tomassini & Cavagnaro, 2020). For this scope, our reflection also inevitably embraces a posthuman approach challenging anthropocentric ontology and epistemology (Braidotti, 2011, 2013; Ferrando, 2019).

## Posthumanism

Posthumanism is an anti-individualistic philosophical approach and an ethical position extending moral concerns to non-human animals, beings and entities that inhabit the world (Braidotti, 2006; Haraway, 2003, 2006). It does so by questioning humanism and the classical ideal of man as the measure of all things that has served to assign to the human being the position of a distinctive 'terrestrial', superior to other non-human animals and entities (Braidotti, 2013). Such humanist conceptualisations have widely permeated Western philosophy, consolidating a pervasive dualism between nature and culture (Braidotti, 2013). In contrast, posthumanism denies that dualism by comprehending the human as entangled with the environment and nature (Latour, 2007, 2018; Braidotti, 2013). Moreover, it takes a critical stance on the existence of ideal (Western/Eurocentric) civilisation models, that have been affirming a sexualised, racialised, naturalised difference between subjects embodying such ideal models and the 'others'.

In our study we argue that posthumanism offers a novel lens to investigate the local turn in tourism studies and the socialisation of tourism (Higgins-Desbiolles *et al.*, 2022; Kline, 2022). It does so by postulating a networked sociological space in which all 'terrestrials' are interconnected and interdependent in a flat ontology (Latour, 2007, 2018). The posthuman approach is largely grounded in the rhizomatic subjectivity and epistemology elaborated by Deleuze and Guattari (1987) as anti-hierarchical, without centre or periphery, without a beginning, middle, end or a privileged point of view. The posthuman condition understands the human subjectivity as co-created with non-human entities (Hayles, 1999), as Braidotti argues:

I define the critical posthuman subject within an eco-philosophy of multiple belongings, as a relational subject constituted in and by multiplicity, that is to say a subject that works across differences and is also internally differentiated, but still grounded and accountable. (2013: 49)

Posthumanism challenges the idea of 'otherness' and its implications in terms of cultural dominance, power relationships and anthropocentric stances (Braidotti, 2011, 2013). In other words, it takes a critical stance on the idea of difference and otherness as a negative counterpart where the others are usually sexualised, racialised and naturalised with a sense of exclusion or disqualification. Such an approach is still novel and barely explored in tourism studies (Cohen, 2019; Guia, 2021; Guia & Jamal,

2020). Nevertheless, for Guia and Jamal (2020), applying posthumanism to tourism studies can offer a different theoretical ground on which to reconsider research about neo-colonialism and neoliberalism, while offering a post-anthropocentric understanding of tourism. As they explain:

Posthumanist methodologies are thus needed in tourism research if we are to challenge the habitual anthropocentric gaze taken by tourism researchers [...] to rethink our conceptions of tourists' experiences [...] to challenge tourists' visual imagery (as well as that of hosts), which tends to reproduce 'everyday banalities' [...] to identify and avoid indefensible binaries of 'either-or' commonly used in research projects. (Guia & Jamal, 2020: 2–3)

Since the Enlightenment period, tourism has been historically linked to the idea of exploring an 'otherness' made of distant, exotic places and different cultures, often based on unbalanced power relationships and unjust practices (Bianchi, 2018; Higgins-Desbiolles, 2018; Jamal, 2019; Jamal & Higham, 2021; Tomassini *et al.*, 2021). Therefore, envisioning a tourism future beyond the dualistic, divisive notion of 'otherness' and rooted instead in the needs and well-being of the local space – with its relational encounters within the human and non-human local community – is an exercise of imagination for new – and fairer – tourism practices (Cohen, 2019; Guia, 2021; Guia & Jamal, 2020) grounded in the interplay between socialism (Higgins-Desbiolles, 2020; Higgins-Desbiolles *et al.*, 2022) and posthumanism (Braidotti, 2011, 2013; Kline, 2022).

