URBAN HOSPITALITY AS A PUBLIC POLICY FOR THE INCLUSION OF HOMELESS PEOPLE: THE EMBLEMATIC CASE OF THE "ABRIGO" HOTEL IN RIO DE JANEIRO, CAPITAL

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ABSTRACT

Public shelters play an important role in welcoming homeless people, especially in the urban context. The capital of Rio de Janeiro, a city marked by socioeconomic inequality and exclusion. The urban scenario coexists with violence and hostility. In this context, we sought to present the relationship between shelter and hospitality, whose interest is to understand the dynamics of the city and the need for public accommodation to ensure urban hospitality. The analysis of testimonies from newspapers was used according to the proposal of Meksenas (2002), for the use of testimony as a methodological approach. With this, it was found the difficulty in building a properly hospitable environment in a public lodging environment, despite the attempt to provide assistance and welcoming, social inequalities are still present in the structures of these places in order to perpetuate inhospitable and excluding relationships.

Keywords: Urban Hospitality. Human rights. Social Policies. Solidarity. Homeless Population.

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INTRODUCTION

On the margins of all candor
A man of stone, of dust, standing on the ground
He doesn't inhabit, he gets used to it
(ANITELLI, 2008)

The practice of hospitality began in antiquity as a sacred dimension, advocating the reception of pilgrims, as openly stated in the sacred scriptures of ancient religions such as Christian, Jewish and Hindu (Unesco, 1990; Lashley, 2015). In this way, the city's hospitality is established by the general ordering of the urban landscape and public places (Grinover, 2006). In addition, Camargo (2003) explains that hospitality is a social phenomenon that manifests itself in domestic, commercial and public contexts. Hospitality in public spaces, according to Casella (2006), comprises all areas of common use of the collectivity, often under the care of the public power, but not exempting the responsibility that society, as a whole, should have towards them. Peres & Hallal, (2021) during their review study identified that hospitality has social inclusion as a fundamental principle. Therefore, for public managers, hospitality not only inserts people socially, but also contributes to the quality of life of individuals and humanization of relationships. In this way, the social domain of hospitality is built from social forces, needs, production and consumption of accommodation, food and beverages, and entertainment for the most different cultures.

In addition to urbanity, accessibility is another fundamental dimension to ensure hospitality to a city (GRINOVER, 2006). In addition, accessibility evokes several concepts related to the possibilities of access of individuals, or social groups, to certain activities or certain services that are present in the city, and should provide equal opportunities to urban users and, therefore, access to the city is a right of all. Thus, it can be considered as the availability of facilities (taking into account the capacity limits of urban equipment), or physical means, which allow this access (considering, at the same time, the means of transport and the use of the land), or even socioeconomic accessibility, considering the distribution of income (GRINOVER, 2006). However, the dispute for spatial occupation in urban centers has intensified in Brazil in the last 50 years, as a result of the rural exodus and the lack of public policies that would ensure the family farmer in the rural context. Spatial segregation is a consequence of the phenomenon of urbanization and sudden industrialization in the Brazilian demographic profile, being more embarrassing for the

population with low purchasing power, because, according to Milton Santos (2017), the most economically favored tend to isolate themselves in luxurious condominiums.

With regard to hospitality and housing policies, Brazil has a long history of social segregation arising from the process of slavery through policies of sanitization of cities. After abolition, populations considered unwanted (blacks, indigenous people, people with disabilities, "madmen", among others) were moved to the margins of the city, excluding them from the urban space (REZENDE, 1987; SCHWARCZ, 1993). According to the data presented in the technical note of the city of Rio on the Census carried out in 2022 regarding the homeless population of the municipality, "the vast majority, 83.7%, self-declared as black or brown. As for education, 64% of the interviewees had incomplete primary education" (IPP, 2023, p.18). These numbers show the inequality that perpetuates contemporary Brazilian society. Thus, it is pertinent to reflect on the legacy of exclusion based on skin color that stigmatizes and discriminates against the black population, resulting in isolation and abandonment that configure extreme social vulnerability, including homelessness. From this decolonial perspective as an attempt to incorporate subjects who have been silenced and even erased from history, with unequal access to space, the article seeks to broaden the view of this dynamic in other spheres of society, raising hospitality as a field of study for the promotion of public policies, especially in relation to the housing reception of the population in situations of vulnerability, because to speak of a welcoming and hospitable city is to speak of the place made for oneself and for the other (GRINOVER, 2019, p.224).

