

CONTEXTUALING A TOURISM DEVELOPMENT ALTERNATIVE FOR ARGENTINA: A PROPOSAL FOR COMMUNITY BASED DIFFUSED TOURISM

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ABSTRACT

This conceptual paper proposes using a new Community-based diffused tourism (CBDT) model, which is based on the consolidation of Community-based tourism and 'Albergo diffuso' (AD). CBDT is a model of tourism development that is dispersed over a given territory. It consists of an assemblage of hospitality facilities, social cohesion, and commonality of aspirations to empower disadvantaged communities and develop local economies for profit-sharing tourism. The Social and Solidarity Economy of Argentina presents possibilities upon which CBDT can be formed. This opens up chances to describe culture and community in local terms. The CBDT is a confluence of minds, services, resources, and capacities serving a common purpose for the common good. The CBDT model has the characteristics of ownership/control residing with the local community, is geographical/space-specific, and boasts several typologies, such as neighbourhood-based CBDT, street-based CBDT, and 'building'-based CBDT involving inhabited and uninhabited spaces.

Keywords: Tourism, Community-based Tourism, *Albergo Diffuso*, Argentina, Community Development.

JEL Classification: L83, Z32, Q01

1. INTRODUCTION

The tourism sector is essential for economic growth and development for many countries (Duro & Turrión-Prats, 2019). Some data show the considerable contribution of the tourism sector to the economy. For instance, in 2017 there were 1,326 million international tourist arrivals, and the international tourism sector was ranked third after chemicals and fuel as a critical export sector reaching US\$ 1.6 trillion, or US\$ 4 billion a day on average (UNWTO, 2018a). Notably, tourism growth has shown to be resilient even in moments of crises and shocks, as presented by terrorist attacks and events such as new diseases (Frangialli, 2005).

In Argentina in 2016, the tourism sector sustained over 1.6 million jobs, either directly or indirectly, exceeding banking and financial services, mining, and automotive manufacturing (World Travel & Tourism Council – WTTC, 2017). Tourism growth in Argentina is evident by establishing various travel agencies, restaurants, and artisanal shops and creating new jobs reflecting a burgeoning entrepreneurial culture (Helms, Rodríguez, de los Ríos & Hargrave, 2011). The propensity to create jobs in large quantities, often requiring menial skills, makes tourism an attractive sector in which to channel resources for both immediate and long-term impacts affecting the individual and the community.

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In tourism, as in other sectors, the benefits have tended to go to society's wealthier sections, thus directing capital accumulation "up the hierarchy" (Britton in Pearce, 1989: 94). From a microeconomic perspective, research shows that employment in the sector is more precarious than in other sectors because of poor working conditions, which impacts income distribution negatively (Porto & Espinola, 2019). Its positive impacts depend on "which model of tourism development is chosen" (Saayman, Rossouw, & Krugell, 2012: 463). For example, traditional tourism, namely, conventional mass tourism, is not geared to consider equitable distributive postures (Saayman & Giampiccoli, 2016). Therefore, tourism is not always favourable to local people. In many countries, the growth of tourism is linked to neoliberal policies which promote the private property, free markets, and free trade dogma - making trade liberation and privatisation reinforce each other - with local people losing their land and resources in the process (Marx, 2018). To overcome such problems in the sector, the equitable distribution of its benefits requires the execution of radical measures that disrupt the *status quo*. Business will not achieve that end but will perpetuate benefit injustice. As such, the eradication of poverty 'should not be regarded as 'charity' – the domain of 'bighearted' pop stars or 'enlightened' bureaucrats' (Chok, Macbeth, & Warren, 2007: 160), but instead should involve a restructuring of society with equitable distribution of power, control, resources, knowledge, capacities, and benefits for a just outcome (Saayman & Giampiccoli, 2016). It is acknowledged that free markets are not concerned with equitable distribution and re-distribution of resources, knowledges, and capacities. Inherently, free markets support a 'winner take all' mentality irrespective of the baseline endowments between parties and their circumstances.

Thus, there is a consensus that there is a need for a new inclusive model of growth and development that strives to attain high living standards for all (WEF, 2018). The 2012 United Nations Conference on Trade and Development in Doha recognized the importance of sustainability to achieve that ideal (UNWTO, 2018b). Beyond this, inclusive growth and creating quality jobs is a preoccupation of governments worldwide (Guevara Manzo, 2018: no page). The need to involve local communities in tourism development is largely embraced in literature (Nagarjuna, 2015; Rasoolimanesh & Jaafar, 2016; Salleh, Shukur, Othman, Samsudin & Idris, 2016; Burgos & Mertens, 2017), and sustainable socio-economic change can be accomplished when local people derive the most benefits from investment opportunities in tourism that prioritise them (Mogale & Odeku, 2018). It must also be noted that micro, small, and medium enterprises (MSMEs) are important for attaining inclusiveness in tourism (San Andres, Cheok & Othman, 2016).