We argue that posthumanism can contribute deeply to socialising tourism in the local space by enacting an ethics that is affirmative. The interplay between the notion of throwntogetherness (Massey, 2005) and affirmative ethics (Braidotti, 2011, 2013) can in turn contribute to the re-centring of tourism practices on the safety and well-being of the local community – both human and non-human – because affirmative ethics 'rests on an enlarged sense of inter-connection between self and others, including the non-human or "earth" others, by removing the obstacles of self-centred individualism on the one hand and the barriers of negativity on the other' (Braidotti, 2013: 190). This means enacting constructive and positive collective bonds of ethical engagement to construct a global affective community – enplaced locally – which is consolidated and strengthened by the positive ground of ethical joint projects and activities (Braidotti, 2013). 'To be posthuman [...] implies a new way of combining ethical values with the well-being of an enlarged sense of community, which includes one's territorial or environmental interconnections' (Braidotti, 2013: 190). Thus, 'the pursuit of collective projects aimed at the affirmation of hope, rooted in the ordinary micro-practices of everyday life, is a strategy to set up, sustain and map out sustainable transformations' (Braidotti, 2013: 192).

Moulding a posthumanist, affirmative ethics into the circular *oikonomia* of the local space can open up tourism practices rooted in the



affirmation of hope and belonging to a global community which is locally emplaced and affectively connected (Barad, 2007; Bright *et al.*, 2013; Thrift, 2008). This means being engaged with the positive affirmation of an ethical, just tourism, as Guia argues:

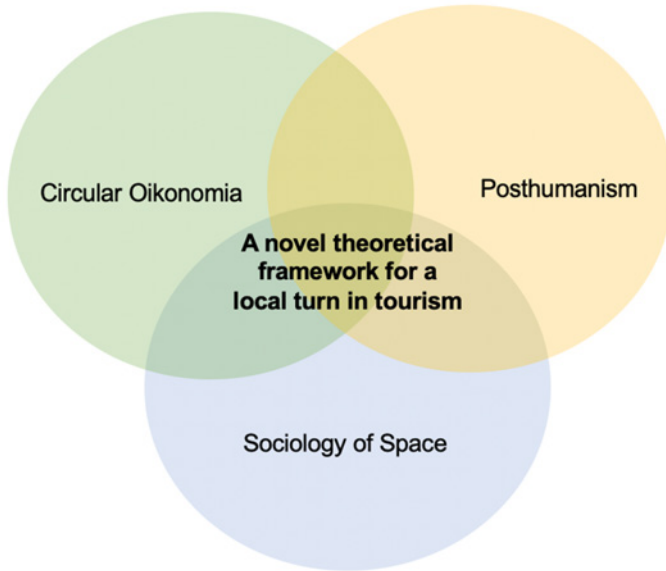
Taking Posthumanism seriously means actively resisting the co-optation of tourism by the market, that is, learning to contest neo-liberalism with others [...] it paves the way for re-introducing political responsibility, solidarity and advocacy as positive world-making practices with which to subvert the current commodification and de-politicization of all forms of tourism. (2021: 517)

## A Theoretical Framework of Circular *Oikonomia* and Posthumanism

This study offers a critical reflection on the socialisation of tourism (Higgins-Desbiolles *et al.*, 2022) by focusing on the local space of tourism practices (Tomassini & Cavagnaro, 2020) and the local turn of tourism (Higgins-Desbiolles & Bigby, 2022). It does so by proposing a theoretical framework grounded in a conceptualisation of the circular economy (Bradley, 2012; Stahel, 2019) as a circular *oikonomia* (Leshem, 2013, 2016) able to manage the well-being of our ‘household’, and the dwellers that inhabit it, by re-incorporating economics into the broad concept of society in the form of a convivial economics imbued with the local dimension and its vernacular values (Latour, 2004; Illich, 1973, 1979). Such an *oikonomia* is conceived here as ‘circular’ since the circularity archetype envisions and enacts regenerative processes and cyclical patterns, not just of products and (raw) materials (McDonough & Braungart, 2003), but also of mobility practices, relations, connections and natural and social assets, ultimately creating a stable and enduring equilibrium for social and ecological justice (Higgins-Desbiolles, 2020). The proposed theoretical framework (see Figure 2.1) interweaves this conceptualisation with features of the sociology of space (Massey, 2005) and posthumanism (Braidotti, 2006, 2011, 2013).