Urban segregation in Brazil caused by social inequality causes in the individual not integrated into the city the feeling of loss of the affective bond and belonging in the world through the territory. Under these circumstances, the hostile urban scenario as we perceive it today is founded. Due to this, hospitality studies become relevant, as well as the parameters of urbanity understood by urban hospitality to guide reflections and, ultimately, foster actions that promote citizenship, seeking to overcome the paradigm of social exclusion that is perpetuated, mainly, in the capital of Rio de Janeiro. Due to this urban inequality contained in the city, the present study intends to evaluate the importance of shelter hotels in the promotion of urban hospitality. In addition to seeking to understand its role in welcoming people in situations of socioeconomic vulnerability from the perspective of urban hospitality and its implications in public policies in the city of Rio de Janeiro.

METHODOLOGY

Qualitative research in the territory is interested in the perspectives of the participants, in their daily practices and routines and in their daily knowledge (FLICK, 2009). For this reason, in order to comprehensively analyze the issues inherent to the city's problems, as well as the subjective perceptions and experiences that can give voice to subjects considered subaltern in a situation of housing vulnerability, a qualitative methodology was chosen. Thus, the research is based on bibliographic analyses and testimonies in order to broaden the understanding of the theme, considering not only the historical and sociocultural dimension, but also its theoretical implications regarding hospitality.

The reflection based on the readings of Camargo, Grinover, Severini and Lilian Schwarz allowed us to cross the theme in search of records of experiences in relation to the hospitality obtained in the shelter hotels. Testimonies contained in newspapers were sought, portraying the invisibility of homeless people. Therefore, testimony was considered as a methodological approach in which the researcher locates published narratives and experiences only in relation to the proposed theme (MEKSENAS, 2002). Testimonies on the subject were selected from the Globo Newspapers available on the G1 Portal: [Number of homeless people in Rio has increased; most are black or brown and have low education. RJ1, — Rio de Janeiro, 2023; Homeless people complain that the "Cozy Hotel" program only works at night**.** Good Morning Rio ▬ Rio de Janeiro**,** 2022; RJ starts registration for the 'Welcoming Hotel' program, which will give shelter to homeless people in winter. Rogério Coutinho, Bom Dia Rio — Rio de Janeiro, 2021]. Testimonies were also selected from the report "Hotel Acolhedor," whose mission is to welcome people in conditions of housing vulnerability

RESULTS AND DISCUSSION

HISTORICAL CONTEXT OF THE FORMATION OF BRAZIL AND THE URBAN HYGIENIST POLICY AT THE ADVENT OF THE REPUBLIC

The advent of colonization in Brazil, marked by the arrival of Portuguese navigation in 1500, evidently influenced the urban construction of the country. In view of this fact, it is necessary to analyze and reflect on urbanity considering human relations and the historical construction of the territory. In this sense, it is pertinent to address the theme supported by sociological and anthropological interpretations of the cultural and historical formation of

Brazil, in view of the historical scenario from that period onwards in order to understand the origins of Brazilian society, what it became after the end of slavery and its reflection on social reality, cultural, economic and political to the present. Thus, as Rezende (1987) points out, the construction of Brazil is rooted in a colonial system, whose central axis was the idea of race, which was intrinsic to the exploitation of slave production. Such a system served as a legitimation of domination in Latin America by the European peoples. Thus, they believed it to be the origin of a civilizational trajectory based on an idea of racial superiority and, based on this ideology, the country was colonized and built, for more than 300 years, under a political, economic and social regime that was totally based on the exploitation of slave labor. However, even after the country's Independence (1822), the abolition of slavery (1988) and, later, the establishment of the republic (1889), eugenicist ideas, through policies of whitening and the exclusion of those considered unwanted (blacks, indigenous people, among others) from living in society, did not lose strength.