Community-based tourism (CBT) is an alternative form of tourism development that emerged in response to the negative impacts of conventional mass tourism (Cornelissen, 2005; López Guzmán, Sánchez-Cañizares & Pavón, 2011; Gadi Djou, Baiquni, Widodo & Fandeli, 2017). The concept of *Albergo Diffuso* (AD, meaning scattered/diffused/spread hotel) was born in 1982 as a consequence of the devastating 1976 earthquake that destroyed extended parts of various locations in the north-east of Italy such as Friuli Venezia Giulia, intending to rebuild small centres after the earthquake (Dichter & Dall'Ara, n.d). The AD model was then sequentially "engineered by Mr. Giancarlo Dall'Ara" (Dichter & Dall'Ara, n.d: 4). CBT and AD have both similarities and differences (Giampiccoli, Saayman & Jugmohan, 2016). This article uses the new concept of community-based diffused tourism (CBDT) (Giampiccoli & Mtapuri, 2020a), which consolidates CBT and AD to facilitate the inclusion of local community members in the tourism sector through control of enterprises and benefit-sharing.

This article contextualises Argentina's historical and current background to identify possible alternatives for tourism development that foster greater community involvement and benefits. This new proposal should be considered in any locality where local traditions

and characteristics make it a potential tourism development option. In this context, Argentina is used as an example that can facilitate CBDT because collaboration amongst people is historically rooted and emerged due to specific local factors that favour this new model. This article is desktop research. Data was combed from internet sources and other documents to contribute to the body of knowledge on the relationship between tourism and development. We posit a new CBDT model contextualised within the Argentinian scene. The article includes a literature review related to people and worker cooperation in Argentina, CBT, AD, and CBDT.

2. LITERATURE REVIEW

Argentina's history is imbued with a rich tradition of cooperative organisations that include worker cooperatives (Chrisp, 2017). Argentina is not alone as a solidarity economy. These economies are also strong in the 'Global North' in countries such as Spain (see, for example, the famous Mondragon Cooperative), Italy, Canada, Germany, and United States (Rizek, Georges & Freire da Silva, 2014). Evidence shows the resilience of cooperative workplaces as revealed during Europe's economic crisis with worker recovered companies (WRC's) such as Vio.me in Thessaloniki and Ri-Maflow, a recycling plant in Milan (Ozarow & Croucher, 2014).

The economic crisis of 2001 played a big part in reviving the cooperative and solidarity economy. The current COVID related socio-economic crisis provides an opportunity for the reorganisation and revival of cooperatives in new contexts. During that 2001 period, about 4000 companies were declared bankrupt, Workers, inspired by desperation and the weakening of the subservience to power and authority entrenched in Argentina's history, started taking over their shut down factories and restarted production (Rizek et al., 2014). Despite the many failures in 2014, there were about 300 factories that were owned and managed by the workers in that country (Rizek et al., 2014). Regardless of factors such as the markets, financial pressure, attempts to co-opt, demobilize and depoliticise the Argentinian movement, Argentine WRC's have survived and retained the value of worker self-management and equity (Ozarow & Croucher, 2014). Argentina shows that, alongside 21st Century capitalism, there is room for worker self-management that can impact social relations, policy, and wealth distribution to constitute an alternative 'moral economy' that disrupts current industrial relations (Ozarow & Croucher, 2014).

The rediscovery of the Social and Solidarity Economy (SSE) in Argentina via movements such as WRCs and other cooperative attempts "shows how those most affected by the economic crisis rejected the hegemonic idea that there is no alternative to neoliberalism" (Raffaelli, 2017: 48). Instead, affected people started their alternative solidarity-based strategies challenging neoliberalism's hegemonic stability (Raffaelli, 2017). The case of the Hotel Bauen worker cooperative in Argentina can be placed in this context which promises a possible alternative towards a more human-centred form of development. For Higgins-Desbiolles (2012), alternatives must humanise economic systems, which the Hotel Bauen exemplified in the tourism sector. Humanity is essential in tourism as it is in other spheres of life. The second author of the present article personally dined at Hotel Bauen and witnessed that the hotel is still open for business despite the challenges, and the staff is motivated and proud of their achievement.

The SSE movement presents an alternative to capitalism although it accepts profit-making and competition to remain sustainable as a co-operative. This should happen in the context of decreased political activism but was reborn in post-2001 in Argentina because

neoliberalism and the resultant crisis left little options for the workers but collective action (Raffaelli, 2017). In this context:

SSE organisations can act as agents of social transformation, cultural resistance, and emancipatory alternatives. Moreover, they are driven by social justice values, inclined towards sustainable production modes, and empowered disadvantaged communities through democratic social relationships. Finally, they are democratic organisations that build up counter-hegemonic identities; they propose new forms of social relations and governance. Not understanding the SSE in all its complexity is part of accepting the hegemonic discourse and the lack of alternatives (Raffaelli, 2017: 48).

