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# COLLECTIVIZATION AND CONSENSUS IN THE BRAZILIAN COUNTRYSIDE BASED ON RURAL LODGING FACILITIES

## COLETIVIZAÇÃO E CONSENSO NA ZONA RURAL BRASILEIRA A PARTIR DE MEIO DE HOSPEDAGEM RURAL

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Luciano Torres Tricárico[1]

[1] PhD in Architecture and Urbanism (USP).
Professor at the University of Vale do Itajaí.
Itajaí – SC, Brazil.
Email: tricarico@univali.br

## ABSTRACT

The study covers three empirical manifestations little related to the research: social collectivization, consensus, and rural lodging facilities in Brazil. This approach was the subject of the research problem since studies on lodging facilities have not been concerned with investigating spatial conditions as a sign of collectivization and consensus to solve social demands. Thus, the research aimed to describe rural lodging spaces in Brazil as a sign of collectivization and consensus. The research object was the Pousada Vitória, a rural lodging in Santa Rosa de Lima, Santa Catarina (SC), Brazil, part of the successful experience of the Brazilian rural tourism Acolhida na Colônia. Qualitative and descriptive research was used; bibliographic research was carried out in primary and secondary sources, spatial reading in loco recorded in photographs, and open interviews. All the collected data were described in the light of the theory of montage (Walter Benjamin), supported by the idea of abduction (Charles Sanders Peirce). The results indicate the possibility of collectivization and consensus in rural lodging spaces, which otherwise indicate spaces for civic action in the Brazilian rural space.

## INTRODUCTION

Three loosely related empirical manifestations motivated this study: rural lodging spaces, social collectivization, and consensus in Brazil. Bibliometric searches for the mentioned topics, followed by bibliographical readings, show a scarcity of studies for such a relationship and demonstrate that studies of lodging facilities do not deal effectively with spatial manifestations, which otherwise indicates innovative research content. A research problem has been indicated: essentially, socio-economic descriptions and interpretations for lodging facilities may disregard space as an empirical condition, even if a socio-spatial dialectic presents itself as an explanation (SOJA, 1993; LEFEBVRE, 1991); because social attributes for a legal-political construction can be explained by the production of space (LEFEBVRE, 1991).

This research assumes that spaces for collectivization and social consensus do not mainly occur in cities or virtual networks (BALULA, 2010); but can also occur in rural physical spaces (whether tourist or even rural lodging). There is the questioning of research that has dedicated to cities (especially in the 21st century) as the essential place for social collectivization (HOLANDA, 1995); the questioning of research that attributes the city as the effective place of "dialogue" (REIS; VENÂNCIO, 2018); and the questioning of research that grants the city the essential place for popular participation (PAMPLONA; CARVALHO Jr., 2017).

On the other hand, there is research on social collectivization and consensus in rural areas: In the Sierras de María (Cartagena de India, Caribbean) in quilombola[1] colonies in the 17th century (NAVARRETE, 2017); in agricultural colonies and indigenous villages in the Amazon from 1840 to 1890 (NUNES, 2017); in agrarian communities in the late 19th century, given the political influence of Fermín Caballero (URQUIJO-GOITIA; PANIAGUA, 2011); currently in the Central Valley of Chile (LEÓN, 2017). Wang and Rong (2020) found favorable conditions for collective action in rural areas when there is land consolidation, among many other studies. However, none of these scientific works have addressed the importance of social collectivization and consensus in rural lodging spaces in Brazil. Hence, the research question: do rural lodgings constitute conditions of collectivization and consensus in Brazil? To answer this question, the Pousada Vitória was the research object in the municipality of Santa Rosa de Lima, Santa Catarina (SC), Brazil.

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1        Quilombolas are people from regions that are remnants of quilombos. These communities were formed by runaway enslaved people during slavery in Brazil.

There was a methodological understanding that an object of study described as a phenomenon - Pousada Vitória - contextualizes the territory in which it is inserted and assumes attributes that constitute this territory: the Brazilian rural area; so that the object of research - Pousada Vitória - generalizes the phenomenon to the Brazilian rural area - this is a methodological condition proper to qualitative research and applied socio-spatial bias.