Massey’s (2005) ruminations on space cast light on an open space that is multiple, always under construction and never given. Within such space, all terrestrials (Latour, 2007, 2018) share the condition of throwntogether-ness (Massey, 2005; Oliver, 2020) which requires an engagement meant as an emplacement through time (Oliver, 2020). Because as Barad stresses, justice is about the connections and responsibilities to each other and, as such, it is about entanglements:

[justice] is not a state that can be achieved once and for all. There are no solutions: There is only the ongoing practice of being open and alive, each intra-action, so that we might use our ability to respond, our responsibility, to help awaken, to breathe life into ever new possibilities for living justly. (2007: x)



**Figure 2.1** Visual model of the proposed theoretical framework for a local turn in tourism

These entanglements occur in a ‘space-time’ that is constantly productive and open (Massey, 2005) and in a place where ‘porous networks of social relations’ (Massey, 1994: 121) take shape eventually through local and context-related power geometries (Massey, 1994). Moreover, such entanglements are affective; they move through what Thrift (2008) has identified as spatialities of feelings. This understanding of a circular oikonomia locally emplaced in an open space always under construction and made of multiple relations, prompting ethical engagement via affective entanglements among terrestrials (Latour 2007, 2018), is interlaced with posthumanism (Braidotti, 2006, 2011, 2013). By rejecting the dualist nature–culture divide, the anthropocentric ontology and epistemology according to which man is the measure of all things, as well as the cultural dominance and unbalanced power relations resulting from the idea of Eurocentric civilisation models, posthumanism offers a novel ground to rethink the local turn in tourism via circular oikonomia (Braidotti, 2011, 2013). While the Enlightenment’s humanistic tradition set the basis for and legitimised travel and tourism as an interest in an otherness different from the self, posthumanism challenges the idea of advantaged, elite tourists travelling to see a sexualised, racialised and naturalised other (Cohen, 2019). In doing so it offers an affirmative ethics grounded in encounters and relations advocating political responsibility for the vulnerable and disempowered. As such, posthuman ethics is an ethics of relational virtuosity; it vigorously and positively affirms a self that endures in a complex and deep relationship with the other (Guia, 2021).

We argue that a theoretical framework of circular *oikonomia* and posthumanism offers an innovative theoretical lens to examine the local turn in tourism, as well as a novel perspective on the current environmental and social crisis (Latour, 2018, 2021). It does so by challenging the disentanglement of tourists with regards to the hosting local space and hosting local community (Higgins-Desbiolles & Bigby, 2022; Tomassini *et al.*, 2021). Enacting circular and cyclic regenerative processes for resources, natural assets, practices and relations via affective entanglements that aim to reconnect the space of tourism and citizenship (Tomassini *et al.*, 2021) where this latter is here extended to both human and non-human terrestrials (Latour, 2007, 2018) makes it possible to envision a regenerative future tourism rooted in actions of posthuman affirmative ethics (Braidotti, 2011, 2013; Guia, 2021). This means conceiving a local turn in tourism as a constructive, positive planning ability entailing ethical commitment and political responsibility for a sustainable and just tourism within an open space which is locally situated and re-centred on the safety and well-being of the locality in which it takes place (Higgins-Desbiolles, 2020; Tomassini & Cavagnaro, 2020). The enacting of a circular *oikonomia* in tourism prompts a rethinking of the whole structure of tourism services and practices and opens the way to a socialising of tourism via multiple regenerative cyclical processes of political responsibility and affirmative ethics. Furthermore, the theoretical framework of circularity and posthumanism makes it possible to envision multifunctional tourism spaces (destinations) and multifunctional hospitality facilities that open up their spaces to the local community of both human and non-human dwellers.

There are numerous examples of such approaches emerging around the world. For instance, projects like *Migrantour* (see *Migrantour*, n.d.) transcend the boundaries between visitors and hosts via intercultural guided walking tours focused on migrant heritage (Ormond & Vietti, 2022). There is also the example of ‘Roots Guide’ which invites visitors ‘to deeply connect with people and places’ (Roots Guide, n.d.; Ormond & Vietti, 2022). Both of these initiatives, *Migrantour* and *Roots Guide*, can be interpreted as expressions of posthuman affirmative ethics to socialise tourism in the local space. Similarly, initiatives like ‘Marry an Amsterdammer for a day’ (Nicholls-Lee, 2019) seek to overcome the dualism between ‘tourists’ and ‘locals’ by proposing temporary affective relationships which are locally emplaced. In 2016, the official tourism organisation of Copenhagen, *Wonderful Copenhagen*, launched the ‘localhood’ long-term vision (*Wonderful Copenhagen*, n.d.) according to which ‘locals and visitors not only co-exist but interact around shared experiences of localhood’ (para. 2) in a co-creational perspective (Phi & Dredge, 2019; see also Chapter 8 this volume). With regards to animal-based tourism and wildlife tourism, the project *How is the water* (Cyan Planet, n.d.) connects people with the ocean via emotional experiences

