

**The riverside way of life as a spatial attribute for the design practice of
Amazonian housing**

Danielle Costa Guimarães
PhD student, UFPA, Brasil.
d McGuimaraes@gmail.com

Ana Klaudia de Almeida Viana Perdigão
Professor Dr., UFPA, Brasil.
klaudiaufpa@gmail.com

SUMMARY

The production of social housing in the Amazon does not differ from that found in other regions of Brazil, as the lack of adequacy in the projects is a historical and ongoing issue. This essay aims to raise questions about the inadequacy of housing projects for Amazonian cities. Reference is made in this investigation to the Amazonian imaginary, the origins of local ways of living, and the results of research projects already carried out by local researchers. Non-participant observations were also conducted in urban housing areas in the city of Belém. In this sense, it was observed that there are strong indications that the closer to the original way of life of the region's inhabitants, the riverside dwellers, the less likely transformations in housing promoted by the government are to occur. In the study reports, a typological language of riverside dwelling was identified in the modifications made to these state-owned housing units, serving as a mechanism of adaptation in housing. It has been noted that there is a mismatch between the user's needs and state action/production, and understanding the symbolic communications established between people and the built space may likely be beneficial in reducing the existing imbalance between user expectations and project quality in state offerings. Therefore, rethinking the ways of designing and producing architectural living spaces from the local user's perspective is a secure path for the sustainability of the project, encompassing the development of people and space vitality.

KEYWORDS: Riverside way of life. Adaptation. Amazon.

INTRODUCTION

The need for state intervention to guarantee social housing in Brazil and, in particular, in the Amazon, arises with the end of slavery, as black and brown people begin to occupy more intensely the occupation already started in lowland areas, along of streams surrounding urban centers and in areas not recommended for occupation due to their environmental peculiarities. Solutions to this problem have since been adopted almost universally in the country, however the implementation of housing complexes emerged sometime later, introduced under the aegis of international architecture and guidelines for large-scale housing production. The design and production inspired by this thought gained strength and resources to spread across the country from the 1960s onwards, which enabled the large-scale production of vertical and horizontal sets almost always in the context of human resettlement.

Thus, the problem of social housing in Brazil involves, so to speak, and in a simplified way, two issues: one of a political, comprehensive nature and which has been based on mass production, standardized, at the lowest cost and focused on heating the construction industry; the second, of a design nature, highlights the absence of an adequate participatory project and spatial solution appropriate to the local way of life (environmental and cultural), which directly involves the failed performance of professional designers (GUIMARÃES, 2005).

In the Amazon, which has, as in other regions of the country, peculiarities in spatial relations, housing production, which has changed little or nothing in the last six decades, has ignored the way of life and the way of living. Since then, we have observed the transformation of state housing complexes by the residents themselves in order to make adaptations to them that may reflect on the one hand, their needs for use and/or cultural identification and, on the other hand, abandonment, with the sale or transfer of the units, with these residents returning to their original place (COSTA; PERDIGÃO; CAVALCANTE, 2015; PERDIGÃO; GAYOSO, 2012).

These adaptations, which are the result of movements by residents themselves, are found in spatial transformations of state collective complexes in Belém (PA). The projects are very similar and undergo adjustments according to the user's needs. As an aid to design thinking, we used results from two ongoing works at the Human Development Laboratory (LEDH-UFGPA)

as a way of identifying possible perspectives of attributes or elements that incorporate symbols that are not necessarily geometric of traditional housing. The work of this laboratory has identified a typological language of riverside living that can be found in adaptations of collective housing that seek solutions as a way for the population to adapt its use. The aim is to reflect on riverside living in the Amazon and on the need to translate these attributes, present in the language of local cultural patterns, and bring them into design practice in search of greater user satisfaction (PERDIGÃO, 2020).

The conclusion is that there is a lack of conformity between the user's needs and state action/production, because, from the point of view of housing production, it is likely that the symbolic communications established between different social groups use concepts and explanatory logics based on a subjective understanding that can be achieved through this exercise of spatial language translation, which can be beneficial in the design process to reduce the existing imbalance between the user's real expectations and the quality of the project in the State offer.

