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HOMELESS POPULATION: THE CITY AND THE RIGHT TO INHABIT

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Abstract: In this article, we reflect on the theme of social architecture, homeless people, and more specifically, it relates the contributions that the living space influences in the lives of these citizens. The objectives were to associate the guidelines of the Housing First method, with the relocation of the homeless population in the social sphere, pointing out primarily aspects that led them to a state of vulnerability and linking this theme to the urban space. In the methodology, articles, books, recommendations from Brazilian federal agencies were researched, as well as surveys from the municipal government of Limeira (SP). In the results, the choice of location was justified in seeing the need to implement a new model that would attract this public, using the Housing First model in the city in order to contribute to the reduction of people who make the streets their home. And to conclude, it was understood that they need a look of otherness, so that they want to rediscover the identity that was lost before.

Keywords: Homeless people, Vulnerability, *Housing First*, Limeira-SP.

INTRODUCTION

This article deals with the right to the city and housing, in the context of the situation of a significant portion of the Brazilian population that is vulnerable, homeless and living on the streets. Thus, it has as a case study the city of Limeira, located in the interior of the State of São Paulo, 150 km from the capital. The aim is, in broad terms, to discuss the possibilities of social architecture and the potential of the Housing First model, in the context of this city.

For the development of this work, consultations were carried out on the digital databases of institutions linked to the Federal Government, State Government, Municipal Government, Non-Governmental Organizations (NGOs) and newspaper

collections. Of particular note are the Ministry of Women, Family and Human Rights; Housing first (2018); Folha de São Paulo (February 25, 2019, p. 22); IPEA (2020); UN General Assembly, Charter of Human Rights (1948); Brazil, decree law no. 7053 (2009); SAGI (2019); IBGE (2021); and CEPROSOM, Limeira (2018). In addition to the sources, Jane Jacobs (1961), Juhani Pallasma (2011), Maurice Merleau-Ponty (1996), Milton Santos (1988), Jan Gehl (2013), Wellington Cançado (2009) and Soter (2011).

This study directs the reader to the panorama of street housing in contemporary times. The following question is central to the question: **How to reinsert homeless people in the social sphere, so that they have better living conditions and consequently stop living in vulnerability?** Based on this, the specific objectives established were: to identify the aspects that lead part of the population to a state of vulnerability in terms of homelessness; to map the context of this group in the municipality of Limeira and understand the spatialization of its territoriality. Also associate the guidelines of the Housing First method with the relocation of the homeless population in this city; and discuss the relationship between urban space and perception of the inhabited environment, for these individuals.

This present study starts from an urban reading marked by the development of cities and the significant increase in metropolitan regions, leading to an exponential increase in the presence of people who make the streets their living space. According to Milton Santos (1988), the man endowed with knowledge and experiences adapts to space, transforming it into a habitable place. This dynamic effect is revealed in the different forms of space transformation and its resignification, over the passage of time. As an example of this, we can highlight that after the industrial revolution,

with the process of mechanization of factory production, there was an accentuation of social inequality, especially after the great leap observed in recent decades where robotic and computational work has contributed to the hand of human work is replaced by artificial and mechanical. In this aspect, we can observe a situation of conflict because as technological advances increase and technical devices are developed, the more we tend to consolidate in our collective imagination the image of a modern and prosperous city, without paying the necessary attention to the fact that this growth and technological polarization also contributed to a fragile urban scenario, segregated and marked by poverty.

In this sense, we want to emphasize here that the condition of vulnerability of the residents who inhabit the streets of Brazil can also be understood as a by-product of this accelerated process of urban development. We understand that public policies, urban land management and government social assistance programs for the population do not always work synchronously and effectively. Therefore, although such care exists, at first, they become insufficient due to the vast, plural and unequal Brazilian population - which makes this context an important topic to be constantly rethought.

THE CONDITION OF THE HOMELESS IN BRAZIL

As characterized by Decree number: 7053/2009, the homeless person is a member of a population group that lives in extreme poverty, has fragile or interrupted family ties and remains living in public places or shelters for a long period of time.