created with immersive media, using empathy to spark action for marine environment conservation. This is a project rooted into a posthuman affirmative ethics with the idea of prompting meaningful encounters to socialise wildlife tourism and rethink its future via a posthuman approach (Bertella, 2022; Bertella *et al.*, 2019; Kline, 2022). Similarly, Airbnb's 'animals on Airbnb experiences' (Airbnb, n.d.) – designed in accordance with the World Animal Protection's policy (World Animal Protection, n.d.) on animal welfare and well-being – seeks to prompt an ethical focus on animal-based tourism together with a deeper reflection on ethical regenerative encounters between human and non-human animals in tourism (Glusac, 2019; Kline, 2022).

Additionally, the hospitality industry demonstrated willingness to socialise tourism in the local space via a multifunctional approach during the COVID-19 outbreak. For instance, several hospitality businesses worldwide opened up their facilities to serve the needs and well-being of their local communities by hosting medical workers, as recounted by Hardingham-Gill (2020) in the USA and by Vimercati *et al.* (2020) in Italy. Hospitality's interest in activating cyclical, enduring, regenerative processes in the local oikonomia is also clearly evident. For example, locally emplaced projects such as *Circular Hospitality in Friesland and De Friese Doorlopers* in the Northern Netherlands (Stenden AIHR, 2021) and the Circular Hotels in Amsterdam (*Koplopergroup Circulaire Hotels*) (Gemeente Amsterdam, n. d.) gather small hospitality firms (the former) and hotels (the latter) willing to commit to circular economy principles and practices. These act at environmental and social levels involving a multiplicity of local stakeholders as well as the local community in initiatives for waste collection and waste upcycling, social inclusiveness projects and forms of green mobilities to help realise the co-development of circular and regenerative destinations. These demonstrate important achievements in transforming tourism and hospitality for more just and regenerative futures.

## Conclusion

This study has explored a theoretical framework of circular oikonomia and posthumanism for a local turn in tourism. The premise is that the COVID-19 global crisis needs to be understood both as a warning and as an opportunity for a change of perspective over the space within which we live and travel. By conceiving a circular oikonomia as a vernacular economy prompting conviviality in the local space where it is contextualised, we built a theoretical ground to socialise tourism by recentring it on the well-being of the local space and its dwellers. For us, this means making sense of the condition of throwntogetherness that human and non-human terrestrials experience in an open space – locally emplaced – and imbued with a posthuman affirmative ethics.

This study therefore contributes to the limited but emerging academic research focused on both circular economy and posthumanism in tourism studies, as well as to their theoretical implications for tourism. The novelty of our study lies in trying to offer a new theoretical ground for a local turn in tourism grounded in the multiple, cyclical and regenerative processes of an *oikonomia* that allows ‘the reincorporation of the social into the economic, or rather into sociality’ (Pieroni, 2004: 12) and values the construction of an enduring equilibrium, as well as the well-being of the local space and its dwellers. Such a theoretical ground has practical implications for envisioning, designing and implementing novel policies for tourism practices that address unjust and unbalanced power relations. Moreover, on a practical level, our study stresses the potential for investigating regenerative, cyclical patterns of production and consumption within a tourism space permeated by multiple and heterogeneous relationships underpinned by actions of affirmative ethics and political responsibility. The aforementioned projects and initiatives – Migrantour, the Roots Guide, Marry an Amsterdammer for a day, Wonderful Copenhagen’s Localhood, What is Water, Airbnb Animal Experiences, Circular Hospitality in Friesland and De Friese Doorlopers and Circular Hotels in Amsterdam – exemplify this potential as well as the practical implications of a local turn in tourism via a posthuman circular approach in an ‘eventful’ space. In consideration of this, we recommend future research on the interplay between the circular economy and posthumanism in tourism studies via qualitative and quantitative approaches, since this will allow further exploration and investigation of the circularity paradigm and its practical implications for a local turn in tourism.

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