In this hostile scenario, the result of a process of brutal violence that began with colonization, which took the territory in which the native peoples lived by storm and promoted the trafficking of black people from another continent to live in conditions of slavery, what stands out most in the urban space is violence and exclusion (Grinover, 2013). In addition to spatial segregation based on racial components, it is important to emphasize that the social exclusion of the time was not based solely on this, as even European immigrants who arrived in Brazil in search of work and land were not well integrated into society. In this context, Schwarcz describes how Brazilian society was in the 1870s:

> The recent epidemics of cholera, yellow fever, smallpox, among many others, drew attention to the "hygienist mission" that was reserved for doctors. In addition, with the Paraguayan War, sick and crippled people flocked en masse who demanded the immediate action of a corps of surgeons. Along with the disorderly growth of the cities, crime and cases of alienation and drunkenness increased. Finally, medical apprehension grew in the face of the phenomenon of diseases considered endemic among certain immigrant populations (SCHWARCZ, 1993 p.146)

Here it is worth paying attention to a critical reflection on the illness of people in cities and how much this is related to the hostility and low urbanity of a city. Regarding the attributes of a healthy, or hospitable, city, Grinover points out that:

> The civic sense, the collective coexistence, the discovery of the other, the construction of a common identity, have, par excellence, as stages, public spaces, parks, squares, community facilities; public spaces in sufficient quantity, well

designed and well treated, reflecting the appreciation that society has for them. The City has to be the setting of encounter, of welcome (Lerner, 2016). It is the space that aggregates the entirety. A democratic city does not have ghettos of the poor or the rich. Society understands the need to welcome and celebrate the multiplicity of different peoples, ages, creeds, races and incomes that compose it, while preserving the characteristics that define the identity of each one. This is what will help ensure social cohesion and, ultimately, the security of and in the city (GRINOVER, 2019 p.226-227)

However, the strategies for coping with urban problems adopted by Brazilian medicine at the time went in a radically opposite direction to that pointed out here by Grinover. In this regard, Schwarcz goes on to say that the function of medicine was redefined and this marked "the time of the emergence of the figure of the "missionary doctor", obstinate in his intention of cure and intervention" (SCHWARCZ, 1993 p. 146) that, consequently, under the pretext of sanitizing the city, the exclusion of these individuals "who cause problems" and due to "good" health policies, subjected these subjects to isolation in asylum institutions of a hostile nature. This practice was justifiable for the Brazilian elite of the time, which defended an urbanization project that would solve urban ills, as it recognized urban problems as an ethnic component and not as arising from the processes of socio-spatial segregation brought about by colonization and the Land Law policy (GADELHA, 1989). In addition, the author further details this scenario of tensions by bringing to light the way in which the most relevant scientific journals of the time, namely, the Gazeta Médica and the Brazil Médico, positioned themselves in the face of the situation:

In both journals, through the introduction of a medical vocabulary, which escapes prescriptions to reach the analysis of social reality, a new understanding and representation of society appears. This is then understood as "a sick body ...", and the physician is responsible for "curing it of its ills, curing it of its most deep-rooted diseases" (GMB, 1886:22). It is not a matter of thinking about the individual, but about the "collectivity", the weakened nation in need of intervention.
The "stories" are therefore no longer isolated cases, since they exemplify common evils. This is the moment of the "exposure of the disease", of the demonstration of the "monstrosities" that fulfilled a double role: they both served as living samples of a work, proof of the thesis defended, and appeared as a warning against the imminent danger of degeneration, they witnessed future destinies that could and should be avoided (SCHWARCZ, 1993 p.147).