2 EXPECTATIONS AND THE PROJECT OF THE HOUSING SPACE

Housing production in Brazil receives national resources and regulations. Projects have been standardized for decades. Their problem involves limiting values and not requiring architects to prepare, for each new project, an appropriate plan, which provides the opportunity for projects to be prepared by non-designers, for example. The issue also involves inadequacies arising from projects created by architects when local values and needs are not observed.

2.1 Changes in housing spaces motivated by use happen in Brazil and happen in the Amazon.

The process of abandonment and renovation of housing units in collective complexes occurred in northern cities in the same way as in other parts of the country. Amorim and Loureiro (2001) show how these modifications made by residents in collective housing occurred in the Brazilian Northeast, for example. In the Amazon, several authors have observed this movement, especially in cities that have greater identification and proximity to the local culture, traditional cities, or plots, classified as cities in the forest (TRINDADE JR., 2013). The way of occupying, living, and relating to the environment is particular to each society. Even though many "Amazonias" are recognized, considering their continental scale (NASCIMENTO; PERDIGÃO, 2021), three environmental elements are very present: floodplain-river-forest (GONÇALVES, 2001), which is reflected in ways of living in the capital and even in collective housing complexes.

State collective complexes, whether in the form of townhouses or blocks, have undergone changes in their structure, made by their residents via self-construction in search of adaptation. In the observations that have been made in housing complexes in Pará, and in the literature on housing production in the region, this search for adaptation of the units and even the complex or the return (abandonment) of the new housing for living throughout river courses, on top of urban "canals" - which are the places of origin of these people in the city before resettlement - or places that have characteristics of riverine origin (COSTA; PERDIGÃO;

CAVALCANTE, 2015, PERDIGÃO; GAYOSO, 2012, PERDIGÃO , 2016a, OLIVEIRA; FELISBINO; PERDIGÃO, 2016).

Costa, Perdigão and Cavalcante (2015) report that housing mobility in housing resettlement areas is linked to increased service fees and a high degree of dissatisfaction with the Housing Unit (HU) regarding housing standardization. In another investigation, a recurrence of negative questions was detected in the statements of residents of these housing complexes:

“And where is the clothesline?”, “there’s no place for a hammock”, “I can’t feel comfortable in my house, the windows are too close”, “how am I going to hang my clothes in front of the house? I can’t do it in the backyard because it’s already the neighbor’s house”, “the walls don’t have plaster, water gets in when it rains”, “I’m going to go to my daughter’s house, here I feel sad, I feel trapped”, these are lines that are reproduced in the use of new housing units produced by government actions in the city of Belém, which in most cases follow standardized housing models, widely disseminated throughout the national territory without attention to the local cultural context. (PERDIGÃO; GAYOSO, 2012, p. 114).

These are statements from residents who find themselves lost in that adaptation process and which goes far beyond the traditional concerns with collective ways of living, which generally receive special attention in the form of training for families who lived in individual homes and now share common spaces. Apparently, there is a difficulty in fitting their lives into the available spaces, both inside the houses and outside.

The results of the investigation that Costa, Perdigão and Cavalcante (2015, p. 12) carried out in the communities - and in the housing complexes of the same name built for resettlement - Riacho Doce and Taboquinha in Belém (PA) are intriguing, as they revealed that the set of things that residents like about the new home and don't like about the previous one and are related to the health context, infrastructure and degradation of the property, and not to the house itself, the size, the environment and/or the neighborhood:

. 71% of people in the Riacho Doce housing project and 56% in the Taboquinha housing project indicated that they did not like the environment of the previous house;

. In the Riacho Doce project, 59% of the answers to “what you like” about your current house (housing complex) were related to the environment; and 35% in the environment/person (the house, the neighborhood);

. In the Taboquinha project, 50% of the answers to “what you like” about the current house (housing complex) were related to the environment and 48% to the environment/person (the house, the neighborhood);

. In the Riacho Doce project, among those who expressed dissatisfaction with the new house, 100% related it to the multifamily house typology;

. In the Taboquinha project, the “like” of the new house in the housing complex referred to its construction material, in masonry, and its location in a dry area, far from the floodplain, and the “dislike” to the poor quality of the construction material, the size of the house and the lack of a yard.