SSEs represent a new form of democratic governance of enterprises underpinned by social justice values while refuting the hegemony of neoliberalism. In other words, SSEs open up new emancipatory and liberating opportunities so that workers can benefit from their sweat and labour. At the same time, the case of WRCs (or worker-recuperated Enterprises - ERT) must be understood beyond itself to become a symbol of what is possible showing “*innovative alternatives for reorganizing productive life itself*” during economic crisis times heralding a new productive life that arises from within but triggered by neoliberalism in crisis (Vieta, 2010: 296, Italics in original). In this context, it must be added that WRCs were part of a more significant movement of solidarity actors. During the Argentinian crisis, the social actors’ ambition was to address poverty and exclusion through barter organisations, cooperatives, charitable organisations, self-employment, and alternative unions (Raffaelli, 2017). Thus, the workers were directly involved in the WRCs movement, but a complete social ensemble of actors was actively participating in the general solidarity economy. Communities secured and defended factories, showing that the solidarity economy can bring about change and transformation, which neoliberalism wants to separate (Rizek et al., 2014).

Beyond exemplifying innovative strategies of reorganizing work that directly addresses the unavoidable instability shaped by an overreliance on the global neoliberal market structure, the ERT also proposes “viable community-based alternatives to welfare plans, government make-work projects, clientelism, unemployment, and underemployment” (Vieta, 2010: 314). Thus the community at large, and not just the workers, become critical protagonists of the movement. To the workers’ support came neighbourhood assemblies, secondary school and university students, leftist parties, and human rights groups to ensure that workers earn a living (Ranis, 2010).

However, for the Argentine civil society, a lot needs to be done to secure the working class’s minimum rights (Ranis, 2010). Within this socio-economic substratum of solidarity and cooperation amongst workers and community members’ movements, efforts towards a just society with new alternatives to tourism development can be proposed. This can be done by allowing the workers and disadvantaged community members to gain control of the tourism sector and the geographical spaces in which it operates.

2.1 Corporate Social Responsibility (CSR) and more ‘Sustainable’ Tourism

This section is pertinent because the above alternatives, based on solidarity and cooperation, should be contextualised within the more general sustainability and current milieu issues. Change should happen now with a shift towards sustainability rather than to procrastinate. In this context, tourism companies can change through their corporate social responsibility (CSR) for sustainability.

“CSR is linked to sustainable development” (Sucheran, 2016: 3), although this is debated as questions arise such as the similarities and differences between CSR and sustainability

(Mihalic, 2016). Conceptually both sustainability and CSR share three economic, social and environmental pillars. “It is evident that CRS is more popular in the corporate world and sustainability among tourism destinations and public bodies or organisations. One may even claim that the term sustainability has been avoided by corporate business practice and consultants” (Mihalic, 2016: 468). Corporate Social Responsibility operates from a corporate position and values with a profit orientation, with preference being given to the economic pillar as against the social and environmental. In contrast, the discussion on sustainable tourism “claims that all pillars are equally important, with no priorities given to any pillar and certainly not to the economic one” (Mihalic, 2016: 468). Henderson (2007: 231) explains the similarities and differences:

The principles of sustainable development have much in common with those of CSR, and the terms are sometimes used interchangeably. A company pursuing sustainable tourism is, by definition, socially responsible, while CSR incorporates some of the fundamental tenets of sustainability. However, sustainable development seeks to embrace all the participants in the development process and give equal weight to their voices. CSR maintains a company perspective, and profitability questions remain at the forefront, not to be eclipsed by social and environmental agendas.

As compared to CSR, we believe sustainability is more focused and comprehensive, as is articulated in this excerpt:

Sustainable development implies a more profound and broader commitment and is part of a debate relevant to most areas of human endeavour and informs private and public sector actions. In comparison, CSR pertains only to industry members and covers a particular and voluntary activity aspect. It, therefore, occupies a position near the weaker pole of the sustainability spectrum and should be assessed within the context of that discourse (Henderson, 2007: 231).

CSR requires that firms are accountable to all stakeholders in their operations and activities to achieve sustainable development in the economic, social, and environmental dimensions (Trong Tuan, 2011). The need is to go beyond it and to recognise that sustainable tourism is about the quality of life of both visitors and the hosts and not merely environmental conservation (Trong Tuan, 2011). CSR and sustainable tourism remain complex, with CSR being based on corporate needs and goals, whereas sustainable tourism is concerned with attaining a balance between socio-economic matters and the environment.

As currently conceptualised and practiced, corporate social responsibility does not promote the restructuring of the tourism sector to become just, as can be argued for any sector. Instead, strategies that reconfigure the ownership and benefits distribution of companies such as the Investment Redistributive Incentive Model (IRIM) (Giampiccoli & Mtapuri, 2020b) advance favourably towards a more just tourism sector and beyond.