As a result, the origin of social and urban problems was attributed to the presence of the black population, as well as to other marginalized groups marked by poverty that occupied urban spaces and, consequently, were pushed to the outskirts of cities or frequently interned, that is, in sanatoriums or prison institutions with the aim of excluding

this unwanted population (REZENDE, 1987). Therefore, in this historical moment, it is noted the fraying of social relations and a distancing that transcends geographical space, given that marginalized populations, when exposed to conditions of violence and low urbanity, react in a harmful way, consolidating a hostile space (GRINOVER, 2013). From this perspective, it is possible to draw a parallel between this moment of the Brazilian republic and the application of the concept of citizenship over time in Greece and Rome, because:

> Citizenship is clearly a term associated with life in society and has been closely linked to the development of cities since the eighth and seventh centuries B.C. At that time, citizenship considered citizens only those who were born, for example, in Greek lands, thus being able to enjoy all political rights. In Rome, the situation was no different: Roman society was dominated by the patricians, who held citizenship and political rights. The plebs, made up of non-noble Romans and foreigners, had no rights, except only the right of representation (GRINOVER, 2013 p.19)

These historical facts presented by the author are very important data to reflect the paradigm of citizenship and urbanity over time; The similarity between Archaic Greece, Ancient Rome and the Brazilian Republic is clear: in both cases, groups inhabit the same urban space, but in different social spaces, since a certain specific group has more political rights and access to the spaces of the city due to the denial of the right to the city (here we read citizenship) to the other. In addition, as analyzed, this denial of citizenship to the other always seeks something on which to be based, that is, in the place of birth, economic power, racial components, among others. However, along these lines, the discussion remains open; It is possible to argue that with the advancement of historical processes and social changes, the right to citizenship becomes closer and more accessible. However, it would also not be absurd to say that the "citizen elites" – that is: those who enjoy the right to the city to the detriment of others – can even allow some access to the marginal, but never with equal rights. Here is an ancient paradigm of urban space! (GRINOVER, 2013). With that, we arrive, then, back to the present. However, there are still many fractures of the past – in its geological and psychic sense – caused by historical processes of violence and socio-spatial segregation. Despite this, it is important to consider that in relation to the understanding of the problem of urban violence, the challenges of inhabiting a city with precarious urban places and equipment, with regard to intervention strategies, there has been significant progress in the performance of the Public Power. However, notably, it is still far below what is necessary to deal with all urban problems and ensure a fully hospitable city.

REFLECTIONS ON THE CONCEPT OF HOSPITALITY

Currently, hospitality has been the focus of studies in various areas of scientific knowledge in a multidisciplinary way (CAMARGO, 2004), including from the biblical religious perspective. Therefore, it is often attributed to it, in a mistaken way, a meaning almost as being a synonym for welcoming. However, this simplistic understanding is not able to encompass all the complexity that exists in hospitality as a phenomenon (CAMARGO, 2008; CAMARGO, 2015; LASHLEY, 2015). Considering this, it is then necessary to revisit the historical origin of the term to try to understand its value over time and its real meaning. Etymologically, the word hospitality is derived from the Latin term hospes, which, in turn, originated from hostis-pet-s (BENVENISTE, 1995). According to Pereira (2014) "hostis-pet-s" had the meaning of designating someone with a decision-making power over hospitality. Regarding this fact, it is also worth noting, according to Pereira, that hostilis was initially used to name both guests and hosts, evidencing the transitory and fluid nature of these relationships (PEREIRA, 2014). However, with the passage of time and the transformations that occurred in the historical and social scenario, terms derived from the Latin "hospes" related to this idea of hospitality have emerged that are used to describe some places where foreigners receive accommodation. As a result, in our Portuguese language, for example, terms such as hospice, hospital and hotel name these places of reception (LEÃO, 1995). However, although these places have different functions and characteristics in our contemporary society, they still preserve similarities beyond the etymological root, as stated by researcher Ricardo Alexandre Paiva:

> The common aspect of the etymological and semantic origin of the words hotel and hospital coincides with the genesis of the architectural types that house them, characterized by the existence of the bed and the food service, even though they lend themselves to completely different social uses today (PAIVA, 2022 p.4).