There are several justifications for this research to reveal other spaces for social collectivization and consensus, considering the decline of the nation-state, where society needs to reinvent ways of civic collective life (ANTONINI, 2014). This situation becomes more urgent in Latin American conditions, as they present excluded popular segments and a lack of adequate attention from the government, sometimes caused by the lack of spaces that imply social collectivization (HAMBURGER-FERNANDEZ, 2013). In this context, it should be noted that the Brazilian exploitative colonial heritage also configured omissions for the proper collective and civic use of space (DAMATTA, 1997); it is also added that Brazilian urbanization began very quickly after three hundred years after the beginning of colonization so that the public sector would not qualify and would not take care of urban public spaces for civic collective use, given the large population contingent that affected Brazilian cities, looking for work in industry (DEÁK; SCHIFFER, 2010).

Otherwise, this research is justified by the understanding that social collectivization is one of the principles for consensus and popular participation in solving social demands (TRICÁRICO, 2017). Jürgen Habermas (1981) affirms that social collectivization is necessary for deliberative movements for the right to the city (LOURENÇO; FERNANDES, 2019). In this case, Habermas (1981) was fundamental for the consolidation of consensus and popular participation in urban management and planning, as proposed by the studies of Judith Innes and Patsy Healey (SOUZA, 2002); in addition to the studies of Cornelius Castoriadis (1975), who criticizes the democracy of representation by exalting direct democracy that recognizes social minorities in deliberative collective actions.

From a practical point of view, this research is justified because the failure of rural settlements can be verified by using funds without participatory and consensual decisions by the settled community (MÉNDEZ et al., 2015). In the face of demographic changes, the closure of public facilities in rural communities in the Nordic countries has allowed these communities to develop consensual innovative responses with organized civil society (JUNGSBERG, 2020).

## METHODS

The study had a qualitative and descriptive character since the objective had a generalization for the Brazilian rural space and the lodging facilities as phenomena (VASCONCELOS, 2002). The interdisciplinary discussion between social collectivization, consensus, and rural lodging spaces supported the descriptive bias regarding explaining three empirical manifestations that are not significantly correlated; these manifestations are still exposed openly and broadly to designate future studies (VASCONCELOS, 2002).

As for the contextualization of the topics, a bibliometrics analysis was first performed with the keywords associated with each other. The keywords were searched in Portuguese, English, and Spanish. The search was carried out on online databases.

In order to contextualize and substantiate the object of study, a search was done in university libraries for academic works that addressed the Pousada Vitória. The research was carried out in primary sources (folders, brochures, websites, videos, posters) and an open interview with the owner of Pousada Vitória.

There was a spatial reading of the Pousada Vitória in loco, based on the theory of montage (BENJAMIN, 2017), which determined the use of the space, indicating past symbolic fragments (BENJAMIN, 2017). This process was based on an acquired repertoire, reifying itself in what Roland Barthes (1971) understands by the prior knowledge of the scholar in the selection of signs relevant to the description of the object of study. The spatial reading was constructed with photographs as a visual record of the spaces experienced in loco and photographs as a primary source and representation of space. On-site spatial reading, photographic survey, and open interviews were collected on October 13, 20, and 27, 2020.

The listed past symbolic fragments (BENJAMIN, 2017) then became the keywords (in Portuguese, English, and Spanish) searched in scientific productions of the last twenty years (2002 to 2021) in electronic databases. This resulted in a bibliography of literature review to describe the designated past symbolic fragments (BENJAMIN, 2017) when reading space.

Space was understood as a language endowed with plurisignification (diversity of descriptions given to interrelational variants), characterizing abduction as an inferential bias (proper to nonverbal

language) (PEIRCE, 1984). This abductive perspective joins Walter Benjamin's theory of montage (2017) for in loco spatial reading: "The reading (...) represents a close methodological and epistemological union between Walter Benjamin's postures and (...) Charles Sanders Peirce's concepts, especially his phenomenology (...)" (FERRARA, 2000, p. 127).

For Benjamin (2017), the montage is built with references from the past (past symbolic fragments), which, although they imply chronological discontinuities, can reconceptualize past inferences of history in the present. The montage thus presupposes a reader of spaces who recognizes, redeems, and reveals the past in the current reading of the present (FERRARA, 2000).