It is necessary to go beyond CSR which remains rooted in a neoliberal framework and advance new tourism development approaches. New models that promote a sustainable, just, and redistributive tourism sector that is locally controlled and contextualised, environmentally aware, and experiential are necessary (Mtapuri & Giampiccoli, 2017). Structural changes are needed where the tourism sector becomes localised in terms of control and benefits involving the just and equitable distribution of resources, power/control, knowledge, capacities, and benefits (Saayman & Giampiccoli, 2016).

2.2 Community-based Tourism, ‘Albergo Diffuso’ and Community-Based Diffused Tourism

2.2.1 Community-based Tourism

Community-based tourism is growing in relevance, and in the last few years the context is essential in the analysis of CBT (Mayaka, Croy & Wolfam Cox, 2019). However, different terminologies, meanings, and models are assigned to it (Boonratana, 2010). Community-based tourism has its root in the 1970s as an alternative development approach aiming to counteract international mass tourism’s negative impact (Giampiccoli & Saayman, 2018a; Tolkach & King, 2015). Community-based tourism can be practiced in urban and rural areas (Bhartiya & Masoud, 2015: 348; Ndlovu & Rogerson, 2004; Rogerson, 2004: 25).

The understandings of CBT are many. Some are ‘community-owned/managed’, with others being run by the private sector while providing community benefits. Some are owned by individuals, while others by community associations, cooperatives, and concessions in community reserves (Dodds, Ali & Galaski, 2018). However, community ownership and CBT management are essential CBT projects (Tamir, 2015). Extensive literature (for example, Amat Ramsa & Mohd, 2004; George, Nedelea & Antony, 2007; Koster, 2007; Leksakundilok & Hirsch, 2008; Giampiccoli & Nauright, 2010; Tasci, Semrad & Yilmaz, 2013; Nataraja & Devidasan, 2014; Sánchez-Cañizares & Castillo-Canalejo, 2014; Petrovic & Bieliková, 2015: 6; Kaur, Jawaid & Othman, 2016; Terencia, 2018; Somnuek, 2018) concurs on the need for ownership by local community members and the management and control and benefits of CBT. Disadvantaged community members must control their CBT ventures (Giampiccoli & Saayman, 2018b). Considering taking control of its own geographical spaces, it must be underlined that CBT is a tourism “conceived, managed and supplied by the local communities of a given territory” (Terencia, 2018). CBT is meant to build local communities, and it prohibits external community members from being involved in the tourism management of the local communities (Kaur et al., 2016). CBT seeks to ensure that most benefits must go to locals and their economy (Strydom, Mangope & Henama, 2019).

The expression ‘community-based’ emphasizes that this type of tourism benefits the rural communities where it takes place. This does not mean necessarily that all the people participate in tourism, but it is essential to state that the owners of the businesses are local, as are most of the suppliers of services and products. Therefore, these linkages generate substantial contributions to local economic development (Guereña & Calderón, 2005 in Trejos & Chiang, 2009: 378).

Community-based tourism businesses can have various models and organisational forms, including cooperative businesses and private sector concessions (Dodds et al., 2018; Calanog, Reyes & Eugenio, 2012), but those within the collective ownership/management approach are the ones aligned with what CBT should be. Thus, “*CBT is tourism that is planned, developed, owned and managed by the community for the community, guided by collective decision making, responsibility, access, ownership and benefits*” (Tasci et al., 2013: 9, Italics in original). Collective management, redistributive justice, and equity are all part of the CBT approach (Dangi & Jamal, 2008: 12; Ullan de La Rosa, Aledo Tur & Garcia Andreu, 2017). CBT should not be restricted but should be recognized with the possibility to scale up and grow (France, 1997; Jealous, 1998; Peaty, 2007; Hamzah & Khalifah, 2009; Calanog et al., 2012; Saayman & Giampiccoli, 2016).

Community-based tourism is practiced in Argentina but is essentially localised in rural areas such as in the province of Salta (Cáceres & Troncoso, 2015). To that end, the provincial government of Salta has promulgated rules regarding CBT in the province (Gobierno de la

Provincia de Salta, 2013). The province of Buenos Aires, for example, has its own CBT programme (Buenos Aires Turismo, n.d.) However, this programme does not seem to consider CBT in urban areas (see Buenos Aires Turismo, n.d.). This exclusion limits the potential of CBT as a vehicle for urban regeneration and contributing to community development in urban areas. A manual related to CBT in rural contexts was published in Argentina (Gallo & Peralta, 2018). In 2017, the Bill (Proyecto de ley) on rural CBT was proposed (Senado Argentina, 2017). In June 2019, the UNWTO sought two CBT facilitators in Argentina for five days (UNWTO, 2019). These few examples indicate CBT practices in Argentina, although with a bias towards rural contexts.