The riverside mode of construction is evident in self-built urban housing on the outskirts of large Amazonian cities, urban-riverside housing. For Perdigão and Gayoso (2012, p. 120), in these occupations, the houses are affected by the cultural practices of the riverside origin of

their residents and the “[...] meaning, use and functionality of the environments portray the representation that the 'occupant' has on the house”, on the other hand, for Costa, Perdigão and Cavalcante (2015),

[...] standardized housing nullifies the spatial references, accumulated in the residents' housing self-production, using construction techniques acquired through social practices of self-construction that value local culture. (COSTA; PERDIGÃO; CAVALCANTE, 2015, p. 14).

These investigations have demonstrated that the entire experiential, cultural, and imaginary framework of what home means and how to use this space socially is lost in standardized housing.

2.2 Social housing in the Amazon: the lack of DE and the search for adaptation

In the investigation by Trindade and Perdigão (2016), it was clear that the changes carried out by the residents aimed to rescue the broken spatial links with the house of origin, as a way of adapting the spaces so that they took on the appearance of the reference house of the residents (their dream house or childhood home), however, without any technical reference, these modifications in search of adaptation end up leading to economic and/or spatial losses.

Oliveira, Felisbino and Perdigão (2016) report both the lack of adaptation and the lack of identification with the new housing. The authors report in their research that these absences were evident due to the modifications made and intended in that new home and the attempt to adapt and identify with the home, which consisted of reproducing parts that were more familiar to their way of life. It is, therefore, a lack and a search for adaptation, a lack in the units and set offered; and search, because of the interventions carried out by the residents themselves. As stated at the beginning of this article, investigations show that there is in parallel a lack of adaptation by people when living in these places and the search for this adaptation through self-built interventions (when there has not been total abandonment of the new house).

In riverside dwellings and, above all, in urban-riverside dwellings, that is, in those that carry this language, there is symbolism and values of dwellings in riverside cities, however, in an occupation in large Amazonian cities, this distinction between spaces involves subtleties and, sometimes, well-defined symbols.

On the other hand, in areas of informal housing, which are generally located in flooded areas and above watercourses, generally called “canals”, we see the use of public spaces as a continuation of the internal spaces of the houses. Preliminary observations demonstrate that this phenomenon of use and occupation, of appropriation of this space, occurs more intensely and naturally with the presence of two topological characteristics: i) proximity to a watercourse, natural characteristics (presence of vegetation, for example); and ii) small scale.

To illustrate some of these observations, three images were selected (figures 1, 2 and 3) that represent, respectively, 1) interference in collective housing produced by the State as a form of appropriation and adaptation of housing; 2) the almost total absence of appropriation and use of the completely “urbanized” space of the watercourse, but without any cultural connection or possibility of spatial individualization; and 3) the natural way of using the space adapted and aesthetically closer to the reality of Amazon riverside housing occupation.

Figure 1 – Liberdade housing complex, Belém-PA.



Source: the authors collection (2022).

Figure 2 – Urbanization along the Tucunduba stream, Terra Firme neighborhood, Belém-PA.



Source: authors collection (2022).

Figure 3 – Urbanization along the Tucunduba stream, Guamá neighborhood, next to the Riacho Doce area, Belém-PA.



Source: authors (2022).

What is of interest here is to advance the observations and studies of the mechanisms by which this process occurs and which other cognitive-topological elements can be identified, whether through typological identification or by seeking to relate archetypal forms to different uses and meanings (as will be seen ahead in this text), because, apparently, in addition to the need to create a more favorable environment for living, there is a vital component that needs to be identified so that the development of the people who live there is guaranteed with more dignity and respect.