From this perspective, the term hospitality itself differs from other expressions of the same etymological origin because it is not a physical place or architectural structure, but rather, according to Marcel Mauss (1974), it calls the occurrence a total social fact that is present in all cultures throughout history (LASHLEY, 2015). About this social phenomenon, Camargo complements by saying that:

> From this stems the notion of hospitality as a set of unwritten laws that regulate social ritual and whose observance is not limited to the uses and customs of so-called archaic or primitive societies. They continue to operate and to this day

express themselves with full force in contemporary societies (CAMARGO, 2004 p.17-18)

Thus, considering the vastness and complexity of hospitality rituals as a social, economic and political phenomenon to be observed as an object of academic study, it became necessary to typify it into different categories in order to avoid ambiguities in the analyses and the transformation of this rich concept into a mere empty signifier. From this perspective, the author conceptualizes hospitality in an analytical-operational way, in order to say that "Hospitality can be defined as a human act exercised in a domestic, public and professional context of receiving, hosting, feeding and entertaining people temporarily displaced from their natural habitat" (CAMARGO, 2004 p.52). In light of the categorization of the dimensions of hospitality adopted by Camargo and other thinkers who see the concept of hospitality from a Marcel Mauss perspective, it is possible to delve deeper into the domains of public hospitality, as we will do later. However, in view of the above, it is essential to consider the phenomenon of hospitality and its characteristics, as well as the ideas of Mauss, Camargo and Lashley on the subject in a macro way, because, based on these authors, it is noted that hospitality cannot be analyzed only as an adjective or a hollow and abstract concept, distant from the socio-spatial reality, but as intrinsically linked to its multiple times and social spaces which, in turn, converge with the historical and political construction of the spaces that make up the elements of the city.

ASPECTS OF URBAN HOSPITALITY

As already mentioned, urban hospitality manifests itself in public spaces, integrating into the environment and providing access to places of meeting and coexistence between people, bringing together different cultures and habits (Camargo, 2004; Camargo, 2006; Grinover, 2006). In this way, it is crucial to consider the interaction between the social and urban structure of the territory, exercising the role of host here, with the people who are in the condition of guests of the city. In this context, the domain of receptivity in the public space is related to the right to come and go, which here appears as a gift (CAMARGO, 2004; CAMARGO, 2006; GRINOVER, 2006 Camargo 2015; Grinover, 2019). In this regard, Grinover adds that guests relate to the city's equipment and services and, in addition, the author also points out the fluidity of roles in urbanity rituals by saying that hospitality "is a specialized relationship between two actors: the one who receives and the one who is received; it refers to the relationship between one or more guests and an

institution, a social organization" (GRINOVER, 2006 p.31). In this sense, it is not by chance that some architectural structures mention hospitality in its name and etymological origin, since physical structures also integrate the place of hospitality in the urban space, whether they are in the public, commercial or domestic sphere, these buildings make up the scenarios of urban hospitality, because, according to Grinover (2006) the structures communicate with people through their characteristics and thus contribute to making the city legible, which helps people to position themselves geographically in the city. On the importance of urban legibility, Grinover points out that:

> In an almost intuitive way, the traveler, the tourist, the migrant, when he arrives in a city and travels through the spaces that build this urban form, is subjected to countless perceptions, situations and important information processes. These are imposed on him by tangible and intangible elements, which involve him and induce him to hospitable behaviors, or not, characterized in a space, in the face of the "status" of "foreigner", a "status" that can be either an "enemy" or a "friend", depending on his transformation and the time of adaptation to the context in which he should be inserted (GRINOVER, 2006, p.31).