2.2.2 Albergo Diffuso (Diffused Hotel)

In 1982, a new concept “engineered by Mr. Giancarlo Dall’Ara” of AD emerged. It was associated with the regeneration of small centres suffering from an earthquake (Dichter & Dall’Ara, n.d: 4). Since then, the AD model has continued to grow to become an international hospitality model (Silvestrelli, 2013; Morena, Truppi & Del Gatto, 2017; Romolini, Fissi & Gori, 2017). Notably, the AD model aims to regenerate the whole local economy through economic, social, cultural, and energetic interventions which are affordable (Tagliabue, Leonforte & Compostella, 2012). AD’s two main characteristics are relevant here: its connection with the local context and the geographical ‘horizontal’ dispersion/diffusion of the tourism facilities. The AD model integrates a place’s culture and community (Cucari, Wankowicz & De Falco, 2019). For instance, the accommodation facility is integrated into the territory, and the community mainly provides various hospitality services (Villani & Dall’Ara, 2015). Secondly, ADs “are horizontal accommodation facilities...” (Villani & Dall’Ara, 2015: 170) that were “lodging, dining and entertainment businesses that are operationally integrated but physically dispersed” (Di Gregorio, 2017: 123). The facilities such as accommodation rooms “forming the *Albergo Diffuso* are not located too far from one another and from the building that hosts the common services to support the whole community hotel, for example, the reception and the restaurant” (Morena et al., 2017: 447). Finally, AD must be seen as a sustainable type of tourism. It is the sense of community and the provision of hospitality services that hold the AD together. It is a confluence of minds, services, resources, and capacities for a common purpose: developing and making a local area thrive and sustain lives and livelihoods using resources from within.

While different ownership models are possible “either a single entrepreneur, a cooperative, or any other most suitable form of productive association” (Dichter & Dall’Ara, n.d: 6), AD businesses are most often cooperatives (Racine, 2012; Marquardt, n.d.) and several of such examples of AD are commonplace (Giampiccoli, Saayman, Jugmohan, 2016). However, the AD should not be understood rigidly but as a flexible model, therefore it has a flexible structure with a common denominator but whose presence can be found in different settings (Pietrogrande & Vaccher, 2016). The AD model gravitates towards a sustainable tourism approach (Giampiccoli & Mtapuri, 2020a). From sustainability, AD incorporates economic prosperity, equity, social cohesion, and potential for job and growth generation (see also Tagliabue et al., 2012; Vallone, Orlandini & Cecchetti, 2013). For Dangi and Jamal (2016), justice is an important bridge between the local and global as well as between the particular and universal, and especially the particular because tourism development is concerned with ethical issues related to equity, fairness and justice for planetary sustainability and well-being.