To this end, the researcher must read past symbolic fragments inferred in the present space, supported by the reader's accumulated information record (BARTHES, 1971). Thus, spatial reading is in the order of inference (abduction) and will never be absolute and totalizing (FERRARA, 2005); therefore, it supports qualitative research (MARCONI; LAKATOS, 2017).

## LITERATURE REVIEW

### *Space for collectivization*

Social collectivization involves actions carried out by other people with the same meaning and intention among them (RABELO, 2003). So that space for collectivization is the physical manifestation of space that aggregates several individuals with the same interests; in this sense, the urban public space has met such attribution (ALBUQUERQUE; DIAS, 2019; SERPA, 2007; MENDONÇA, 2007; FRÚGOLI Jr., 2007; RYKWERT, 2004; TARROW, 1997; CARR, 1992).

Recent sociological research has demonstrated the role of cities in social collectivization, the empowerment of leaders with a democratic orientation, and as an alternative to the concentration of state power has been pointed out essentially in urban communities (HAMBLETON, 2015). Also of a social nature, gender research has measured civic cooperation in the cosmopolitan context of cities (HØY-PETERSEN WOODWARD; SKRBIS, 2016); sociological studies have proposed new understandings of urban public policy in urban ecological activism based on inclusive actions and family ties (BLOK; MEILVANG, 2014). Thus, it is concluded that studies referring to the space of social collectivization have understood urban public space as a fundamental condition to bring together

different individuals with the same goals. For this reason, Abrahão (2008) stated that urban public spaces are essential for civic spirit, civic action, and the embodiment of public life.

## *Space for consensus*

John Rawls (1972) proclaimed that consensus is first given by personal autonomy, moving to consensual collective autonomy when there is collective consciousness. However, Rawls's (1972) studies began to justify socio-economic inequalities (and consequently socio-spatial inequalities), as Daniels (1991) pointed out.

The studies of Jürgen Habermas (1981), essentially the studies of the Theory of Communicative Action, developed contents for consensus, which conceives the acceptance and rejection of citizens' demands within critical rationality that can unfold in voluntary decisions (consensus) in favor of cooperation between the parties involved. Habermas' studies (1981) have been a reference for the ideal of consensus in urban planning and management in the works of Judith Innes and Patsy Healey (Souza, 2002).

The work of Cornelius Castoriadis (1975) criticizes the democracy of representation, understanding that it reiterates what the majority of society can aspire to but does not ratify society in its totality and minorities. With this, Castoriadis (1975) affirms the relevance of consensual direct democracy; Castoriadis (1975) identifies in the Greek agora the spatial expression of consensual direct democracy; spatial attributes of the agora provided social collectivization in consensual decision-making. Several authors identify the agora as the foundation of the public square of future cities (ABRAHÃO, 2008; SERPA, 2007; MENDONÇA, 2007; FRÚGOLI Jr., 2007; RYKWERT, 2004; TARROW, 1997; CARR, 1992).

Following the Greek agora, the Roman Forum is a signifier of social collectivization and consensus (MUMFORD, 1998; SENNETT, 1990). The public marketplace of the Middle Ages also supported collective and consensual deliberation of social demands (MUMFORD, 1998; SENNETT, 1990). In the Renaissance, streets configured directions for people to meet at a common centripetal point that constituted the civic square suitable for agglomeration (VIEZZER, 2014). After the Renaissance, from the 16th to the 19th centuries, culminating with the Industrial Revolution, streets became boulevards, and squares acquired monumentality in the urban fabric, given the civic scale they encompassed

(VIEZZER, 2014; MUMFORD, 1998). In the twentieth century, within urban modernism, squares lost their great collectivist consensual civic character (ALEXANDER; ISHIKAWA; SILVERSTEIN, 2013), characterized by the "deterritorialization" of the space of social collectivization and consensus, accompanied by the emergence of virtual spaces of electronic social media (BALULA, 2010; BENITEZ, 2010). Considered by some authors as postmodernity (late twentieth century and early twenty-first century), public spaces have been resumed but often conceived as an image of cities competing to attract investment (BENITEZ, 2010); or even as a critique of urban modernism (ALEX, 2008).