Considering this difficulty of insertion and adaptation in the urban space, Camargo points out that "the city, in some way, (does not) organize itself to facilitate both the coming (of its own citizens) and the coming (of citizens who can, in theory, come from all over the world)" (CAMARGO, 2008 p.20). The author also adds that the rule of urbanity is inhospitable, and can often foster hostility, because each individual, when leaving home and stripping himself of his condition of host, begins to expose himself to the condition of guest in the urban space in which he moves (even if momentarily), given the distance from his place of origin and the uncertainty in establishing contact with the other – or even the stranger – he seeks for himself the anonymity (CAMARGO, 2015). From this perspective, considering the reflection observed through the lens of urban hospitality, questions are raised about the domains of public hospitality and, in particular, about lodging in the rituals of urbanity, since, as guests of the city, not all individuals have access to a safe place to shelter and, as a result, they are exposed to the abandonment of low urbanity (GRINOVER, 2013) and routinely delivered to the hostility of the street. Therefore, from this point of view, it is appropriate to evoke Camargo's analogy when comparing urban hospitality with domestic hospitality:

> The owner of the house must place the visitors he has accepted (his guests, therefore) with urbanity, which means fulfilling a number of rituals that regulate welcoming ("pretend to be at home"), feeding (even if it is the offer of a glass of

water), entertaining, making the scene playful for the guest (even if it is the performance of a song, telling a joke) (CAMARGO, 2008 p.21)

In view of the example exposed, when we try to rewrite it by applying it in the context of public hospitality mentioned above, it is valid to say that: by reluctantly accepting his guests, the host refused to comply with hundreds of rituals that regulate welcoming ("know that this is not your home"), feeding (offering only a dirty glass with a little water), entertaining, The host does not pay attention to the guest (due to the host's inaction, the environment becomes tedious). Although the attitudes of our "hypothetical host" in this example may have sounded a little exaggerated, it certainly bears resemblance to the reality of at least 7,865 people in the City of Rio de Janeiro who are homeless, according to data from the Census of Homeless Population, carried out by the Municipal Institute of Urbanism Pereira Passos (IPP, 2023). Due to this condition, these people (the guests, as it is important to highlight) are denied access to the city, since they are only given the possibility of living on the margins of the demands of modern life, without the guarantee of a safe place, nor abundant access to water or basic sanitation, in addition to enjoying the city's services such as education, health, decent work and possibilities of leisure in a very precarious way (GRINOVER, 2006). Therefore, in addition to this, and despite the fact that part of the rituals of hospitality is the commitment to unwritten laws – which in this case are also written and expressed in the Federal Constitution of 1988 – the city, in the figure of host (here, we read the Public Power) by breaking with the rules of the triple obligation, results in the relations of inhospitality that, in the final analysis, they generate hostility (CAMARGO, 2008). From this perspective, there is a need to consider the Brazilian historical context about the genesis of the inhospitable – when not hostile – relations that foment urban violence and plague urbanity (CAMARGO, 2004) nowadays during the daily life of large cities in Brazil and, especially, in Rio de Janeiro.

URBAN HOSPITALITY IN QUESTION: THE CASE OF THE WELCOMING HOTEL PROJECT

As previously exposed, when we think about the homeless population, the concept of hospitality gains a new dimension and depth, since there is marginalization and prejudice in relation to these people. In 2021, the Government of the State of Rio de Janeiro implemented a registration for the "Welcoming Hotel" program with the purpose of providing shelter to homeless people. With more than 200 beds, the program has two

centers, one located in Catete and the other in downtown Rio. According to Matheus Quintal, then Secretary of Social Development and Human Rights at the time, the project initiative sought to offer support to homeless individuals during the harsh winter in the city: "The Welcoming Hotel program comes to be able to support the homeless person, who today spends one of the harshest winters within the city of Rio de Janeiro", said Matheus Quintal (G1, 2021).