According to Marília Sotero (2011), the basis of our history was marked by social weaknesses. Large urban centers show us that the issue of vulnerability affects several social groups, but above all those who are in an

unfavorable economic context and therefore are “allocated” to the margins of society, therefore, at a marked disadvantage compared to other groups. In this aspect, the case of homeless people becomes alarming because they do not have access to the basic rights that are indispensable to life in society. The lack of employment, documents, education, health and housing are some of the factors that worsen the conditions of people who live repressed and experience cases of violence constantly. In addition, prejudice interferes in their daily lives, causing an impediment to the construction of individual citizenship.

According to the Institute of Applied Economic Research (IPEA, 2020), there are more than 220,000 homeless people in Brazil, with mitigating factors of the Covid-19 pandemic. Not far from it, the issue of living on the streets and in a state of begging is caused most of the time, from the highest to the lowest degree, by the use of alcohol/drugs (36%), by unemployment (30%), by fights family members (29%), memory loss, or even because of these people’s own choices, according to the Secretariat for Assessment and Information Management of the Ministry of Citizenship (SAGI, 2019).

In 2019, this same Secretariat pointed out the characteristics of approximately 32,000 people who are living on the streets. With regard to personal aspects, 82% of these are men aged between 25 and 44, therefore a young population of working age; 52% live in the city because of a relative; and 67% declared themselves mixed race or black - which makes it possible to reflect on the relationship between social vulnerability and ethnic identity. With regard to work, 70% of these residents develop some activity from which they obtain their own livelihood, however, 25% of them do not have an identification document, which contributed to making access to formal work unfeasible.

Consequently, informal performance is predominant. Among the livelihood activities, 28% are recyclable collectors, 16% are beggars, 14% are scouts, 6% work in civil construction, 4% in cleaning, and only 2% work with a formal contract. These data allow us to understand that this population is in precarious conditions, although active people are far from participating in a situation that is minimally close to ideal. This situation is aggravated by the issue of food, since the consumption of food at least once a day is directly related to the activities listed above. In this aspect, 80% of this homeless population has access to at least one meal a day.

These characteristics portray the profile of social inequalities that participate in the Brazilian scenario. According to Milton Santos (1988), the centralization of the economy and politics causes social inequality and class division, which oppresses and disintegrates the individual from the community. With the advancement of technology and progress in industrialization, there has been an increase in social welfare indices, which are sometimes unevenly distributed. This social welfare, a priori, must contribute to egalitarian development, the fight against social inequalities and the promotion of the population's access to public services, however, in practice, it is not always possible to verify such efficiency, sometimes it presents flaws and goals are often not fully achieved.

When analyzed from the urban perspective, we observed that the industrialization process of Brazilian urban centers also contributed to the attribution of new values and meaning to the soil, especially with regard to economic values. This overvaluation of certain urban areas sometimes leads to the process of gentrification – the expulsion of individuals from their original region of residence – and this tends to contribute to the increase in the

population residing in peripheral areas or on the streets.

Unfortunately, living on the streets has become increasingly frequent, whether in large, medium and even small cities, in different states of Brazil. It is worth emphasizing that, in the midst of this scenario of inequalities, the contribution of this housing condition to the consolidation of a negative perception of the urban environment also coexists; and the very sense of security that surrounds all the inhabitants of a city. Hence, we highlight a pertinent observation by Jane Jacobs (1961, p.30): “The main attribute of a thriving urban district is that people feel safe and protected on the street in the midst of so many strangers.” This analysis opens the door to debate on the relationship between homeless people and crime, as well as the proliferation of illicit activities in the urban fabric.

These factors unfold and intensify the urban violence to which we are all subjected. However, it becomes even more explicit when it comes to the population that lives on the streets. This population, in a significant part, inhabits open spaces and is exposed to bad weather, violence, lack of empathy, and lack of basic services, as an important aggravating factor to be added here concerns the lack of communication regarding the transfer of information by the government itself about these individuals.

Once on the margins of society, unprotected, unemployed and at the mercy of the state and people, there is what Sotero (2011) calls the state of vulnerability, that is, the concrete situation of vulnerability. Thus, this “invisibility” before society is a factor that makes them even more unprotected and susceptible to crime. Among the ways to reverse this situation, we have the issue of work as a tool of social visibility - an indication of existence in the midst of society.

