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# INDIGENOUS TEMPORARY ACCOMMODATION IN FLORIANOPOLIS: PARTICIPATORY PROJECT AND STATE ACTIONS

## CASA DE PASSAGEM INDÍGENA EM FLORIANÓPOLIS: PROJETO PARTICIPATIVO E AÇÕES DO ESTADO

## CASA DE PASAJE INDÍGENA EN FLORIANÓPOLIS: PROYECTO PARTICIPATIVO Y ACCIONES DEL ESTADO



**Figure 0.** Results of the first visit.  
Source: Own collection.

## RESUMO

Este artigo apresenta o processo de projeto adotado para a concepção da casa de passagem indígena de Florianópolis - Santa Catarina - Brasil com enfoque nas estratégias projetuais e nas alterações da proposta frente às ações do Estado e participação da comunidade indígena. As propostas, elaboradas por meio de um projeto de extensão na Universidade Federal de Santa Catarina, abordam a importância da presença indígena na cidade, a luta constante dos povos originários por espaços físicos e simbólicos na sociedade contemporânea e o papel social de arquitetos e urbanistas diante destes desafios. Adota-se como estratégia metodológica um processo de projeto participativo, que compreende etapas de pesquisa teórica e documental, ações junto à comunidade indígena, interface com o Estado e a elaboração coletiva de diretrizes e propostas arquitetônicas. Como resultado, apresentam-se os projetos elaborados a partir das demandas da comunidade bem como as alterações decorrentes das diferentes estratégias construídas a partir das movimentações do poder público frente à problemática. Acredita-se que ao considerar os diversos atores envolvidos no processo de projeto, ampliam-se as possibilidades tanto de viabilizar a execução de equipamentos públicos fundamentais da cidade quanto de fazer com que estes de fato atendam os anseios e as necessidades das comunidades envolvidas.

**Palavras-chave:** projeto arquitetônico, processo participativo, cultura indígena, indígenas urbanos, direito à cidade.

## ABSTRACT

This article presents the design process adopted for the design of Indigenous Temporary Accommodation in Florianópolis - Santa Catarina - Brazil, focusing on design strategies and changes in the proposal, considering State actions and the participation of the indigenous community. These proposals were developed through an outreach project at the Federal University of Santa Catarina, addressing the importance of indigenous presence in the city, the constant struggle of indigenous people for physical and symbolic spaces in contemporary society, and the social role of architects and urban planners within these challenges. A participatory project process is adopted as a methodological strategy, which comprises theoretical and documentary research stages, joint actions with the indigenous community, interactions with the State, preparation of guidelines, and architectural proposals. As a result, the architectural proposals developed based on community demands are presented, as well as the changes from the different strategies built using State actions to handle the issue. It is believed that when considering the different actors involved in the design process, possibilities broaden both to enable the execution of key public facilities in the city and to make these meet the wants and needs of the communities involved.

**Keywords:** architectural design, participatory project, indigenous culture, urban indigenous people, right to the city.

## RESUMEN

Este artículo presenta el proceso de proyecto adoptado para el diseño de la casa de tránsito indígena en Florianópolis - Santa Catarina - Brasil, centrándose en las estrategias de diseño y cambios en la propuesta frente a las acciones del Estado y la participación de la comunidad indígena. Las propuestas, desarrolladas a través de un proyecto de extensión en la Universidad Federal de Santa Catarina abordan la importancia de la presencia indígena en la ciudad, la lucha constante de los pueblos originarios por los espacios físicos y simbólicos en la sociedad contemporánea y el papel social de los arquitectos y urbanistas en frente a estos desafíos. Se adopta como estrategia metodológica un proceso de proyecto participativo, que comprende etapas de investigación teórica y documental, acciones con la comunidad indígena, interfaz con el Estado y elaboración colectiva de lineamientos y propuestas arquitectónicas. Como resultado, se presentan los proyectos desarrollados a partir de las demandas de la comunidad, así como los cambios resultantes de las distintas estrategias construidas a partir de los movimientos del poder público frente a la problemática. Se cree que al considerar los diversos actores involucrados en el proceso de diseño, se amplían las posibilidades tanto para viabilizar la ejecución de equipamientos públicos fundamentales en la ciudad, como para hacerlos realidad satisfacer los deseos y necesidades de las comunidades involucradas.