It is therefore concluded that the content of the space for social collectivization and consensus was effectively understood as an essential condition of the city (HOLANDA, 1995). Nevertheless, in the case of the Brazilian city, it should be noted that its formation was guided by the dominance of the rural area over the city at the time of the colony: the rural mill associated with the colonial family had its independent survival, which contributed to delay the development of cities, which, "empty," offered little social collectivization (HOLANDA, 1995). Later, with the proclamation of the Republic, the Brazilian public square was consolidated as a framework of symbolic buildings (church, schools, public institutions, clubs, banks) (CÉSAR; BELUSSO; SILVA, 2017), which emphasized signs of civility and social collectivization (ALEX, 2008).

It is concluded that there is a need for research that describes spaces beyond the urban public that signify social collectivization and consensus; for Isabel Baptista (2002), quoted by Dias (2002, p. 163): "(...) to invest (...) in the relational quality of the so-called intermediate spaces (...) situated between the public and the private, these spaces constitute places of choice for human mediation and (...) the values necessary for living together (...)".

## RESULTS

### Past symbolic fragments (Benjamin, 2017) described in the lodge

If the possibility of collectivization and "dialogue" for collective decisions of social requirements is effective in an urbanized environment (REIS; VENÂNCIO, 2018; PAMPLONA; CARVALHO Jr., 2017), one can describe the implantation of the set of buildings that form the Pousada Vitória as a small city with a collector street and a local street with an arch, squares as resting places culminating in visual road axes and along these axes, and daily work areas (apiary and organic garden) (Figure 1).

**Figure 1 |** Layout of Pousada Vitória, Santa Rosa de Lima, SC, Brazil.



Legend: 1 squares; 2 housing units; 3 dolls' house; 4 pond; 5 apiary;
6 organic vegetable garden; 7 dining hall; 8 arch; 9 arch; 10 street
Source: Image made by research collaborator from Google Earth, 2020

## Street with arch

The street is understood as a past symbolic fragment (BENJAMIN, 2017). The present has demonstrated the street and protest for citizens to demand change, where the street has emphasized its function as a political instrument by challenging representative democracy (PERUCICH, 2019). Through the Delphi technique, the experience of street clinics in Rio de Janeiro (Brazil) showed manifestations of consensus, especially for homeless people in need of primary care (SIMÕES et al., 2017). The concreteness of street spaces was presented in the speeches of interviewees obtained in social surveys on Wall Street, New York, USA (HAMMOND, 2013). Likewise, an ideal of a social consensus project includes streets as an essential condition (DAY; PARNELL, 2002).

The study of empty urban streets can indicate levels of urban social interaction, whether in relatively familiar autonomy in the idiosyncratic use of the street adjacent to the residence or political-ideological impositions in the urban design of streets and squares (SMITH, 2008) - which means that street space is a social sign. In this sense, it is understood that social conflicts are not always situations to be eliminated; and sometimes social similarities require less negotiation (LOUKAITOU-

SIDERIS; EHRENFEUCHT, 2009). Therefore, the understanding that the street at Pousada Vitória is occupied (mainly) by apparently "non-similar" individuals (because they are tourists and visitors from various other places) indicates necessary negotiations and, by assumption, consensus.

Still, from the point of view that the street space is a social sign, previous research has shown that the visual quality of the street plays a fundamental role in urban vitality within an innovative approach to the visual quality of the street measured by combining the calculation of the three-dimensional composition of vegetation; thus, for example, it happened with most of the hutongs (alleys that constitute the old center of Beijing, China), where the lack of "green" accuses a low level of street use (TANG; LONG, 2018). Thus, it can be verified that the street of Pousada Vitória, flanked and framed by dense vegetation, tends to encourage intensive use. This vegetation is "framed" by a visual feature of an arch in the landscape (Figure 2) for those entering the Pousada Vitória complex.