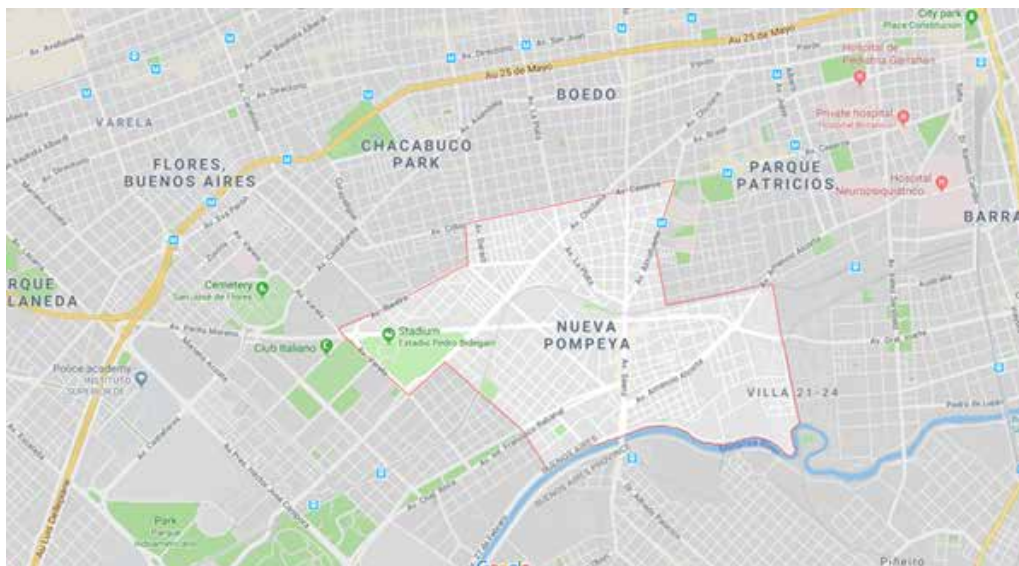
3. PROPOSING COMMUNITY-BASED DIFFUSED TOURISM (CBDT) IN BUENOS AIRES

After examining the principles and characteristics of the CBT and AD models, we proposed Community-based Diffused Tourism (CBDT) as unifying CBT's social characteristics with the 'diffused' characteristics of AD (Giampiccoli & Mtapuri, 2020a). In the CBDT model "the socio-economic and business ownership/control characteristics and principles of CBT with the geographical/space characteristics of AD, where the geographical/space characteristics and a specific 'social' feature (uninhabited AD units) are expanded and reconfigured" (Giampiccoli & Mtapuri, 2020a). From an AD perspective, it is proposed that the CBDT can boast several typologies, such as neighborhood-based CBDT, street-based CBDT, and 'building'-based CBDT (see Giampiccoli & Mtapuri, 2020a). From a CBT and a socio-economic perspective – the focus of this article – taking CBT characteristics as a base, CBDT enterprises should be cooperative or another form of collective enterprises without restricting individual initiatives such as SMMEs under a single umbrella entity. These enterprises should be primarily owned, controlled, and managed by disadvantaged social groups for their benefit. The CBDT entities should also be owned and managed to support redistribution, equity and empowerment. These are the social-economic context and objectives of CBT embedded in the CBDT model (Giampiccoli & Mtapuri, 2020a).

Also, CBDT should be seen as a model that interacts with and is strongly connected to the local context, for example, by involving businesses not formally belonging to the CBDT. Finally, while the AD model usually uses uninhabited structures, the CBDT is proposed to be more flexible by giving opportunities to inhabited spaces (Giampiccoli & Mtapuri, 2020a). This last issue is very relevant for two reasons. First, it gives more opportunities to disadvantaged/poor people to be part of the tourism/CBDT entity because people "supply what they have, that is, where they live" (Giampiccoli & Mtapuri, 2020a: 13). Thus the type of "inhabited CBDT category could allow many individuals and families to enter into the tourism business without any financial investment, offering great potential for social inclusion in the tourism business, except for what they have and willingness to participate in tourism" (Giampiccoli & Mtapuri, 2020a: 13). In this context, cooperation and a desire to achieve common goals are more important than financial resources (Giampiccoli & Mtapuri, 2020a). Secondly, the 'inhabited' type of CBDT will enhance sustainability and local control. "People live in the same area where CBDT is located, thus enhancing local control of the geographical space through tourism. Consequently, sustainably managing the area is fundamental to maintain and possibly increase the attractiveness of the CBDT entity and the local area" (Giampiccoli & Mtapuri, 2020a: 14). These issues are particularly relevant in Argentina, where social cohesion and cooperation between workers and community members, as noted above, is historically and currently alive. On this solid bedrock, CBDT can be formed creating strong bonds and cooperation between the workers and community members. Therefore, it is cooperation that can lead to the establishment of CBDT where people living in proximity can work together to manage a venture that will allow them to reap the economic benefits of their labour and entrepreneurship and also enhance its control of the local spaces to guarantee sustainability of the CBDT in a specific geographical area.

As an example, Figure 1 shows the possible CBDT organised by, and within, the community living in a specific neighbourhood (*Barrio* in Spanish) such as Nueva Pompeya. While the dispersion of the CBDT facilities could not cover the entire neighbourhood as it may not be feasible and not comfortable for the visitors, the neighbourhood as a whole, with its people and internal organisations, could act as an umbrella entity that works with the various CBDT entities within it.

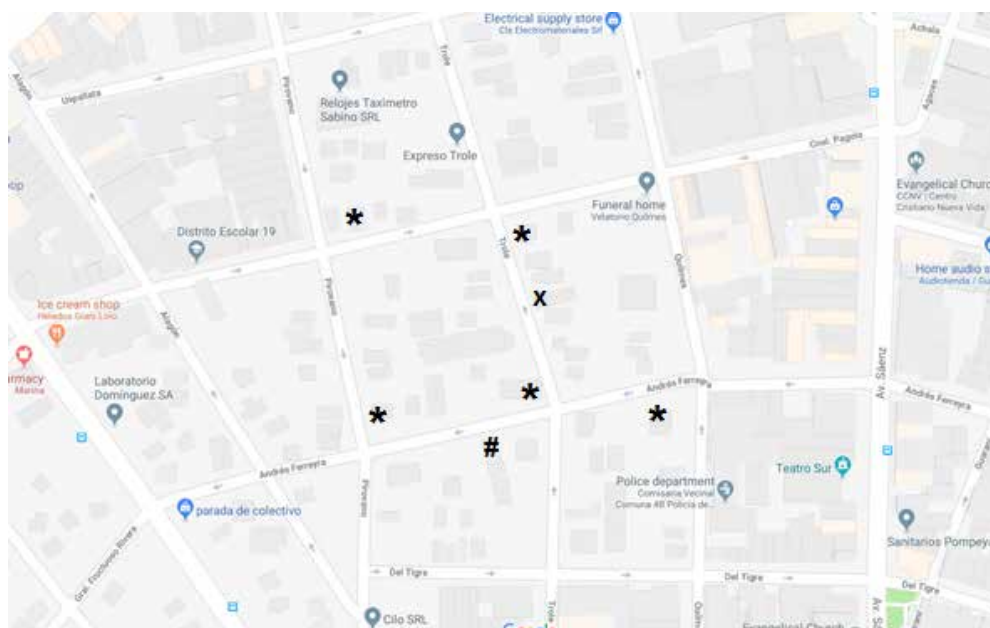
Figure 1. Neighbourhood-based CBDT. Partial Map of Buenos Aires Showing Nueva Pompeya Neighbourhood (*Barrio*)