**Palabras clave:** proyecto arquitectónico, proceso participativo, cultura indígena, indígenas urbanos, derecho a la ciudad.

## INTRODUCTION

The Brazilian territory is marked by the presence of indigenous peoples and the cultural diversity that has characterized them since before the arrival of Europeans. In contemporary society, they are present from memory, from integration with other peoples, from inherited, learned, and resignified customs, and also from their presence in urban territories.

The intensification of the urbanization process that occurred in the last half-century, the devastation, low demarcation, and reduction of indigenous lands, and the neglect of public policies for indigenous peoples, have made their presence in urban daily life recurrent today. In the specific case of Santa Catarina, the demarcation of lands of the three majority ethnic groups found in the state (Guarani, Kaingang, and Xokleng) was concentrated in very specific regions and has seen progressive losses of territory.

The island of Santa Catarina is traditionally a territory that has seen indigenous circulation (FUNAI, 2018). Today, the indigenous presence in the city of Florianópolis is essentially marked by artisanry trade. This, in turn, is the main way of maintaining economic relations with their villages in the region, becoming a link between the city, the indigenous cosmology, and its form of permeabilization in the dominant economic system, not in search of profit, but in search of recognition and material and immaterial valuation of these peoples.

The Guarani people from the villages of Greater Florianópolis have been selling handicrafts in the city center for many years. The Kaingang have come in from the villages of the states of Rio Grande do Sul, west of Santa Catarina and Paraná for the same, while the Xokleng have also long been coming in from the Itajaí Valley and moved around Florianópolis. Given this context and the numerous reports of violence suffered by the indigenous community, the state must provide an appropriate place for families to stay while they are in the city.

The city hall has drawn up some proposals for an indigenous transition house (temporary accommodation), however, both public land and facilities are the subject of intense political disputes and to date have not drawn this up. Regarding the indigenous community's history of struggle and their specific needs, a new project was initiated in 2021, with the participation of professors and students from the Architecture and Urbanism Course of the Federal University of Santa Catarina, considering previous projects and discussions, but to create other forms of dialog with the public sectors, to promote intercultural dialog and meet the demands identified with the communities.

The proposal aims to build a dignified and designed space following the technical standards that accommodate the use of the temporary residence, the Transition House, and spaces for cultural exchange and the sale of handicrafts, becoming a Culture Point that is open to the

community. The research and architectural proposals are based on the idea that it is necessary to broaden the look at the history of Brazil's indigenous peoples and understand their diversity and culture. This knowledge underpins the development of architectural interventions for Indigenous Peoples. Amos Rapoport (1978), when studying the relationship of people with the environment, reveals concerns about the cultural changes caused by innovations in built environments. The author considers social research before the intervention as key so that the cultural specificities and central elements to respecting the people's way of life are known, even if in the process they are transformed and reinvented by the community itself.

In Brazil, there are recurrent architectural interventions that disregard the culture and way of life of indigenous populations, interfere with their forms of social and environmental organization, and end up harming their daily activities (Santo, 2017). Therefore, there is a demand for architectural and infrastructure projects for Indigenous Peoples, which use the references of each culture, going against standardized institutional projects that do not respond to local longings and realities.

Faced with the need to think and architecturally conceive the Temporary Accommodation, another reflection arises about the possible paths to be followed. This is the discussion about the character adopted by the outreach project being developed and the position of the project team in the relationship with the different subjects of the process. To clarify this issue, the semantic dispute between *outreach* and *communication* approached by Freire (1994) is presented.

The author argues that the word *outreach* suggests that knowledge is produced at the University and will reach out to the population. The community appears as the object of the action in the process and the projects arise from the interest of researchers and not from dialog with society. In opposition to this view, Freire approaches the concept of *communication*, which suggests a liberating education. The protagonism is shared between the University and the community in a horizontal partnership, articulation between scientific and popular knowledge, which allows the collective building of knowledge, and proposals closely related to the local context and the needs of the community.