Article 23 of the Universal Declaration

of Human Rights of 1948 provides that “everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.” In the same text, in article 25, it is stated that:

Every human being has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, illness, disability, widowhood, old age or other cases of loss of livelihood in circumstances beyond their control (Federal Constitution of Brazil, Article, number 25)

We understand, therefore, that the debate on housing cannot be disconnected from concerns about formal work, as both mean the possibility of reintegrating these people who are now in extreme vulnerability back into society. This approach can greatly contribute to the removal of these from precarious conditions, fostering the dignity of each one and their return to the city, no longer as marginalized individuals, but citizens with new perspectives on life and with breath to search for personal achievements. and professionals.

THE STREET, INDIVIDUALS AND EXPERIENCES

Jane Jacobs, in her book *Death and Life of Great Cities* (p.141), comments on some peculiar aspects of a dense urban center. From his perspective of analysis, the concentration of people leads to the need to provide these areas with infrastructure, consequently, their urban spaces - their streets, parks and local establishments - are assiduously used.

The author emphasizes that people are the eyes of the streets, called natural landowners, and agents who work against crime – and must not be the target of it. But when areas

of cities are emptied, these urban spaces lose their primary meaning, their original identity and their strength. They often decay, die and fade away, sometimes they become the stage for other less desirable experiences or the space for those so many that are rarely seen. These spaces are re-signified, and this is not always a positive factor.

The concern with the good quality of urban spaces belongs to everyone and not only to their managers. It is up to the Public Power to manage, monitor, care for and encourage preservation and safety. But the daily use that the population itself attributes to the city is equally important. According to Jacobs (1961, p. 103) the mixture or combinations of uses is fundamental for life in the city and the fight against the death of its public spaces. In his reasoning, mixed-use areas encourage permanent occupation by people, as it responds to the greater demand for activities and consequently guarantees the continuity of the urban fabric. This way, constant use is an important tool to prevent it from emptying.

In line with this argument, we can also highlight Jan Gehl (2013), who addresses the existence of requirements for cities to enable a good experience in their spaces. According to him, the care and zeal, the aesthetic and identity aspects encourage the permanence on the part of the citizen. Through the quality of the place and the feeling of security and belonging, the citizen feels comfortable and wants to be there, because the place becomes corresponding to his interests, and at the same time, attractive.

This approach is complemented by the considerations made by Juhani Pallasma (2011, pg. 11), in her text entitled “The eyes of the skin”. According to this author, our senses contribute to the way we perceive the environment in which we are inserted and it is the “meaningful architecture” that makes us “feel like corporeal and spiritual beings”.

According to him, we endow the space with meaning, through it we recognize ourselves as individuals in the world and we establish our collective identity. Therefore, in this reasoning, the experience of experiencing the spaces of a city can be understood as an existential experience.

The perception of the body and the image of the world become a continuous existential experience; there is no body separate from domicile in space, there is no space detached from the conscious image of our perceptive personal identity. (PALLASMA, p.38).

We are always interpreting the space around us, from this interpretation and reading, we identify our place in the world. The way we take care of our place is decisive for our experiences and for the type of reading we make of the city itself and its multiple environments. In the same way, carelessness can also allow us to have a negative reading and understanding - from the garbage left scattered on the floor, the rubble, the tangle of wiring, the graffitied buildings, the signs and billboards that cover the facades, all of these contribute to a negative image of the city, making it less desirable and attractive for permanence. When these characteristics are added to the existence of the homeless population, even greater rates of rejection, detachment and fear are added. Thus, what must be the space for human experiences and exchanges is emptied, overshadowed and sometimes scares many people away.

It is regrettable to observe that sometimes the homeless population is also understood as part of a "pollution" accumulated in cities and unwanted; and not as individuals participating in the urban environment. In general terms, it is as if two types of people used the streets, as Gomes (2006) commented: those who transit routinely until they reach their destination; and those who walk on the streets and remain on them as if they were the only possible place of shelter.

In this sense, Wellington Cançado (2009) presents a complementary observation to the reading of the city:

For beggars and scavengers, architecture is leftovers. As well as the food, the clothes, the objects they carry. Things left, abandoned and forgotten around. A marquee, a step, a plateau, a niche. Small oversights of the initial project, cavities or appendages that recede or advance beyond the expected. In these situations, the urgency of protection is so overwhelming that a miserable little slab at 5 meters high can be a family shelter. Just as the cold is psychological, architecture must be too.