Source: Google map

Figure 2 represents a possible CBDT within the neighbourhood-based CBDT. In this typology, the facilities can belong to various streets, roads, and squares. Thus the location of rooms and other facilities, especially the reception area and eating rooms, should remain within a comfortable distance for both visitors and owners of the entity and be in specific areas/distances that are also socially connected and, by extension, where social cohesion and commonalities exist. If all CBDT facilities are in one specific street, it can be called a Street-based CBDT. It is essential that distances which are in accordance with visitors' comfortability, social aspects of commonality, and social cohesion must be considered when developing CBDT entities.

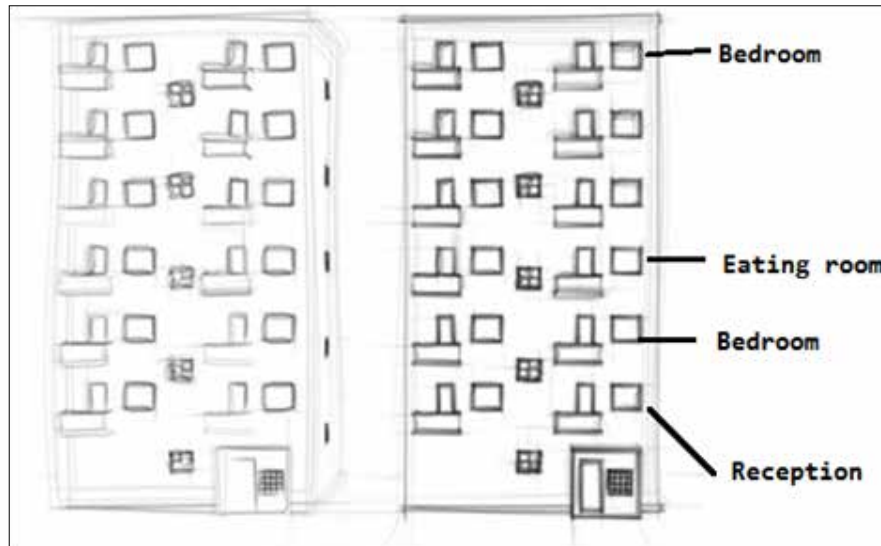
Figure 2. Neighbourhood-based CBDT. Partial Map of Nueva Pompeya Neighbourhood (Buenos Aires) with Specific Streets and an Example of Localisation of Facilities of the CBDT



Source: Google map (Adapted).(* bedrooms; # reception; x eating area)

As proposed by Giampiccoli & Mtapuri (2020a), the third typology of CBDT where distance disappears can also be initiated. This is when CBDT is very local, within the same building, or a maximum of two adjacent buildings. Figure 3 schematically exemplifies the CBDT typology where different families can offer space in their flats in which all participants combine to form a 'hotel' (also see Giampiccoli & Mtapuri, 2020a).

Figure 3. 'Building'-based CBDT. Simplified Images of Various Basic Building



Source: Shutterstock.com (adapted)

4. DISCUSSION

This article presented the merits of CBT and AD and provided a constellation of possibilities that promote just tourism which uplifts and empowers the disadvantaged members of society. This can be done through their sweat and resources underpinned by social cohesion. The platform for the realisation of this state of affairs is CBDT. A substratum requirement for this to develop and enhance the chances of success is a tradition of vibrant, current, and persistent cooperation amongst local people or the existence of a specific context that favours and enhances the desire and need for cooperation amongst them. While not all people in a specific geographical area necessarily need to be involved, it is imperative, however, to have support or at least neutrality towards CBDT by the most significant number of people living in the specific area, and to avoid antagonism and purposive destruction of its potential. In this context, it is necessary to find solutions that equitably distribute the benefits, not always in monetary terms, to the most significant number of people possible (the indirect beneficiaries) who belong to the specific geographical area of the CBDT project/venture.