**Figure 2 |** Local street and arch of Pousada Vitória, Santa Rosa de Lima, SC, Brazil.
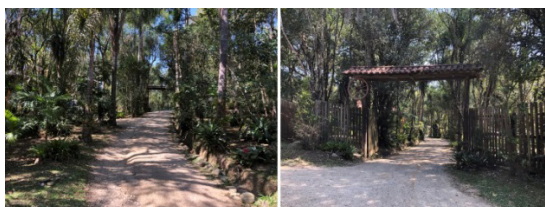


Source: Researcher's photographic collection, 2020

In this sense, the arch was considered a past symbolic fragment (BENJAMIN, 2017). Arches are concerned with the visual effect for individuals, and as they are introduced into the landscape, they focus their gaze on something they want to show interest in; arches in the landscape are also considered as a way to enter spaces encoded by the sacred, such as oratories and tabernacles; arches symbolize rites of passage from the "outside" to the "inside," even as a historical narrative of the triumph of one people over another; arches were controlled, as only selected individuals could pass through them (LAURANCE; NEWSOME, 2012).

It can be described that the focus of the view that the entrance arch of the Pousada Vitória seeks to demonstrate is the dense vegetation of the Atlantic Forest that permeates the set of buildings; so that this state of landscape *in natura* can reveal the factor of escapism from the city to the nature of the rural environment, in an opportunity to enjoy the leisure and, therefore, also conditioning more

intense affective and social relationships in this natural rural space, because the individual is far from the productive daily activities of the urbanized environment (BAUMAN, 2001). Bauman (2001) argued that rural community values were lost with the urbanization of the industrial revolution because individuals sought work and profit in cities, which also brought changes in ways and ideals of life.

Therefore, it is pointed out that nature at Pousada Vitória is a sign of escapism as a common and collective interest for the various and different guests who are there.4

## Squares

Resting spaces along and at the end of road axes (Figure 3) can be observed as small urban squares for people to meet; therefore, the square is a past symbolic fragment (BENJAMIN, 2017) that describes the ideal of collectivization and consensus at Pousada Vitória.

**Figure 3** | Lounge seating at Pousada Vitória, Santa Rosa de Lima, SC, Brazil.



Source: Researcher's photographic collection, 2020

The square, as an intersection of roads and paths, favors meeting these people at the moment they arrive simultaneously in the square (CALDEIRA, 2007), hence the collectivizing character that the square contains. Therefore, the square is a suitable space for debate and consensus, which goes back to the Greek agora as a senate (PLATÃO, 2001). However, it is possible to infer such a civic character of the square, and it is also possible to describe the community bonding factor of squares (or pocket parks), given their smaller dimensions that configure more "intimate" social situations (PURPER; RIGATI; ALMEIDA, 2019).

The square or the resting places along the local street of the Pousada Vitória is also a shelter for night gatherings of the guests because it has the incentive of a bonfire (last image in

Figure 3). Thus, the fire is a past symbolic fragment (BENJAMIN, 2007) that can describe spaces of collectivization and consensus at the inn during the night.

Radcliffe-Brown (1922) demonstrated that through its materiality, fire can warm and illuminate a gathering of people but also carries symbolic and cultural values. Fire in campfires could protect people from wild animals and promote warmth on cold days in open spaces; it was, therefore, a factor of common interest for several people who, when the opportunity arose, talked and commuted. Thus, collectivization originated from the habit of primates sitting by the fire, creating solidarity bonds that, over time, strengthened the customs around the fire, which transformed human coexistence by creating places of mutual observation for knowledge and increase of human activities, stimulating collective living as a factor of security and comfort, reducing aggressiveness and configuring peaceful proximity (RADCLIFFE-BROWN, 1922). In another way, Wiessner (2014) understood that the light projected by bonfires is an extension of daylight, which allows the extension and combination of subsistence work activities (essentially during the day) and collective celebrations (essentially at night); it is at night that relationships with more significant social interaction predominate - music, dance, ceremonies - linked to affective narratives between people (kinship, marriage, family).

## *Areas for daily work activities: apiary and organic vegetable garden*

Just as in cities, there are factories, industries, and places to provide services, among others; the urbanity internal to the implementation of the Pousada Vitória complex also has workplaces - apiary and organic vegetable garden - but not only as a productive activity for income generation and subsistence of the agricultural enterprise but also as an activity for training guests. The collectivization factor is established by the common interest of the guests in organic food in training moments, which can lead to consensual decisions. Gathering people with the same goals in the same place to increase their knowledge about organic agricultural production can promote communicative and informative exchanges not only for individual self-interest but also for collectivist sharing in collaborative arrangements, often guided by consensus.