However, the following year, as reported by the same news outlet, guests of the Center's unit expressed complaints about the exclusive operation at night. According to them, the condition of staying on the street during the day is painful, especially in the rain, as well as to acquire the referral document to the shelter, given that the bureaucratic process for the insertion of these people in the "welcoming hotel" occurs in other distant parts of the city and needs to be done daily. In addition, in another report to the G1 portal (2022), Carli, a regular guest of the program, reports his difficulty in complying with the bureaucratic system and tells about his work as a volunteer (which provides him with means of subsistence). However, the daily commitments that guarantee minimum conditions for their survival end up making it difficult to stay in the shelter: "I work, I am a worker, I am not a bum! I am a person who is trying to improve my social side, my social life, not everyone who is on the street is a vagabond." Carli said (G1, 2022). Also, according to the report on the Globo G1 portal (2023) on the increase in the homeless population in Rio de Janeiro also presents the arduous experience of these people, Luiz, who lived on the streets for 12 years, describes what his experience was like: "it was suffering, it was painful, it was cruel. Several times mistaken for a thief, being discriminated against, stepped on" (G1, 2023). In line with this, Chauí (1995) states that "The existence of the landless, the homeless, the unemployed is attributed to the ignorance, laziness and incompetence of the miserable" (Chauí, 1995).

In view of this, the limitation and neglect of the Hotel-Welcoming project as a host is notorious, because even "fulfilling" the function of hosting, it does not welcome. And if, even if, only physically, he welcomes only the body in space without any kindness (Grinover, 2013), he does so from a discriminatory bias. According to the same report above, it was revealed that there are no exceptions to welcoming a person during the day, no matter the circumstance: "I was going to enter the bathroom, when the glass broke. The difficult thing was putting on the clothes to go to the hospital. Then SAMU arrived here

yesterday. How do they put me on the street, at 6 am, like that?", said Marcela (G1, 2022) still with her arms and legs injured as a result of the accident she had suffered.

URBAN HOSPITALITY IN QUESTION: RESULTS AND REFLECTIONS

The results of the analysis of the testimonies reveal fundamental aspects about the connection between hospitality and the city. The reports present not only the challenges faced in the stay in shelter hotels of the project, but also the prejudices experienced daily by these individuals in these places. The testimonies demonstrate the urgent need for social policies integrated with shelter hotels that can provide, even temporarily, housing dignity to these people. In addition, I observed during the research that hospitality should be perceived as an essential tool for the exercise of citizenship for those marginalized, both as guests in the shelters and in the territory in which they live, since they are often not recognized by the social body or even as hosts. Thus, it is worth emphasizing, then, that this notion of quality of life and human relations is based on the Brazilian Federal Constitution, which in its Article 1, Items II and III, ensure citizenship and the dignity of the human person as fundamental rights (BRASIL, 1988). Because, according to Milton Santos, the consumer man is equally affected by accessibility, "each place is defined here by its own history, that is, by the sum of the accumulated influences, coming from the past, and the results of those that maintain a greater relationship with the forces of the present." (SANTOS, 2007, p.112). In addition, with regard to citizenship, Grinover (2013) considers it as an additional principle of urban hospitality, it is essential to guarantee access to the city:

> Because much more than that, it encompasses the possibility of man living in the city according to the demands of modern life, having within his reach a safe place, with water, sewage system, drainage, access, services, adequate transportation, education, health, work, leisure (GRINOVER, 2006 p.38).

In view of this, considering the reports exposed, there is no doubt: despite providing hospitality services, the aforementioned shelter of the Welcoming Hotel project has become a hostile space. In addition, it is important to highlight the example of "fake hospitality" (Camargo, 2008) since, starting from a public institution, it proposes to give by force of law, but without the intention of complying. Therefore, it would be possible, given the particularity of the case, to strip the subject "Welcoming Hotel project" from the symbolic place of host so that the due penalties for this neglect could be properly applied, because according to Camargo:

> Hospitality concerns the relationship between human beings. A company is not hospitable or inhospitable: those in charge, those who serve the public, are the ones who are! A city is not hospitable or inhospitable: those who have (not) adequately planned the urban space, those with whom we relate are (not) (CAMARGO, 2015 p.49).