### **Indigenous presence in Florianópolis and the temporary accommodation**

According to the Municipal Secretariat of Tourism, Technology, and Economic Development of the Florianópolis City Hall (PMF, in Portuguese), evidence of Indigenous presence in Florianópolis is found in shell mounds and archaeological sites with records dating back to 4,800 BC. According to the 2010 Census, about 1,028 Indigenous people live in Florianópolis (IBGE, 2010), even though there is no Indigenous land in this municipality. Palhoça and Biguaçu, municipalities belonging to greater Florianópolis, add three and four Indigenous sites, respectively.

Indigenous people of different peoples are seen in the city center, selling handicrafts for subsistence. The objects sold vary between baskets, hampers, plants, bows, arrows, and wooden sculptures. In addition to artisanry being a form of livelihood for the families, it expresses cultural elements, telling the story of their ancestors, deities, and their cosmology. "Handicrafts are a materialized culture, a heritage recognized and protected by the Federal Constitution" (FUNAI, 2018, P5).

The Indigenous presence in urban centers is not an unprecedented factor in history or in Florianópolis. The island of Santa Catarina is a common territory for Indigenous circulation (FUNAI, 2018): the Guarani from the villages of Greater Florianópolis have been selling handicrafts in the city center since the 1980s, a practice carried out by women with their children on a blanket on the ground, which they call *poraro* and they believe that it enables the formation of children as Guarani people in important moments of sociability and intra-and inter-ethnic cultural exchange (Santo, 2017). The Kaingang move from villages in the state of Rio Grande do Sul, west of Santa Catarina and Paraná, while the Xokleng come from the Itajaí Valley and also circulate through Florianópolis.

According to Funai (2018, p.4), "although the dynamics of this displacement have changed throughout the colonization process and the contact between Indigenous and non-Indigenous people, Indigenous communities seek large urban centers to sell their handicrafts". However, the Indigenous presence in the city center is usually somewhat strange for non-Indigenous people, who see the Indigenous as foreign to that space.

Over the last few decades, this process of movement and permanence of Indigenous families in Florianópolis has been marked by the difficulties they face, especially the lack of security and decent conditions for permanence. Current leaders of the movement report that they only had shelter from bad weather in improvised camps, usually under viaducts or trees on empty land, and that they had to protect themselves from varying types of violence, the result of prejudice regarding Indigenous presence in the urban environment.

The need for better accommodation led Indigenous families along a long path of struggles and demands to the municipal government for more adequate and safe spaces. Faced with this situation, there was a need for actions that promote dignity when Indigenous people are passing through Florianópolis and, consequently, a suitable acceptance of the Indigenous in the urban context of the city, of which they are also part. The city's bus station was the first space improvised to receive families, in 2015. It was then replaced by the old bus terminal in the neighborhood of Saco dos Limões (TISAC), where the indigenous people remain to this day, still experiencing a process of disputes and without the necessary basic infrastructure.

In the midst of political and social conflicts regarding the permanence of the indigenous people in TISAC, the construction of Temporary

Accommodation becomes a fundamental element in their struggle to guarantee their Right to the City. Despite the fragilities and conflicts that revolve around the area destined for this, the conquest of this portion of Atterro da Baía Sul is the result of the struggle of the indigenous peoples.

In addition to the Temporary Accommodation, other spaces of resistance are claimed by the presence of Indigenous people in urban centers. Based on the recent access of Indigenous people to higher education, their presence in this territory is expanding, bringing new agendas of struggles and demands, not only to guarantee the permanence of students at the university but also to strengthen Indigenous autonomy in cities (Bergamaschi et al., 2018).

In this context marked by disputes in the urban territory historically denied to Indigenous Peoples, new facilities emerge as fortresses of resistance and the affirmation of the Indigenous presence in urban centers. For this reason, the institutional equipment of the Temporary Accommodation becomes a place of affirmation of Indigenous presence in the urban space and represents the preservation and valuation of the memory and customs of these peoples.