This distance between such people and the urban space leads to a defragmentation and unsustainability of life in society, characterized by absence, detachment and non-belonging. It is as if history, memory, identity, and the sense of belonging are not theirs. However, it is even more difficult to understand that for this part of the population, the city does not present itself as a safe place for the exercise of life in society.

THE MODEL: HOUSING FIRST

Developed in the United States by the Greek Sam Tsemberis, the Housing First model has the proposal to support people who want to leave the streets. In their studies, citizens must first have access to housing and as time goes on, they are introduced to other support services. The model is being applied in Canada, Japan, and 20 other European Union countries.

According to Colucci and Amâncio (2019), in terms of the Brazilian context, Curitiba has already started a pilot project to adopt the system. This also works in the cities of São Paulo and Porto Alegre, through solidary rent, which implies leasing properties to the federal government and making them available to homeless people. It is worth mentioning that there are master plans for the implementation

of the method in the Federal District and Fortaleza.

In addition to primarily aiming at housing as the first step towards emancipation, the method aims to propose responses aimed at the right to inhabit, making public housing policies. The intervention process takes place through access to housing, and then to other support services.

This model understands housing as a primordial factor for emancipation, foresees in its structure unique and private spaces for each member who participates in the social circle configured there. In this context, people can feel that they belong where they are and feel comfortable having their own individual environment. In order for this population to have adequate services and aiming at architectural spaces that meet this need, we

present below some examples of proposals that have already been implemented.

The project located in the United States, represented by figures 1 and 2, is configured as a care home for the homeless, offering 24-hour help to the population, aiming at an independent life, unlike hostels that provide services during part-time. This project defines the housing First model, a new housing concept for homeless people. It is perceived with the proposal, that the individual has complete freedom and privacy within the space that is destined to him.

On the other hand, in figures 3 and 4, a shelter is exposed, it works to take care of these people, with essential services. With mutual help, they keep the place organized and benefit. The spaces are different, but both plants have an architectural pattern, always



Figures 1 and 2: La Casa, Facade and floor plans.

Source: Archdaily, 2014.



Figures 3 and 4: Shelter.

Source: Archdaily,2010.

aiming at the well-being and care that the population living on the streets needs.

According to Sam Tsemberis (2010), the principles of housing are: housing as a basic human right, respect, individualization with independent apartments, separation of housing from support services as well as residents being willing to receive visits from teams once a week and contribute with a percentage of monthly income.

The model's relationship with architecture, the La Casa building, located in the United States, sums up well the principles of Housing First. It was designed to be a building that meets the needs of homeless residents, it is noticeable to see the existence of common spaces, individual private areas and support areas for residents.

As shown in figures 5, 6 and 7. Regarding spaces, the housing first architecture manifests itself this way, without the intention of

interfering with each citizen's right to choose. In addition to bringing all the necessary requirements to fit the proposed model, it brings inviting spaces, social connections with the city, use of natural resources, thermal and acoustic comfort, among other factors.

This project aims to be a kind of architectural and conceptual solution, whose main proposal is to give the right to basic housing and support to each resident, without intervening in order to take away their privacy. It is worth mentioning that this is a method that reaches the largest number of people who are homeless for a long period of time, and they are inserted again into the social sphere with the help of support services.

THE CONTEXT OF HOMELESS PEOPLE IN LIMEIRA (SP)

According to IBGE data, the estimated population of Limeira in 2020 was 308,482



Figures 5, 6 and 7: La casa/ floor plans.

Source: Archdaily, 2014.

inhabitants. And the poverty index in the municipality was in 579th (five hundred and seventy-ninth) place in relation to other municipalities in the state of São Paulo, which reaches 645. According to data from the Center for Social Promotion of the Municipality of Limeira (CEPROSOM, 2018), there are 186 homeless people in the city, as represented by table 1 and graph 1.

The issue of reception in this city takes place through passing houses and hostels, however it appears that while 79 people are welcomed, 107 still remain on the streets. The same agency points out the age group of these civilians, drawing attention to the young profile (18-39) years old, which in total aspects is predominant.

Through this exposure, it is necessary to implement a model that can remove these 107 people from the streets and reintegrate them into social life, making work and income viable, given the predominance of the age group in an active phase. It is also interesting to note that in the city of Limeira, these people stay mostly in neighborhoods, with only 30% of them settling in central areas, as shown in graph 2.

