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► To cite this version:

Patrick Céleste, Orfina Fatigato, Caroline Rozenholc. Building intermediate spaces in the composite city : Achères in the Grand Paris . Composite Cities EURAU2014 – European Symposium on Research in Architecture and Urban Design, Faculté d'architecture, Université technique d'Istanbul, Nov 2014, Istanbul, Turkey. halshs-01548131

HAL Id: halshs-01548131

<https://shs.hal.science/halshs-01548131>

Submitted on 27 Jun 2017

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BUILDING “INTERMEDIATE” SPACES IN THE COMPOSITE CITY: ACHÈRES IN THE GRAND PARIS.

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Abstract

The studies led by the various teams for the Greater Paris since 2008, did reveal the extraordinary morphological, social, economical, administrative and political complexity of the Ile-de-France's Region. Each team, consisting of a consultancy of architects- town planners and of academic experts (there are today 17 which worked for the Greater Paris), did underline a different aspect. Some did underline the lack of public transportation between the towns, highlighting, by doing so, the imbalances between the towns and the social segregation. Some other did underline the lack and the inadequacy of the housings offers (the deficit keeps decreasing year by year). Some other notice the “ugliness” of an agglomeration which didn't manage well its development since the 60's. They call to make the city a “delighting” place again, by developing and embellishing it. The reason for the Greater Paris' chaotic morphology lies in the several changes of doctrines and orientations of the urbanization policies, which appeared to be unable to face the fluctuant situations. After the amazing development of the agglomeration, during the years which followed the second world war (« The Thirty Glorious »), followed economical crisis, unemployment and deindustrialization. The « french model of integration and social ascent » doesn't work anymore and fails to attract an important part of the immigrant population. At the ACS laboratory (our team being gathered around the MVRDV in Rotterdam, and associated with AAF), we worked on the field of the territoriality's habitability, of which we want to report in this communication, based on a theoretical position which kept strengthening itself : the concept of city has become ineffective. It is pointless to look for a pre-established logic of the city. Opposite, we shall postulate the Urban's hybridity, which is made of thousands of fragments, each one having its logics, temporalities, its economy, its policies. We consider the so-called hybridity of the contemporary space as the very nature of these inhabited spaces, and not as something unnatural, or negative. We applied this reflection for a sharp observation at the local scale of a town at the junction of the rivers Seine and Oise.

Keywords: Intermediate space, fragments, suburbs, in-between

INTRODUCTION

Our communication in this seminar is part of a research and teaching work about the habitability of the contemporary cityⁱ. This work led us to put aside the observation of the town-centre, which isn't anymore appropriated to report of the multiple realities of the territories inhabited and with amenities, to the benefit of a wider observation, which includes the massive phenomenon of the expansion of the tertiary sector of our economies, and therefore, of our cultures. This communication follows our researches led in the ACS laboratory of Paris-Malaquais' ENSA, for the Grand Paris's International Workshop since 2008ⁱⁱ. The results of these different works allow us today to suggest an overcome of the perspective, which would lead to not anymore consider the town as a phenomenon of expansion, emerging from an original core, but rather as a perpetually changing situation made of multiple situations not necessarily interconnected, each one having its own scale of functioning (variable, not synchronous), its goals and its history. This position led us to elaborate the notion of "in-between places" in a soon to be published publication (2014)ⁱⁱⁱ: a notion which, with the example of Achères (a town of the second ring of the Parisian Region), reveals how impossible it is to considerate the phenomenon of urbanisation only as a transformation of an original, and therefore perfect, state. This conception of the town implies the persistence of an original data, whatever its further transformations might be, whether it deteriorates or strengthens itself. But our view is different. Instead of considering two ideal states, with, on one side, the countryside^{iv}, and on the other side, the town, whose extension would have been endless (with, between the two, some intermediary places, more or less structured), we suggest to consider urbanization as a contestation of the previous states, since each step of urbanization – demolishing, piercing, densification, multiplication of the networks or reappointment of the materials – does operate a real mutation of the territory. Together, they end up at a new state, as of the different parts, as of the whole. Instead of presenting contemporary urbanization as a negative phenomenon we should remedy to, we consider the so-called **hybridity of the contemporary space as the very genuine nature of these inhabited spaces**, and not as something unnatural, or negative.

This position counters the theories of urbanism, which are mainly denouncing the « disasters » of the perverted city, that is held responsible for every social, economical, moral and even public health issue. It was to put an end to these issues that it was and is still actual to try to clean the town of every of its attributes that stirs up anarchy and revolution, of its greed to grab wealth and benefits it was not always responsible for, in order to bring it back to its original qualities. If it is true that all of these attempts have been fruitless, it is still hard to escape from this model, which is tainted of nostalgia and of a certain will to control. However, this is what we propose to do in this article, which is divided in three parts:

ⁱThe ANR TerrHab program "From habitability to territoriality (and back): about interacting peri-urbanities, individuals and collectives" led by M. Vanier (UMR Pacte – University of Grenoble) consists of 5 research laboratories, including ACS.