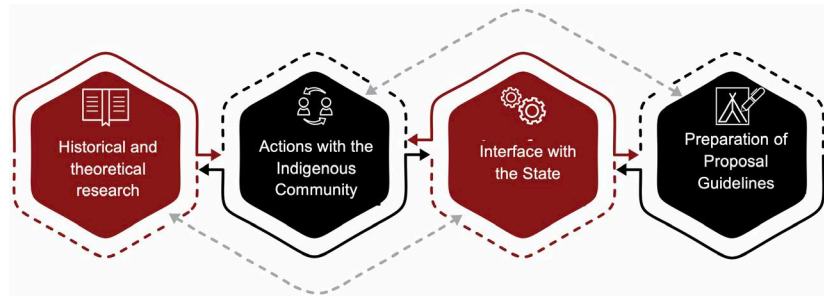
If, on one hand, the implementation of this facility paves the way for more representative urban futures, sensitive to the needs of this population, it also brings with it numerous challenges, ranging from the definition of the term Temporary Accommodation to the legal elements established for its execution. For clarification for both the project team and the community in this regard, the municipal works code (Florianópolis, 2000) is used. This covers buildings intended for hotels, inns, and hostels as transient residential buildings, with a minimum area of five square meters per bed, in addition to guiding the number of points for the minimum water and sanitation facilities needed for this type of building. These parameters have guided the design of the project. Even if it is an outreach project in institutional terms, as a pedagogical and action practice, the team uses communication, exchange, and sharing as the basis for all stages.

The main objective of this article is to share the path of the project and the architectural proposals developed for the Temporary Accommodation from the communication with the Indigenous communities and public agents involved. For this purpose, the stages defined, the projects resulting from the chosen methodological strategies, and the reflections on both the design path and the architectural tools are presented, as well as the social role of the profession and the intervention possibilities to generate positive impacts for the city in general.

This outreach project adopts a participatory methodology of architectural design, involving the indigenous community, to broaden the understanding of this context. Rapoport (1971) expresses the need to know the subjective aspects of the group where an architectural intervention is intended,

## METHODOLOGY

**Figure 1.** Research stages.  
 Source: Preparation by the authors.



emphasizing that architecture must be directed to the interests of the people who will use it. Unwin (2013) delves further into the issue by arguing about the protagonism and involvement of the user in the definition of architectural design, enabling the design of identifiable places.

It is believed that the participatory dynamics adopted make it possible to establish closer relationships with the communities and with the other agents involved in the project. Thus, the following steps and actions defined in Figure 1 were used to develop the architectural proposal of the Indigenous Temporary Accommodation of Florianópolis.

### Actions with the indigenous community

Joint actions were planned with the indigenous community at various points in the project. Initially, in July 2020, the first of these aimed to establish the first contact of the project team with the indigenous community and the place of intervention, in addition to conducting a metric and photographic survey to build the base drawings for the proposal. The second action, a basketry workshop, was held at the end of the same month, to enable a freer and deeper interaction between the community and the team. Understanding the representativeness of handicrafts in Indigenous material culture and their importance as a means of Indigenous subsistence in the city, the activity places the members of the project team as learners of this traditional know-how and highlights the intention of knowledge exchange and collective construction of the proposal. After these first two actions, relations with the community were strengthened and since then, there have been regular joint activities with the local indigenous community. These include meetings to discuss the project, clarify doubts, technical consultations, and other actions related to the permanence of the indigenous people in the place currently occupied.

### Interface with the state

The relationship with public agents occurs both indirectly, where the team follows the public hearings and actions of the City Hall and City Council regarding the feasibility of the Temporary Accommodation, and directly, where the team participates in meetings about the project with the community and the Federal Public Prosecutor's Office. It is worth noting that this direct participation with the federal prosecutor's

office was implemented in response to the demands of the indigenous community itself and the reverberations of this dialog are presented below. The main goal of this communication was to involve the public agents who have the power and responsibility over the feasibility of the project's execution, so that the proposal was elaborated taking into account both the community and the restrictions or guidelines imposed by the state.

### **Guidelines for the preparation of proposals**

The design guidelines and architectural proposals were drafted collectively by the design team and presented, discussed, amended, and validated with the indigenous community at all stages of the drafting. This strategy was adopted to involve the building's users in the project development process, making them participate actively, not only having their demands considered, but as protagonists in the elaboration of a place to welcome Indigenous families, that was designed to respect and value their cultural specificities.

Each of these stages occurred not in a linear sequence, but in different moments of the research, considering the transformations in the political and administrative scenario and the changes in the course of the project, reworked from each dialog between the agents involved. Below, the main results of each one are summarized, as well as their contributions to the configuration of the architectural proposals elaborated so far.