According to Artur Rodrigues (2016), many of the homeless people do not go to shelters, because in some cases there is a lack of hygiene in the place, they do not offer spaces for families, there is no place to store carts and animals and because of the rules imposed by the institution.

The conditions of homeless people's invisibility were discussed on many occasions. The Ministry of Human Rights and the other ministries that make up the Intersectoral Committee for Follow-up and Monitoring of the National Policy for Homeless Population (CIAMP-rua), since 2016, have been discussing the priority of having individual housing accompanied by flexible support for the homeless. residents in these conditions in

the country.

The studies report that the factor that defines the efficiency of the housing first model is the permanence in the housing and the guarantee of development, preventing the population that was previously homeless from returning to the same conditions. In the cases evaluated in the implementation, 80% of these correspond to effectiveness in terms of permanence. In Brazil, the first implementation was carried out through the Ruas project, in the city of Porto Alegre/RS, in 2018. In this case, the housing-first took place as follows: citizens who had their own properties with kitchen, bedroom and bathroom rented the good for the Federal Government, which, in turn, allocates such properties to the reception of people.

According to Colucci and Amâncio (2019), in the United States, between 2009 and 2019, with the application of the Housing First model, 80,000 people left homeless conditions. In Brazil, in Curitiba, a pilot project was started for the implementation of the first housing model. In São Paulo, a building in Sé was given away for this purpose and the beneficiaries pay 10% to 15% of the income they earn to the city hall.

In the case of the municipality of Limeira, this model is beneficial for the city, as it engages people and the space to inhabit. It was seen that today there are 107 people living on the streets of the municipality, if this model is applied in the city, it will result in the reception of 85 people. With the implementation of the model that prioritizes the objective of housing to be a crucial factor for the emancipation of the individual, it is of great use to make the city adopt this method, which results in the process of leaving these civilians off the streets, helps in improving the articulation of public roads that used to be their place of residence, and finally, consequently, will bring more security to all people.

ccnao	At streets	Sheltered	Total
2016	63	66	129
2017	107	75	182
2018	107	79	186

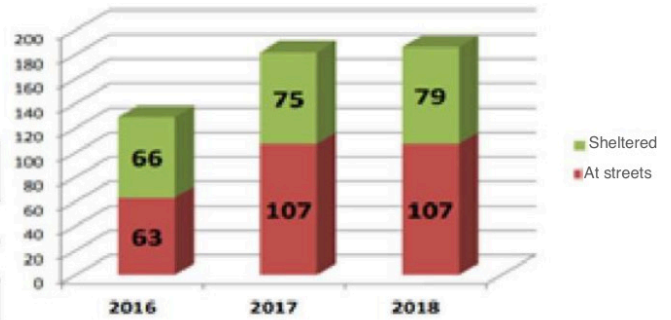


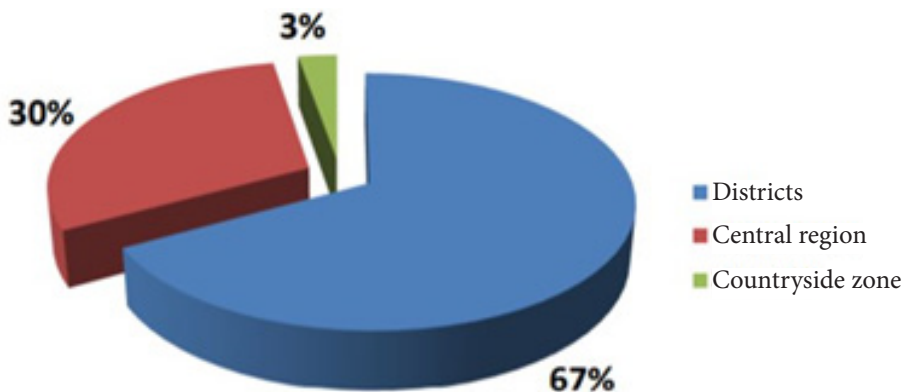
Table 1 and graph 1: Evolution of the homeless population in the city of Limeira- SP.