ⁱⁱThe MVRDV team (architects – town planners, Rotterdam), AAF (architects – town planners, Paris) and ACS (UMR AUSser – Superior National School of architecture of Paris Malaquais) is one of the ten teams who took part in the international consultation about the Grand Paris (AIGP) between 2008 and 2009, before their contracts were renewed in the International Workshop of the Grand Paris (AIGP) from 2009 to 2010, then again, in the Scientific Council of the AIGP, since 2012.

ⁱⁱⁱ C. Rozenholc, P. Céleste, O. Fatigato, A. Feraru (forthcoming) "La plaine d'Achères: Réflexions sur un espace d'entre-deux" in *Les Carnets de Géographes*, n°7, pp. 1-20.

^{iv} Countryside abusively named "Nature".

- A first part is about the multiplication, in the last decades, of the terms and expressions tied to the word “town” and its inadequacy to describe the contemporary urban phenomenon, since it combines too many different realities.
- If the town itself has become an ineffective concept, on the other hand, its “fragments”, or the different units, which compose the urbanized territory, can reflect the specificity of the territories. To understand the nature of those “fragments” is the point of the second part.
- A third part will describe the complexity of urbanized territories. As an example, we will use our knowledge of the Grand Paris, and more specifically Achères, a town of its second ring. We will propose a method of analysis of the urbanized areas, which does consider their interfaces, particularly in the changing areas, less defined, that we called the “between-spaces”.

THE CITY: A CONCEPT THAT HAS BECOME INEFFECTIVE

The word “city” includes the double meaning of *civitas*, which means the community of citizens who inhabit it, and of *urbs* which means the physical space represented by this very same *civitas*. The city, therefore, is intrinsically composite, as she is both *urbs* and *civitas*. This being said, this complexity of the city is today being strengthened by the countless declinations of the *urbs* (shapes, materials, and stratification of the physical elements) and *civitas* (the simultaneous presence of different individual and collective identities). But since when has this word “city” become inadequate to express the contemporary urban condition? This question brings us back to the Modern Movement and its legacy: inversion of the codes, languages, styles, and research of new morphologies. Yet, the European modern city being clearly in a change of tone, compared to the preindustrial one, is today more easily understandable in its shapes, than the contemporary one, uncertain and unpredictable. Indeed, the Modern revolution, from the early 20th century until the 70’s, never denied the commonly shared idea of urban transformation as a progress and of the defined expansion as an evolution. It is only with the post-fordian revolution, that the models of limitless growth and of Progress as an undeniable improvement did reach an irretrievable crisis: the urban landscapes inherited from the economical boom started to appear rather as awful, and, even worse, often undecipherable. This might explain the multiplication of theories and approaches, in the last 50 years, to interpret and to project the contemporary city; each one trying to deliver its own tools to decode its complexity and to realize its management and its transformation.

The contemporary territory, which does include city, suburb and countryside, as it is described by the town planners, the anthropologists, the geographers, and the economists, appears today as a heterogeneous whole, whose functioning isn’t well understood. For want of anything better, the pictures that are associated to it, do evoke the idea of patchwork, puzzle, of the superposed layers, of several materials juxtaposing and intermingling themselves, randomly, or following purely functional logics. With this new organization, the formal clarity of the whole seems irremediably lost. Two simultaneous processes seem to be acting:

- The city’s expansion on its own suburbs, themselves being made of urban centres;
- The countryside’s transformation by the transformation of the agricultural and their replacing by activities of services, by the release of an important real estate and the transformation of how do we perceive these places. The countryside isn’t anymore perceived in France as a natural and productive place, but as a place to protect against the excesses of urbanization.

Both of these processes are the cause of the hybridization of the territory and of always different forms of occupation. In Switzerland, for instance, the territory is now considered as a continuum where the city is everywhere, even at the bottom of the mountains.

To answer to this evolution and the dismay it has provoked, a movement of defence and of comeback to the city appears in the 1970's. The Italian theorists, known as « La Tendenza » (the Tendency) were the last to use the term “city” in its historical meaning. The fundament of this idea, Aldo Rossi's book *The Architecture of the city*, proposes a structural reading and the conceptual reinterpretation of the parts of the city (centre and outskirts). According to Rossi and the followers of La Tendenza, the historical city has its own architecture and principles of composition which are permanent and independent of their function. Within the relatively fix limits of the town centres, from a decade to another, functions do evolve, buildings keep moving, adapting themselves to the evolution of the ways of life as of the market's. But what happens to be true in the restricted area of the historical centres (which cover only 10% of the agglomeration's whole surface) isn't the same as soon as we move away from them.