3 THE ETHOS, THE IMAGINARY AND THE RIVERINE WAY OF LIFE

In the Northern region of Brazil, the Amazon has specific characteristics that relate to the way its residents learned to live in this environment. The spatial relationships constructed, as in other parts of the world, are specific to the location. In the continuous internal migration processes, through which residents from various parts of the Amazon go to larger cities in search of improvements in the quality of life and opportunities to generate income, migrants can come, in a simplified way, to three types of small cities, classified by Trindade Jr. (2013) as company cities, highway cities and traditional cities. Of interest here, among the traditional cities, are those called by the author as cities in the forest:

[...] cities located in regions little or only indirectly impacted by economic fronts tend to establish other relationships with the forest environment. These are cities considered traditional and considered pioneers in the process of organizing the territory, as some emerged in the early stages of colonization. (TRINDADE JR., 2013, p. 15).

These towns, or rather the small communities that were thus structured on the banks of the Amazon rivers, constituted in the materiality of their ways of life what was created in the symbolic-cultural sphere. According to Trindade Jr. (2013):

These cities, or rather, the small communities that were structured in this way on the banks of the Amazon rivers, constituted in the materiality of their ways of living what was created in the symbolic-cultural sphere. Still according to Trindade Jr. (2013):

[...] riverside cities are the most representative of traditional cities, given their intense relationships with the river; This is seen in its multidimensionality, as a source of resources and symbolic representations, as a route of circulation, as a space for domestic use and for the practice of recreational activities, and, also, as an element of leisure and contemplation. (TRINDADE JR., 2013, p. 16).

The multidimensionality and symbolic representations referred to by Trindade Jr. (2013) are real in the lives of residents of riverside cities and colonial cities, but they also multiply in the lives of residents of urban areas in larger cities and large metropolises. All this imagery, which materializes in the landscape and built spaces, can be seen especially in the most peripheral neighborhoods and close to rivers and streams (and also urban canals) which also express other values found in the deepest areas of the Amazon, such as the times and other imaginaries.

3.1 The times and perspectives on the Amazon

There are different Amazons... Gonçalves (2001) categorizes two space-time occupation patterns in the region: river-floodplain-forest and road- dry land -underground. The first pattern materialized with the formation of villages and towns since the colonial period and was shaped by dependence on nature, at a pace considered slow. The second pattern became dominant from the 1960s onwards, organizing itself mainly along major road axes and configuring itself through a temporality linked to a time considered faster (CRUZ, 2008).

For Cruz (2008), several ways of seeing the identity of riverside populations have consolidated in the social imagination: a naturalistic look; a look that appears as an empty space and makes the populations living there invisible; the traditionalist view, which sees the riverside caboclo in a romantic and idealizing way as if there were no interactions between river dwellers and other cultures; and the modern/colonial look, in which social prejudices and stigmas are stronger, considering the caboclo as undeveloped and based on a linear vision of history and development that has a unique meaning and direction, in which, obviously, the riverside dweller did not follow or parked.

It is important to pay attention to this last way of seeing/interpreting riverside life, as it is from this perspective that riverside populations "their ways of life, their temporalities, their economic rationalities are seen as residue, the anachronistic, a deviation from capitalist rationality and the modern urban-industrial way of life" (CRUZ, 2008, p. 54). The author proposes that reductionist interpretations about the riverside way of life be reconstructed in order to come closer to the knowledge that maintained entire populations in these areas of the Amazon, as it is in the relationship and oral transfer of life that the relationship with ecosystems is sustained of floodplain and river and with the forest (CRUZ, 2008, p. 54).

However, in opposition to the romantic idea of riverside life, in the social imagination, to which Cruz (2008) referred, the construction of this culture is not watertight, it is constantly and dynamically undergoing transformation and construction, not just in relation to nature, but also socially and culturally. Riverine cultures, as there are several throughout the Amazon, are not defined by a geographical location, but by a construction engendered historically, socially, and economically over the centuries.

It is important to observe how the 'slow time', the movement of water (the tides), the available inputs, the dispersion and many other characteristics/qualities of this way of life define and construct the existence and living along the river. How these characteristics build traditions and behaviors, relationships and living spaces.

Paes Loureiro (2015), when discussing the dispersed geographical form of occupation of space by Amazonian man, states that, despite this characteristic, there seems to be a mythical function that crosses the entire length of the Amazon and confers identity, a kind of fraternity between residents from any point in the region, so that he feels part of it and finds this identity with other societies in this whole. The author also highlights anthropogenetic characteristics in activities arising from relationships with the forest and the river.