Source: Center for Social Promotion (CEPROSOM, 2018).

age groups	total	% total	At streets sit.	% at streets sit.	Sheltered ¹	% Sheltered
1B to 39 years	88	47.6%	51	48,1%	37	46,6%
40 to 59 years	64	45.4%	49	46.2%	35	44,3%
60 years or older	13	7,0%	6	5,7%	7	5,9%
totals	185	-	106	57,3%	79	42,5%
not declared	1	-	1	-	-	-

Table 2: Quantitative percentages of the age group of the homeless and sheltered population, Limeira- SP.

Source: Center for Social Promotion (CEPROSOM, 2018).



Graph 2: Region where the homeless population resides in the city of Limeira- SP.

Source: Center for Social Promotion (CEPROSOM, 2018).

THE PROPOSAL TO IMPLEMENT A HOUSING FIRST IN LIMEIRA (SP)

The proposal for the implementation of a project that aims to help the homeless population in Limeira is premised on the resignification of a built environment, seen as a leftover from an accelerated urbanization process, but which will now be returned to society and resignified. In this sense, what is seen as “leftovers”, will become a place, stage of new experiences and opportunities for social reintegration.

For this proposal to develop, we have chosen the site of the former industry: “Machina São Paulo”. This was dedicated to the industrial production sector, having been carried out in 1914.

The factory now known as “Machina de São Paulo”, in the first phase, it was called “Souza penteado & cia”. Its leaders were Trajano Camargo and his partners: Antônio Augusto de Barros Penteado and Abelardo Aguiar de Souza.

The industry produced machines for peeling coffee, and with the departure of Abelardo Aguiar from the company, it changed its name to “B. Penteados & Cia”. In 1920, the company won an award for developing the impact coffee peeling machine, which led to its growth and name change, now known as “Machina de São Paulo”. Now, the partnership with Antônio Augusto has been dissolved.

With Trajano’s death in 1930, his wife Maria Thereza de Barros Camargo begins to manage the industry, and continues with manufacturing until 1958, when it is purchased by Mercedes-benz, continuing with production for another 4 years, after which the building was in disuse, until in 2005 the municipal government expropriated the property.

The remaining sheds are situated between the streets: Av. Campinas and Av. Assis Brasil, at an access point between the center and different residential neighborhoods.

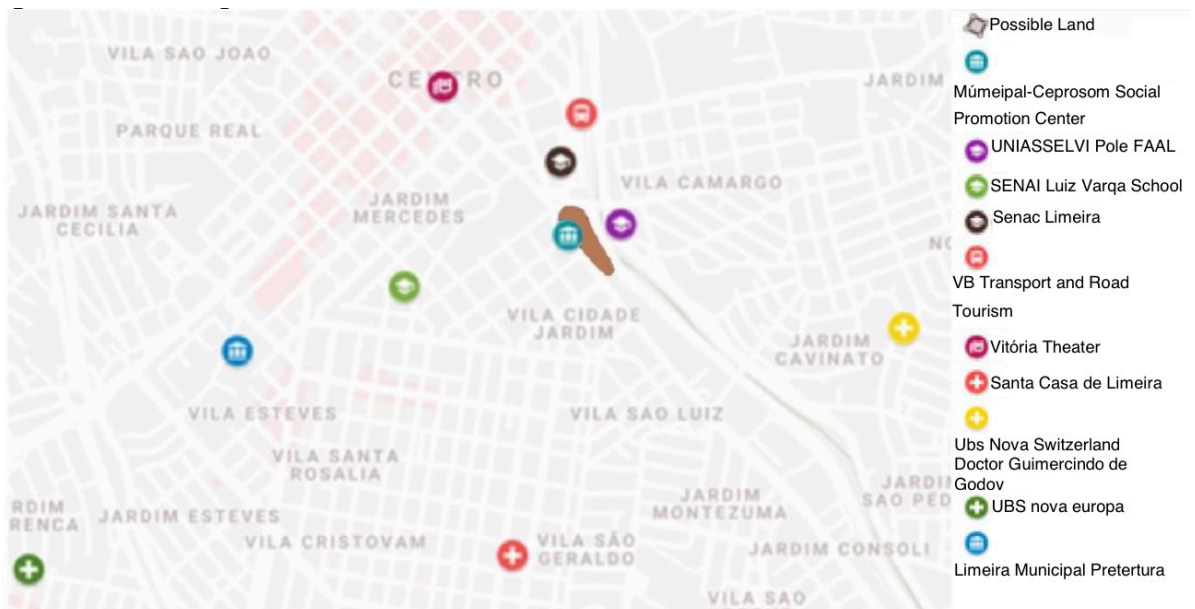


Image 8: Surroundings of the chosen terrain, Limeira-SP.