The connection between CBT and AD can be viewed as strategic. As mentioned earlier, CBT is usually meant for disadvantaged community members, often with limited resources. Thus the link to AD makes it possible for various people to put together their resources to establish an accommodation establishment as a collective. For example, in a specific street or neighbourhood, various families could "put together their homes" to establish a CBDT hotel. For instance, a family can make the kitchen/eating room available, while another family can provide a room as a reception area. Several families can supply sleeping rooms and other facilities. The model's social aspects imply that disadvantaged people/subaltern/worker classes such as social groups who are involved in the WRCs and SSE in Argentina are the protagonists. At the same time, as happened in Argentina, other community members

not directly involved in the venture can support, facilitate and work for the success of CBDT as a way to express solidarity, enhance local control of spaces and improve the local living conditions.

In the context of scaling-up CBT, the aim should be to make CBDT a mainstream tourism approach in specific neighbourhoods, with streets eventually encompassing the whole city, and allowing the disadvantaged and the ones at their side to (re)gain control of the city and accrue its benefits, within reasonable limits, permitted by the tourism sector. To foster this CBDT model, Government regulation and facilitation become essential. Besides the usual role of government, its role should be to facilitate and promulgate legislation that recognises AD, CBT, and CBDT. In Italy's Sardinia Region (see Consiglio Regionale della Sardegna, 2017), the concept of AD has legal status. This gives merit to the formation of CBDT because the possibilities abound.

The conglomeration of community-based facilities under the CBDT opens up new chances and possibilities and for *in-situ* job creation using local resources, energies, labour, and effort. The creation of a hamlet with a purpose such as under the postulated CBDT assumes that individuals and communities are ready to cooperate, collaborate and work together for the common good. It requires trust, a shared vision, and pride in their location. For CBDT to work, adherence to collectively agreed-upon common standards would be essential to provide a product of acceptable standard within the hamlet.

In this context, CBDT can, within its own limits, also serve as an avenue to offer and contribute to new possibilities and strategies alternative to the "business as usual" and the neoliberal monolithic creed reinforcing the inclusion and role of actors seeking a more equitable, just and locally controlled globalisation. Thus, CBDT can improve social cohesion and increase the equitable distribution of benefits from the tourism sector. It can contribute to local disadvantaged people/subaltern/worker classes and their allies. In this sense, CBDT should involve more sectors linked to tourism and beyond and, at the same time, to go beyond the direct social protagonist of CBDT, including groups in society allied to the disadvantaged. Subaltern classes are not alone, as Freire (2005) in dedication to his Pedagogy of the Oppressed writes: "To the oppressed, and to those who suffer with them and fight at their side." A (re)compacting of class(es), social groups, and individuals looking for alternatives to neoliberalism could also come from CBDT as a strategy to connect with and seek control of a most relevant global economic sector, the tourism sector, and as a means to gain or regain the control of the local spaces.

While CBDT is specifically intended for, and should prioritise, disadvantaged community members, a collaborative framework that includes all sectors of society is required so that the benefits are spread and social cohesion is enhanced. A CBDT enhances solidarity and togetherness of citizens in a local area for collective entrepreneurship where everyone is an entrepreneur, if they want to (Giampiccoli & Mtapuri, 2020a: 14).

In the current global context, despite the socio-economic tragedies that the COVID pandemic is inflicting around the world, the moment presents opportunities to revive and reorganise cooperatives and solidarity movements that allow the subaltern classes and their allies to regain a central role in society. In this context, tourism as a major global sector could act as the necessary scaffold to reinvigorate and reconfigure the cooperatives and solidarity assemblages in new contexts using a bottom-up approach for the betterment of society. Equally important is financing and management support actions for the subaltern classes that intend to invest in this option of tourism for sustainability.

5. CONCLUSION

The tourism sector is significant globally. In many parts of the world, it is viewed as a possible development tool. In Argentina, the tourism sector is equally essential for jobs and overall economic growth. A specific tragedy such as an earthquake was the reason behind the new concept of AD. Using Argentina as an example, this paper proposes using the new CBDT model, based on the consolidation of CBT and AD. The use of Argentina as an exemplar is pertinent as the country has a long tradition of worker cooperation, cooperatives, and SSEs that emerged with a revival impetus from the crisis of 2001.

Building on the cooperative substratum, this article offers a model of tourism development dispersed over a given territory, as proposed in the urban area of Buenos Aires. Thus, the new CBDT model is based on the geographical aspects of AD and the social aspects of CBT. It should be borne in mind that AD and CBT have similarities such as close linkages to local contexts and the economy, and the adoption of the legal status of cooperatives and their inclusive nature. The new CBDT and its three main typologies for urban areas should be considered flexible and an example of the consolidation of AD and CBT. Further research could still unpack new innovative ways to coalesce AD and its geographical dimension and CBT with its social aspects. In addition, further research can be done in terms of expanding the concept of the interconnection of AD and CBT beyond the accommodation sector.

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