In another way, the apiary with honey-producing bees is also a sign of the ideal of collectivization and consensus by observing the social division of labor and the remarkable hierarchization of bees as a rhetoric for human politics; because human-animal relations generate comparisons of mutual influence when taking social insects (as well as domestic animals) due to their proximity to humans (FERREIRA, 2018). Thus, the training of guests in the apiary is not only technical training but also the application of observations of bee organization in human behavior and attitudes, demonstrating the importance of establishing correlations between bees and humans (GASPARINI; RODRIGUES; NOGUEIRA-FERREIRA, 2008).

On the other hand, the training activities at Pousada Vitória can be described as a return to the original agricultural practices, the first phases of craftsmanship and manufacturing as past symbolic fragments (BENJAMIN, 2017). In this sense, these forms of agricultural, artisanal, and manufacturing production can involve the same worker in the different and necessary production phases, unlike the work of the industrial era: segmented and with serial production. In this way, agricultural, artisanal, and manufacturing work proposes to the worker a totalizing notion of his social contribution to the productive economy (ROSENTHAL, 2005). Because this worker understands all the production phases, he can better respect and agree with his other production companions.

## *Between the city and the house: balconies*

The balconies next to the housing units at Pousada Vitória are places of collective gathering (Figure 4); therefore, they are described here as past symbolic fragments (BENJAMIN, 2017).

**Figure 4 |** Balconies and hammocks at Pousada Vitória, Santa Rosa de Lima, SC, Brazil.
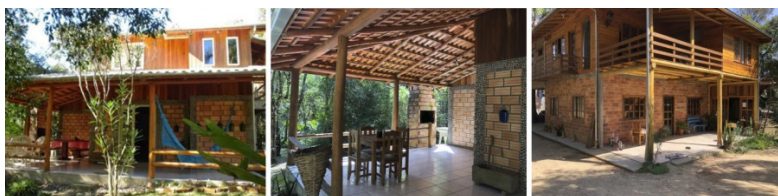


Source: Researcher's photographic collection, 2020

Balconies are located between public life (on the street) and the private home (BROWN; BURTON; SWEANEY, 2010); balconies become public urban spaces (such as squares) when they receive guests; so that, from a social point of view, balconies ritualize the possible entry into an

unauthorized space or a place suitable for unexpected guests, often when the home is not prepared for proper hospitality (HEATHCOTE, 2012); so that balconies distinguish the comfortable from the uncomfortable (MARAGNO; COCH, 2017);

On the other hand, balconies provide family life, neighborhood relations, a sense of community, and security for passers-by on the street - given the presence of people - often because they enclose daily activities (organizing the house in repair or cleaning, children's play, and gardening). However, it should be considered that balconies do not have an obligation to establish a good relationship between neighbors and passers-by on the street, but they can provide the community with the right conviviality, if desired, even reaching socio-political relations and civic culture (BROWN; BURTON; SWEANEY, 2010).

Almost all human settlements are equipped with houses with balconies (HEATHCOTE, 2012); since colonization, Brazilian architecture has demonstrated the use of balconies (MARAGNO; COCH, 2017). Balconies mean the ideal of home for Americans; they symbolize the break with English colonizing buildings; they are designated as diplomatic spaces and even supported classrooms during the demographic explosion in the United States (HEATHCOTE, 2012).

The balconies of the buildings of Pousada Vitória have hammocks (Figure 6). The spatial distribution of hammocks on the balconies of the Pousada Vitória is conditioned by the possibility of changing their arrangements, which may imply adjustments and readjustments of the location of the hammocks until proximity is established through common services between individuals - hence the collectivist role of the hammocks available on the balconies.

As a past symbolic fragment, the set of hammocks on the balconies can indicate the social collectivity present in Brazilian indigenous dwellings - huts with hammocks (BENJAMIN, 2017). The collectivization practiced in the huts and indigenous hammocks can be described by polygamous sex between indigenous people (WEIMER, 2005); this is why hammocks were associated with sexuality, nudity, and laziness, as reported by Pero Vaz de Caminha, André Thevet, Jean de Lery, Hans Staden, Jean Nieuhof and Karl von den Steinen (FONSECA, 2013); and also why hammocks became an identity for Brazilian culture, as described by Câmara Cascudo (ROCHA, 2006).