We live in a reality that contains imagination, it is a human need to go beyond the limits of the concrete. For Paes Loureiro (2022, p. 9), "The imaginary is a semantic basin of meanings, fed by cultural rivers that converge towards it". The imagination is individual, the imagination is

social, it is cultural, in the sense of sociability, of collective life. The imaginary creates symbols, so materiality has a function, but it receives a value in relation to human use and interpretation and starts to symbolize something, created in the imaginary (PAES LOUREIRO, 2022).

For Cruz (2008, p. 59), the river would be “a space of identity reference” in the Amazon and he adds: there is the physical-natural space, the social space and the symbolic space. Here the social space draws attention because it mediates the plots and dramas that constitute the daily life of the riverside way of life. It is in this relationship between the riverside dweller and other houses and their residents, as well as with the river (the water), the forest (the vegetation) and the firm soil, that there is an element still little known, which is sought as a key to understanding the spatial relations of housing in Amazonian cities and for the resolution of design aspects, an element that connects this riverside life in the Amazonian imagination to any geographic point, even in cities.

3.2 Amazonian imagery and culture

In search of a deeper and more adequate understanding of riverside life, it is pertinent to understand the connection between riverside living on the river and riverside living in the city. Paes Loureiro (2015) seeks to explain what the Amazonian imaginary would be like as an intermediate zone between Amazonian reality and our thinking. For this task, he proposes the use of the term *sfumato*, coined by Leonardo da Vinci to describe the technique of differentiating between figures in his paintings. Paes Loureiro (2015) uses the word to express the transition region between the real and the imaginary in the Amazon, where one interpenetrates the other. He explains that the imaginary is floating, it is between places, between the real and the unreal, this place of *sfumato*.

Studies developed by LEDH-UFPA – which have a theoretical-methodological focus on the relationship between human beings and built space in order to provide an answer to the spatial issues present in social housing, through the instrumentalization of the project in cognitive and operational terms – have presented important contributions through the identification of analytical categories that describe the configuration of space (PERDIGÃO, 2020).

To understand the meaning, value or strength that certain spatial aspects have for riverside residents, it is necessary to understand that there is a cultural value, on the level of the imaginary, that remains beyond the form or relationships that are originally exercised there so that it is possible to identify them in other contexts. This is the process of identifying types and topological and cultural relationships (PAES LOUREIRO, 2022).

Amazonian culture has a unique universe brought about by isolation (which interestingly led to an involuntary decolonialism), this universe is its own cosmos. And the riverside dweller had, perhaps out of necessity, to inhabit, to populate that empty space he had in front of him. It is within this cosmos that there is an ethos that defines the ethics of the relationships that exist there, which in turn establishes the set of fundamental customs and habits that will organize the riverside way of life (PAES LOUREIRO, 2022).

The use of language is an expression of the imaginary, it is also part of the ethos, just as Architecture is a form of language, and therefore is also part of this ethos. Architecture, therefore, has, in addition to being a primordial solution of human existence, a meaning, an

imaginary value and is probably a symbol of this, as materiality. Paes Loureiro (2022) states that nothing is insignificant. Where there is apparently no meaning, it is because people have not yet realized it. It is important to understand the significance from a scientific and symbolic point of view of riverside life and way of living.

Objects have varied meanings, functions that change, vary, depending on context and use. The hierarchy of these signs, functions according to the cultural field, when it changes to another nature there is a semiotic conversion.

[...] the movement of passage through which functions are reordered and expressed in another cultural situation. Semiotic conversion means the chiasm of symbolic quality change in a cultural relationship, at the moment this transfiguration occurs. (PAES LOUREIRO, 2008, p. 51)

Human beings are adaptable and are constantly recreating and being recreated by culture. His vision of the world never stops transforming, and he himself transforms, it is what Paes Loureiro (2022) calls a continuous process of symbolic exchanges with reality. The changes that many people with riverside lives had to go through when leaving their homes to go live in the city, due to material contingencies, meant that these changes and adaptations needed to happen. When faced with the emergency of building in peripheral areas of the city, these people looked for locations that resembled what was known, but adaptations occurred. We perceive an aesthetically riverside language in urban housing, but some transformations over time and State interventions have “made up” and given a slightly different appearance to many of the new homes.