### **Actions with the indigenous community**

The visit carried out in June 2021 aimed at a first recognition of the site, both for the physical characteristics of the building and for how it was occupied as Temporary Accommodation. The visit began with a conversation between the team members and members of the indigenous community. Everyone sat in a circle and talked about the needs, difficulties, and desires of the indigenous community, especially regarding the construction of Temporary Accommodation to house about three hundred indigenous people in a dignified way, including bedrooms, toilets, canteens, and collective kitchens, as well as space for the production and sale of handicrafts.

The geometry and current conditions of the building were also observed and recorded through photographs and a metric survey. Although the building has never been used as an urban bus terminal, it is in good condition, with its structure and roof intact. The water and sanitation facilities are in a precarious state, with only two showers, basins, and sinks for about 80 people who inhabit the site at a time. The front of the building has space for the production and sale of handicrafts (Figure 2). The back section is occupied by canvas tents provided by the Civil Defense, used as temporary bedrooms. Although the tents are under the existing roof, they are very exposed to the cold, heat, and strong winds. The main results of the first visit

## **RESULTADOS**





**Figure 2.** Results of the first visit.  
 Source: Own collection.

**Figure 3.** Kaingang basketry office.  
 Source: Own collection.

were records of conversations with the community through a report made by each member of the team; and the photographic survey and technical drawings made from the metric and photographic survey, comprising floor plans, cross sections, and a digital model.

On the second visit, a workshop was held to make traditional Kaingang basketry (Figure 3), taught by the indigenous people to UFSC students and teachers, the members of the project team. The team's reports describe the importance of the basket-making experience to understand and value the ancestral and atavistic know-how of basket-making. They also highlight the complexity involved in that production, simpler in appearance than it really is.

Kaingang basketry, apart from representing a means of subsistence for the community, represents the identity of this ethnic group through the graphics printed on the pieces and the format of the artifacts. This moment of knowledge sharing was fundamental for the next steps of the project and guided the building's needs program and the proposal's spatial organization.

Other informal visits were made by team members individually and collectively, throughout the second half of 2021, as a result of the ties



created from the two planned field visits. These informal visits contributed to complementing and updating the information collected. Among these interactions, the project presentation meetings, a visit to a plot offered by the city hall for the construction of the Temporary Accommodation (Figure 4), and participation in craft fairs and other activities carried out by the community stand out.

**Figure 4.** Actions with the indigenous community. Source: Own collection.

The trust-based relationship established with the community allowed the project team to understand the needs of Indigenous families and to support their position before the public agencies involved, as will be described below.

### Interface with the state

At the request of the community, representatives of the project team participated in the meeting with the Florianópolis City Hall and the Federal Public Prosecutor's Office to support the indigenous people in arguing the reasons why the land offered by the city was not suitable for the Temporary Accommodation. After this event, a new meeting was held with the prosecutor's office. On this occasion, the prosecutor requested the elaboration of a proposal limiting the project to the projection of the TISAC's roof, without expanding the built area as a strategy to make the project viable. The following are the proposals drawn up from both the dialogs with the community and the guidance of the MPF.

### Guidelines and drafting of proposals

After carrying out historical research, field trips to TISAC, and, mainly, the analysis of the interaction dynamics with the different state agents, the team prepared project guidelines built collectively with the indigenous community, taking into account the constant changes of the situation arising from the actions of the different state agents. The proposed guidelines are:

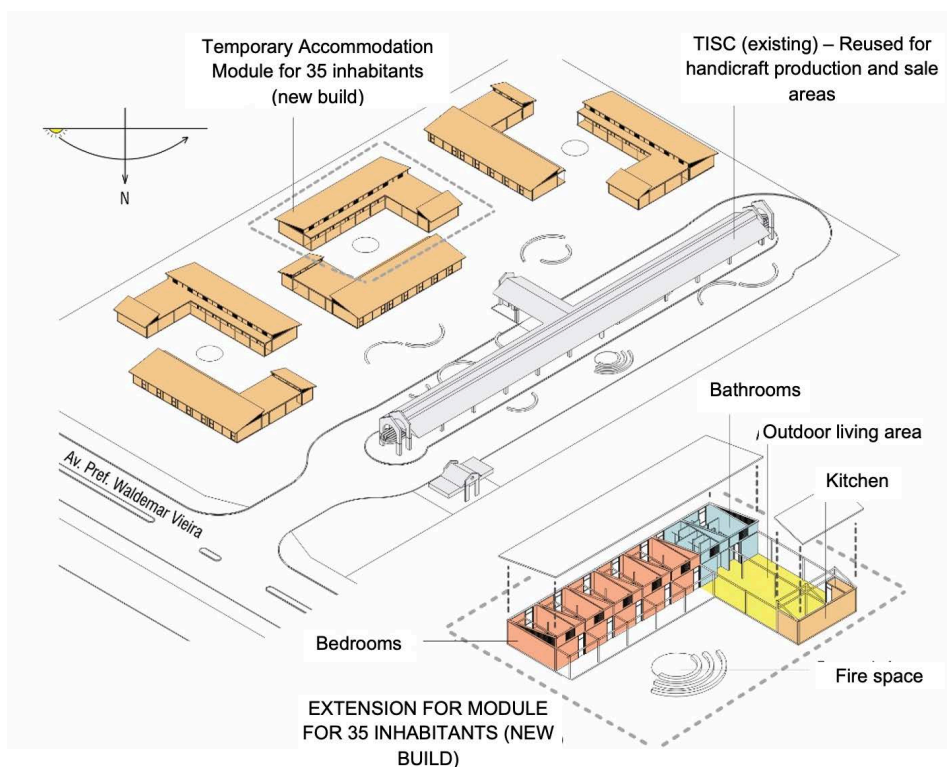
- Making spaces more flexible so that they have a use even when there are fewer Indigenous people in the city;
- Providing spaces for the manufacture, storage, and sale of handicrafts produced by the indigenous population;
- Considering the possibility of different groups within the territory (by family or ethnicity), in the design of the spaces of the Indigenous Temporary Accommodation;
- Designing the environments in a modular way, so that they can be implemented in stages;
- Providing zoning by layers of sociability that will be structured into a) an interface of the indigenous community with the external neighborhood and community, including areas for the production and sale of handicrafts; b) indigenous social interaction, considering its diversity (covered open areas, space for a campfire, kitchens, and toilets; c) areas of shelter and rest (bedrooms) capable of housing the different group setups (by kinship, village, or ethnicity).

Based on these guidelines, the team developed two proposals, which are highlighted in this article. The first of these considers a base module for the project. It is a single-story building comprising two blocks: a bedroom and bathroom block; and another block with a kitchen, storage room, and technical areas. The two blocks are connected by an open and covered area – a large balcony- used for dining, entertaining, and making crafts. In this way, the two blocks can be set up in different formats, forming “L”, “U” or linear deployments, to establish different external spaces that can be adapted in different places. The building can house between thirty and forty people. In this configuration, the Temporary Accommodation is understood as a complex of several small buildings, with the flexibility to be deployed on different sites, the possibility of having extensions and construction in stages, in addition to maintaining a certain autonomy of each building, to facilitate the management of each unit and respect the different indigenous groups.

The team studied the implementation of these base modules in two situations: Proposal A - on the land of the current TISAC, using the existing roof for the production and sale of handicrafts; Proposal B - on the site next to the TISAC, a free area owned by the Union, ceded for the construction of the Temporary Accommodation (Figure 5 and Figure 6).

However, the Municipal Government did not comply with the commitment it established with the Federal Public Prosecutor's office to provide for the construction of the definitive Temporary Accommodation, nor to provide minimum living conditions for the old terminal (TISAC), a provisionally defined place for shelter for Indigenous people.