## DISCUSSION

Suppose we understand the space of social collectivization as a physical manifestation that allows the actions of individuals with the same meaning and purpose (RABELO, 2003). In that case, we can understand that the escapism with nature at Pousada Vitória is a common interest of the guests. The visual recurrence of the natural landscape and the tree-lined street testify to a space configured by nature. An interview with the owner of Pousada Vitória revealed that the primary motivation for the lodge guests is to escape from the daily activities of the cities to nature in rural areas. This common motivation in the search for nature brings together people from different places (guests), but with a possible mutual solidarity relationship, given the value of belonging and shared identity with nature (space for escape); that is, the idea of community goes beyond the group of local individuals, as it can have a community when it is defined by people who attribute meaning to the place, even if they are not residents of that place (SANTOS, 2000).

As an example of successful development in the relationship between locals and visitors, one can cite the Designated Areas for Sustainable Tourism Administration (DASTA), which initiated creative tourism programs (SONGSERM; WISANSING, 2014) and provided experiences for tourists in rural villages. At that time, participatory consensus learning processes were used to co-create activities of interest to visitors; Wisansing and Vongvisitsin (2019, p. 122) attested that the participatory, consensus, and co-creative approach changed the way communities were managed from "top-down" to "bottom-up," reifying local empowerment and democratic participation.

In another way, but also related to nature, the spaces of the vegetable garden and the apiary offer groups of people gathered with the common goal of learning about the handling of organic vegetables and honey; otherwise, it can lead to the exchange of information and communication as a sign of consensual collaborative exchange (ARAÚJO, 2012). It is worth noting that organic food offers reliability (a sign of common interest) (LOCKIE, 2006).

Spaces that signify consensus are evident in cities (Holanda, 1995). At the Pousada Vitória, although it is located in a rural area, one can infer an implementation of uses and buildings that configure a city - streets, squares, balconies - that support collectivist activities, of mutual exchange, indicating consensus. The Pousada Vitória can present itself as a "catalyst" for visitors and tourists

(stakeholders for planning and management), providing equitable representative social shares in processes of consensual construction in the rural territory (BRUÑA-GARCÍA; MAREY-PEREZ, 2015).

In this way, rural lodgings reveal non-city public spaces that imply social collectivization and consensus (RECA, 2004), a necessary fact for the Brazilian political reality, which lacks direct democratic forms (PEREIRA, 1977). In this sense, the technobureaucracy in Brazil, in the figure of the "expert technician" in his privileged social position, because he has technical decision-making power, can also hinder the decisions of "others" (TRICÁRICO, 2017).

Consensual collectivist experiences in rural lodgings can be unforgettable (DECKER, 2009), consolidating a consensual collectivist culture: "Back in his country, he was happy to tell the signs of kindness he had received; and the memory was perpetuated in the family (...)" (MONTADON, 2003, p. 133).

## CONCLUSION

The description of rural lodging spaces confirms the conclusion of this study as spaces of social collectivization and consensus. Although it is an inference from a single research object (Pousada Vitória), with the qualitative and descriptive methodology, it can be generalized to other situations applicable to the Brazilian rural space. Therefore, future research suggests other objects of study to evaluate rural lodging facilities in Brazil, meaning social collectivization and consensus.

From the point of view of the applicability of this study, there is a potential for the Brazilian rural area to provide political initiatives of direct democracy, given the consensual collectivist attribute that the space of the lodging environment contains. This also contributes to the empowerment of rural communities in the face of the resourcefulness of local rural oligarchies, *coronelismo*[2] and landowners that undermine forms of direct democracy in the Brazilian rural environment (PRADO Jr., 1987). This also acknowledges that Brazilian rural communities can decide on their own needs; therefore, there is an unfolding for socio-environmental decisions in the face of patronage agriculture and the decimation of rural ways of life in Brazil (GUZZATTI; SAMPAIO; CORIOLANO, 2013; BORGES, 2014).

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2        In Brazil, coronelismo is a complex system regarding power structures. The colonels were landowners who exercised political dominance and coerced their subordinates to vote for their candidates, thus remaining in power.

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