4 LIVING SPACE AND HOUSING SPACE - CONTRIBUTIONS TO THE PROJECT

Throughout this text we discussed life and the riverside way of life in the Amazon and how state interventions do not include this way of life, and more: how it is unknown by those who design and plan these spaces and how the population itself has resolved this absence with interventions on its own initiative. Authors from different areas have sought to understand the Amazonian culture, imagery and way of life, and the Amazonian architect has the responsibility of also knowing and recognizing this way of life to incorporate into his project.

For this, the lived space must be its object of study, in order to decipher local needs and expectations, which means the way of life (the way of living) of the local man. For Perdigão (2020), a deeper and more complete discussion about the spatiality and complexity of human space in general, but, above all, the space lived by Amazonians is still incipient and its importance lies in the relationship between the human being and the built environment, as there is a well-defined feeling of belonging and identification in this relationship and which always needs to be investigated. For the author, the use of space and the corresponding physical-spatial solution must be based on knowledge of the deeper and pre-established bond between the user and the architectural space.

With regard to symbolic aspects, vernacular architecture is the manifestation of a root of the spatial life of a group, of a society (PERDIGÃO, 2020). Advances in studies that seek to identify typological and topological characteristics of riverside housing, in order to use this knowledge to develop projects more appropriate to the place, have advanced at LEDH/UFPA,

identifying, in investigations carried out within it, concepts and categories that have proved to be very useful.

In this sense, works that rescue elements of proximity, continuity and succession in studies carried out in different Amazonian locations stand out, whether in Vila da Barca, in Belém; and in Afuá, Marajó Island (MENEZES; PERDIGÃO, 2021; TRINDADE; PERDIGÃO, 2016); a work that addresses transitional spaces and gradients of intimacy (NASCIMENTO; PERDIGÃO, 2021) and research on the concepts of limits, paths and place (MENEZES; PERDIGÃO, 2020).

In these approaches, it is possible to list concrete design possibilities for understanding and possible future interventions in order to create housing projects that are closer to the local way of living, which offer recognized advancement in the understanding of topological-spatial relationships and thus contribute to the theoretical foundation of the project from a non-geometric point of view.

4.1 Proximity, continuity and succession in Vila da Barca and Afuá

The theoretical construction of the *palafita* type was developed in investigations and systematizations carried out based on studies in the Vila da Barca community, in Belém, and in the city of Afuá (PA). The Amazonian stilt house type translates the traditional way of living of riverside dwellers in the Amazon by highlighting relationships that characterize a specific logic built in response to the water system of the rivers in which they are found, and is guided by three key concepts: proximity, continuity, and succession (MENEZES; PERDIGÃO, 2021).

Proximity would be what is close, that is, the forest, the river, the water, the nearby space; continuity, on the other hand, has a strong topological element, making a relationship between environments and spatial and domestic relationships, such as those expressed in the mata-rio-roça-yard system (MENEZES; PERDIGÃO, 2021). Finally, the succession is linked to the exterior space, such as the warehouse and the balconies.

4.2 Transitional spaces and intimacy gradients

In the second highlighted study, two categories of analysis of spatial representations by the use of housing were listed among 15 categories identified by Alexander (2002), namely gradient of intimacy and transition space.

By intimacy gradients we mean the existence of at least one environment immediately after the entrance and internal spaces classified according to the visitor's intimacy. Transition space is understood as the place between the street and the internal environment of the house, which can be presented in different ways so that continuity is interrupted.

The proposed use of these elements is based on the possibility of helping to understand the characteristics of different places as a potential for recording the spatial relationships that are produced in the experience.

In riverside architecture, these categories were analyzed in three contexts: floodplain with distant dwellings; of floodplain with nearby dwellings and dry land.

The results of spatial analysis with these categories demonstrated that there are differences between spatial patterns and that it would be important to understand the traditional Amazonian domestic space based on its use.