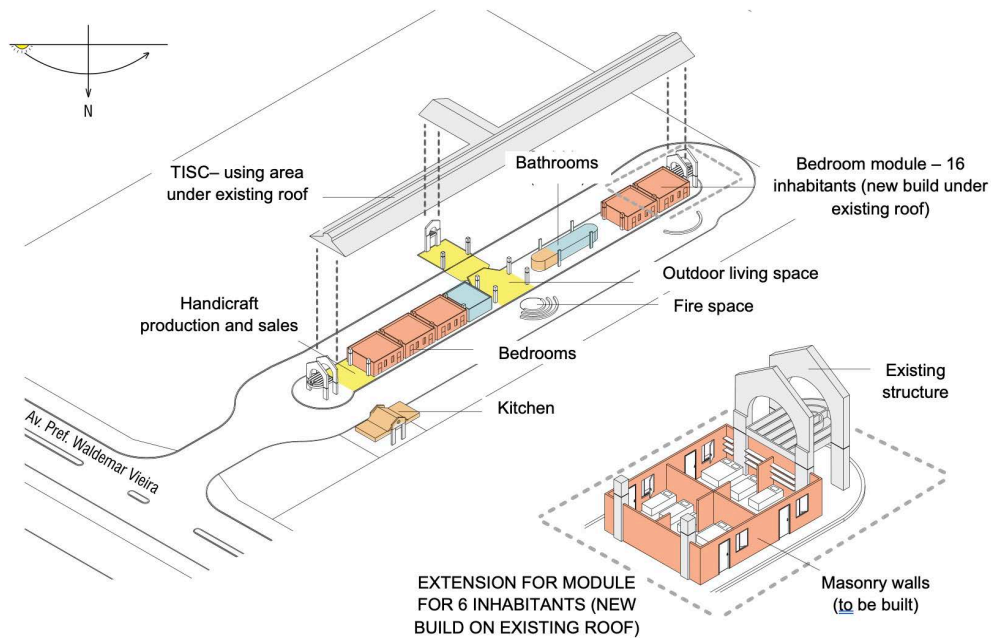
In dialog with the Indigenous community and the Federal Public Prosecutor's Office, the project team changed the design strategy and conceived a second proposal, meeting an urgent demand to adapt the TISAC building to house Indigenous people, complying with the parameters established in the municipal works code. The proposal consists of the construction of bedroom,



**Figure 5.** Proposal B - Project.  
Source: Preparation by the Authors

**Figure 6.** Proposal B - Perspective. Source: Preparation by the Authors

bathroom, and kitchen modules under the terminal structure. As it does not occupy the entire built area of the terminal, open and covered areas are kept for socializing and making crafts. In this version of the project, the roof of the bedrooms will be under the existing roof, and the space between them will be allocated for the stock of handicrafts for sale. The fact that the roof of the bedrooms is shaded by the terminal's existing roof also helps with the thermal comfort of the rooms, in addition to providing double protection against the rain. It can house 80 people, providing spaces for the production and sale of handicrafts, thus becoming a feasible option of temporary, but dignified, shelter for this population (Figure 7 and Figure 8). This second proposal also follows the guidelines established above.



**Figure 7.** Proposal C - Project.  
 Source: Preparation by the Authors

**Figure 8.** Proposal C - Perspective. Source: Preparation by the Authors



## DISCUSSION AND CONCLUSIONS

Based on the guidelines soundly prepared in the participatory process with the actors, a first proposal for the construction of the Florianópolis Indigenous Temporary Accommodation was developed. The changes resulting from the actions of the different state sectors were considered Project data, in this case, evidenced mainly by the dispute between the City Hall and the Public Prosecutor's Office. For this reason, the main premises of the project advocate for a flexible way to adapt to different terrains and be built in stages. Proof of this was the second project proposal, where the same premises and sizes of the environments defined in the first proposal were used, adapted to the conditions imposed by the current situation with the Public Prosecutor's Office.

The second proposal was presented by the project team and validated by the indigenous community at a meeting held at TISAC in early March 2022. On March 14, 2022, this proposal was presented, commented on, and approved at a meeting between Indigenous representatives, the Federal Public Prosecutor,

and the project team of Labproj (Design Laboratory of the Architecture Course of the Federal University of Santa Catarina), held at the headquarters of the Federal Public Prosecutor in Florianópolis. As a result of the approval at the aforementioned meeting, the project team prepared a budget forecast for the project's construction, an amount that the Public Prosecutor will use as a reference for raising funds for its execution.

Finally, we observe that the act of designing, in addition to the technical and aesthetic issues inherent to the field of architecture, is also conditioned by the modifications and conflicts that the actions of the different state actors have, an important condition for a project of character and public interest such as that of the Indigenous Temporary Accommodation of Florianópolis.

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