In this way, taking into account this neglect of the Welcoming Hotel, a reality becomes thriving that, perhaps at first, is unnoticed, but has been present and decisive in cities throughout history, from Archaic Greece to the present moment. It is also possible to conclude based on this situation that the total absence of hospitality, neglecting social rights, as found in the Hotel Acolher project, linked to the Government of the State of Rio de Janeiro since 2022, is not just a possible failure of the institution that must be properly corrected. This fact reveals that, despite the fact that there has been a wide range of debates for years, which are very present among the academic community (especially in the Social Sciences), among the political class (whether on the left or right of the spectrum) and also among civil society (popularly called "ordinary people") about homeless people who take into account their correlation with the historical process of colonization, socio-spatial segregation, marginalization and other problems arising from social inequalities in Brazil, we could see a project of the State Government repeat actions analogous to the Imperial and Old Republic governments with regard to policies for the treatment of the socially "unwanted". In other words, the offer of accommodation as a "cynical gift" that is not given out of interest in monetary retribution or as a way to motivate attitudes of "civility" (Grinover, 2013), nor is it a genuine gift, with the intention of providing well-being as an end in itself (Camargo, 2008; Lashley, 2015), rather uses the law to perpetrate a policy of social hygiene. Therefore, this occurrence should not be analyzed as an "isolated case" and alienated from History, as it verifies the violence, exclusion and denial of citizenship, which has been the paradigm of cities that the study of Urban Hospitality proposes to face as "it is the necessary utopia to guide us in reversing and overcoming this situation" (GRINOVER, 2013, p.20).

Therefore, we agree with the findings of Casella (2006), in which hospitality is conceived as a form of social inclusion, considering that its origin is in welcoming the other. The author found that in most conceptions of hospitality, the human being appears as a central agent of hospitality and as an important element in its relationship with the material and immaterial heritage of a city. For public managers, hospitality should be understood as

a priority of public management and not just as a consequence of tourism activity. Making a city hospitable is the role of public managers, concluded Casella, (2006).

FINAL CONSIDERATIONS

As exposed throughout the article, Brazil's social inequality means that hundreds of thousands of people need government aid to maintain themselves. This socioeconomic process makes homelessness one of the main national ills. This fact forces the appearance of government policies without proper planning or structure, such as the shelter hotels in Rio de Janeiro. Thus, it is observed that the lack of a public policy based on urban hospitality reflects on the hostility to homeless people in the city of Rio de Janeiro, who depend on the shelter-hotels made available by the government. In which these enterprises are not based on the precepts of hospitality, on the contrary they produce hostility and humiliation. Although, theoretically, they are important in the socio-spatial context of the city, these facilities do not achieve the objective of welcoming people in situations of social vulnerability in Rio de Janeiro, which reflects that the policy is not achieving its objectives, requiring attention from the competent bodies, such as the Public Prosecutor's Office and the Human Rights Council so that its activities adjust and meet expectations.

Therefore, this work expands the debate about a current and relevant problem, not only for the capital of Rio de Janeiro, but for the entire country, which has a large number of homeless people who do not receive the desired hospitality from the government, or urban hospitality. In addition, it is expected to contribute to the area of Hospitality by highlighting the relevance of one of the richest fields of study in the area, hospitality, as an important research perspective for broader issues, going beyond the commercial issues for which – for more than fair reasons – most scholars on the subject are dedicated. Finally, I highlight the importance of a deepening of the theme that brings other methodologies, deepening the understanding of the desires of the city's homeless population, as well as their expectations for a shelter hotel that welcomes them with hospitality.

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