4.3 Limits, paths and place

In an investigation carried out on riverside housing in the Amazon, Menezes and Perdigão (2020) chose three elements of riverside vocabulary (river/forest, edge, house) and related them to the concepts of limits, paths and place, according to Norberg-Schulz (2002) (MENEZES; PERDIGÃO, 2020):

- river/forest/limits (frame, reference, geographic limit);
- shore/paths (the sociability space, ports, warehouses);
- home/place (the smallest portion, synthesizes culture and relationships, the shelter, where local culture is maintained and multiplied).

The authors noted that the relationships that occur in these spaces are also present in medium and large cities, and that urban culture is incorporated as houses in drier areas get closer, maintaining, however, some spatial relationships of their own. of the place of origin.

FINAL CONSIDERATIONS

The exercise of cataloging spatial categories of analysis that assist in the study of the type of Amazon riverside housing has proven to be a fruitful path to advancing the quality of local projects. Closer observations of the way of life of traditional riverside communities have the potential to highlight relevant cultural aspects that are natural solutions to issues related to the geographic space in which answers can be found with self-construction and architecture made by non-architects.

There is a discrepancy between the user's needs and state action/production and, therefore, from the point of view of housing production, it is considered likely that the symbolic communications established between different social groups use concepts and explanatory logics based on a subjective understanding, which can be achieved through this language translation exercise and which can be beneficial to reduce the existing imbalance between the user's real expectations and the quality of the project in the state offer.

However, the production of knowledge about the space built in the Amazon, its meanings, imagery, values, culture, although already of great value, still needs further deepening and expansion. Understanding occupation schemes such as *Várzea-Rio-Forest* or *Mata-Rio-Roça-Quintal* clarifies much of the origins of the way of occupying, building, and living in Amazonian cities and allows advancement in the production of knowledge to support the qualification of State actions.

A typological language of riverside living was identified, when observing the modifications made in government housing resettlement programs as a mechanism for adaptation in collective housing, such as the search for solutions as a way of achieving well-being. It is possible that these adaptations can be avoided with greater knowledge of their way of living, and at this point Architecture can contribute, adopting the dimension of riverside culture in projects and replacing the word adapt with adopt (Amazonian culture) in construction projects. local social housing.

Finally, we understand that rethinking the ways of designing and producing architectural

housing space based on the local user, the people who will use it, and the entire group that contemplates their way of life, is a possible path towards the sustainability of the development that considers the development of people, the vitality of space and a healthy relationship between people and the built space.