Source: Personal archive.

There is diversity in terms of support and public services available in the vicinity. Equipment for culture, education, health, commerce and assistance support configure the surrounding area, enhancing and facilitating quick access to these services, even when on foot. In the immediate surroundings there are some buildings that are going

through a tipping phase, as can be seen in figures 9, 10 and 11 that show the current condition of the ruin.

Figure 11 also shows the part of the structure that collapsed in 2010, during a storm. In figures 12 and 13, there are realistic models, showing the restoration in the final stage. This measure aims to ensure the security



Figures 9 and 10: Views of the remaining masonry.

Source: Municipal inventory of cultural heritage, photos from 2013.



Figure 11: Storm knocks down walls of the old heritage of São Paulo.

Source: Municipal Inventory of Cultural Heritage, 2010.



Figures 12 and 13: Realistic rendering of the new facade of the structure and restoration projects to be implemented.

Source: Municipality of Limeira-SP.

of the property so that it can be sustained for a long time, with the help of metal pillars as support.

The urban ruin and the relationship between the proposal in the social and patrimonial perspective, promotes culture, access to information and history. The urban landscape of the city of Limeira borders the lack of knowledge and distance between inhabitants and architecture, while it presents itself as a potential environment for design and social interventions. If architecture is the leftovers, the city is for everyone - all spaces affect and participate in the daily lives of its inhabitants, these constitute stages of experience to be constantly improved.

Spaces that participate in the daily life and experience of all people, Jan Gehl also puts the quality of urban life on the agenda, he says that there are good reasons to attend and to care about people, whatever the economic resources.

Spaces make us have memories, being a unique place with good sensations or a place that affected and left marks in the individual personal world, even if the environment, the architecture itself, exists inside each being. People in situations of vulnerability must feel that they belong to the urban community, because the streets through which we all walk daily and continually tell stories, as well as cultural assets, must be explored and known by all.

The phenomenology of spaces takes place through living and experiences, knowledge is obtained through experiences in the world. "Perception is the background against which all acts stand" Maurice Merleau Ponty (1996, p.6). It is the sensitive relationship with the world, perception takes place through primary contact in order to feel and use them. To understand, we need experiences and experiences, it is linked to the place, which is a scenario in which we are all protagonists.

We understand architecture as bodily existence. It's snuggling up, inhabiting. In addition to supplying all human senses, it must also coexist and tell its functional story. Experiences imply memories, self-identity is stored in memory, as consequently all the places we go through. Architecture and urban landscape are the stage and the result of experiences and experiences, these can be enhanced in the course of the architectural debate, people in vulnerable situations are also part of this plot. The city is diverse and the architecture must be shown as a tool to alleviate conflicts involving the built environment and its inhabitants.

CONCLUSION

In conclusion, it is evident that homeless people need help. As mentioned in the course of the work, several authors talk about cities and their progress, it is noticeable to see that there are population groups that still live oppressed and on the margins. It is important to know that cities belong to everyone and we must take care of this good, as well as its inhabitants.

As analyzed, for there to be a better reintegration of people in this context of fragility in society, there must be a thought that fits with the sense of belonging. The spaces and the daily experience must transform individuals, that is, have a look of otherness, because we all constitute the stage that is the daily life and the spaces of the city.

In terms of housing, the model: *housing first* assists in the better relocation of the homeless population in the social sphere. Because it is primarily aimed at removing civilians from the streets and continuing life in a safer place. Within this perspective, it is concluded that the city is diverse, there are people from different cultures and groups of different social classes, and it is up to everyone to alleviate the weaknesses so that we build

environments with less conflicts and we can support those in need. The proposal refers to the implementation of the project based on the model: *housing first* in the city of Limeira, as it aims to provide a private shelter, providing its residents with a dignified life within society.

The sheds will be returned to society, which previously produced houses, offered courses and work, will now be, with the project proposal, a place to live.

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