REFERENCES

- ALEXANDER, Christopher. **The nature of order: an essay on the art of building and the nature of the universe – Bookone: The phenomenon of life.** Berkeley: The Center for Environmental Structure, 2002.
- AMORIM, Luiz Manuel do Eirado; LOUREIRO, Claudia. Uma figueira pode dar rosas? Um estudo sobre as transformações em conjuntos populares. **Vitruvius**, 2001. Disponível em: <<https://vitruvius.com.br/revistas/read/arquitextos/01.009/920>>. Acesso em: 9 jan. 2024.
- COSTA, Sônia Maria G.; PERDIGÃO, Ana Klaudia Almeida V.; CAVALCANTE, Lilia Ieda C. Política habitacional em Belém (PA): estudo sobre adaptação habitacional em tipologias multifamiliares. **Argumentum**, v. 7, n. 2, 2015.
- CRUZ, Valter do Carmo. O rio como espaço de referência identitária: reflexões sobre a identidade ribeirinha na Amazônia. In: TRINDADE JR., Saint-Clair Cordeiro da.; TAVARES, Maria Goretti da Costa (Orgs.). **Cidades ribeirinhas na Amazônia: mudanças e permanências.** Belém: EDUFPA, 2008.
- GONÇALVES, Carlos Walter P. **Amazônia, amazônias.** São Paulo: Contexto, 2001.
- GUIMARÃES, Danielle C. **O desafio da habitação digna como condição para o desenvolvimento sócio-espacial. Um estudo sobre o PDL Riacho Doce e Pantanal (Belém – PA),** 2005. Dissertação (Mestrado em Arquitetura e Urbanismo). Pós-graduação em Arquitetura e Urbanismo da Universidade de Brasília, Brasília, 2005.
- LOUREIRO, Violeta R. Pressupostos do modelo de integração da Amazônia aos mercados nacional e internacional em vigência nas últimas décadas: a modernização às avessas. In: COSTA, Maria José Jackson (Org.). **Sociologia na Amazônia: debates teóricos e experiências de pesquisa.** Belém: Editora da UFPA, 2001. p. 47-70.
- MENEZES, T. M. S.; PERDIGÃO, A.K.A.V. A dimensão ribeirinha como referência de projeto de arquitetura para a Amazônia. Brasília, 2020. In: VI ENCONTRO DA ASSOCIAÇÃO NACIONAL DE PESQUISA E POS-GRADUAÇÃO EM ARQUITETURA E URBANISMO. **Anais [...].** Brasília, 2020.
- MENEZES, Tainá Menezes dos S.; PERDIGÃO, Ana Klaudia de Almeida Viana. O tipo palafita amazônico: entre formalidade e informalidade do habitar na Vila da Barca (Belém, Pará, Brasil). **Revista Projetar-Projeto e Percepção do Ambiente**, Natal, v. 6, n. 2, p. 44-59, 2021.
- NASCIMENTO, Izabel C. M. de O. ; PERDIGÃO, Ana Klaudia Almeida Viana. Representações espaciais pelo uso na moradia tradicional amazônica. **Revista V!Rus**, 2021.
- NORBERG-SCHULZ, Christian. **Existence, space and architecture.** New York: Praeger, 1971.
- OLIVEIRA, Leonice Farias; FELISBINO, Danielli A.; PERDIGÃO, Ana Klaudia Almeida Viana. Adaptação habitacional na produção formal de moradia: Vila da Barca (Belém, PA). **Revista Nacional de Gerenciamento de Cidades**, Tupã, v. 4, n. 25, 2016.
- PAES LOUREIRO, João de Jesus. **A arte como encantaria da linguagem.** São Paulo: Escrituras, 2008.
- PAES LOUREIRO, João de Jesus. **Cultura amazônica: uma poética do imaginário.** 5. ed. Manaus: Editora Valer, 2015.
- PAES LOUREIRO, João de Jesus. **A cultura amazônica: uma poética do imaginário na atualidade das artes canônicas e das artes periféricas - Notas de aula.** Belém, 2022.
- PERDIGÃO, Ana Klaudia Almeida Viana; GAYOSO, Solange Maria. Interpretações sobre a casa para produção de moradia. In : SANTANA, Joana Valente; HOLANDA, Anna Carolina Gomes; MOURA, Aldebaran do Socorro F. (Orgs.). **A questão da habitação em municípios periurbanos na Amazônia.** Belém: Ed.UFPA, 2012.

PERDIGÃO, Ana Klaudia Almeida Viana. El hábitat amazónico desde la perspectiva de la sostenibilidad: entre arquitectura erudita y vernácula. **Revista Latina-Americana del Entorno Construido y Sustentabilidad**, v. 1, p. 98-110, 2020.

PERDIGÃO, Ana Klaudia Almeida Viana. Tipo e tipologia na palafita amazônica da cidade de Afuá. **VIRUS**, São Carlos, n. 13, 2016b. Disponível em: <<http://www.nomads.usp.br/virus/virus13/?sec=4&item=2&lang=pt>>. Acesso em: 9 jan. 2024.

PERDIGÃO, Ana Klaudia Almeida Viana; TRINDADE, R.P. Adaptação habitacional no Projeto Taboquinha, Icoaraci, Belém, Pará. **Revista Nacional de Gerenciamento de Cidades**, Tupã, v. 4, n. 27, 2016.

TRINDADE JR., Saint-Clair Cordeiro. Das “cidades na floresta” às “cidades da floresta”: espaço, ambiente e urbanodiversidade na Amazônia brasileira. **Papers do NAEA**, Belém, n. 321, p. 1-22, dez. 2013.

TRINDADE, R. P.; PERDIGÃO, A.K.A.V.. *Adaptação habitacional no Projeto Taboquinha, Icoaraci, Belém, Pará*. **Revista Nacional de Gerenciamento de Cidades**. v. 04, n. 27, 2016.