Figure 1. P. Citroen, *Metropolis*, 1923

Since then, different theories appeared to give a meaning to this complexity and to the elements lining the peripheries of our European cities, these garbage of modernity, uncompleted projects, filled or empty, without any visible meaning. The School of town planning of Venice, in the late 80's creates the expression of “diffuse city”, from the Anglo-Saxon term “sprawl town” to illustrate the concept of urban dispersal, i.e. the densification and the construction without hierarchy of the peri-urban landscapes around middle-sized and big European cities. The cross-reference to the *diffuse city* erases the classical oppositions between city and countryside, between center and periphery. This *diffuse city*, as opposed to the *compact city* is mainly structured around big infrastructures and does have a conformation which is, in most cases, reticular. It is build by additions, juxtapositions of different materials, hybrids, from a formal as from a functional point of view: the *low-rise housing city*, the industrial buildings, the commercial and collective facilities, etc. If we do acknowledge the working nature of this definition, it does not mean that this definition does consider the expansion of the tertiary sector in our societies as in the urban stretching (the two processes previously evoked) as the force of a movement, its ineluctable nature, to think the territory as being totally inhabited. In this meaning, R. Koolhaas (2006, 31) talks about a *city without History*, a **generic city** “liberated of the enslavement towards the centre, which got rid of this strait jacket that is identity”. By declaring the

city an unequivocal concept, we shall therefore talk about multiple identities where the hybrid, the fragment, the discrepancy, the ordinary, can be interpreted as “urban facts” of the contemporaneity, to use A. Rossi’s expression, whose specificities can be used in the contemporary urban project.

The many expressions that we used do reveal the relativity of each of these conceptualizations. Indeed, after we ran out of metaphors using the body to justify the making functional of the territory and the zoning, those related to nosology to support the arguments of a “sick” city which needs to be cured, the Deleuzian concept of rhizome used by Christian de Portzamparc to explain the phenomenon of resurgence of these sicknesses, the different town plannings looked towards what the sky (constellation) or simply elementary topology (polycentrism) had to offer for explicative models. In the present international conference, each shall find in his own language the expressions to name the inhabited space. Their inventory should help us to understand what reunites us and what does distinguish us.

THE FRAGMENTS

As we said in the introduction, the city is a concept which happened to be ineffective because it amalgamates too different realities. On the other hand, the units which compose the urbanized territory, its “fragments”, are able, at their own level, to explain the specificity of each situation. Therefore, it is through its fragments that the city shall be read. B. Secchi’s proposal, in First lesson of town planning (2003, 77) is particularly enlightening, since he suggests to observe the city and the territory with the eyes of the archaeologist, where “the different historical layers, the ancient centre, the modern city and its outskirts, the fragmentation and the dispersal of the contemporary city, did mix with each other as after a telluric move”. Therefore, it is through its fragments that we shall read the city. We have to reverse our glance and read the city as a set of fragments, accept its heterogeneity, and accept what the term “city” contains of hybridity and its generic side. This positioning allows us to avoid the false recomposition rhetoric, of the consolidated order and of the urban hierarchy that should be found back. But how shall we define and describe the fragment as the minimal unity of the contemporary territory? How shall we explain its insertion in a network of relations?



Figure 2. S. Hantai, *Blanc*, 1974

If giving an account of the city's globality as a whole seems today a vain and simplistic initiative, what matters today is to interpret the composite city's fragments as identity and identification pieces. This perspective reversal is possible if we do not anymore look at the fragment as something meaningless, but as an "elementary part" of a contemporary landscape which is itself in motion, based on change. This point of view implies that we shall stop considering the macro-structures, to consider the local in its different forms, or more exactly from different angles, in order to understand what links the local to scales, dynamics which do surpass it and influence it of diverse manners. By multiplying this local approach, we are able to get ourselves a fairer representation of the inhabited places. As on the methodological field, this perspective requires to abandon the studies of coherent wholes, to the benefit of the interfaces and the breakings between these bodies. We therefore start to rather question the **"in-between-places"** and the **intermediary spaces**. We, therefore, shall create a new topology, not about these more or less coherent bodies, but of their articulations.

THE GRAND PARIS: A BODY OF INTERMEDIARY SPACE: THE ACHERES CASE

As architects and geographers, we naturally arrive to the point when we use this comprehension's mode as a tool for projects, a mean to act on reality, as, for instance, in the consultations concerning the Grand Paris. The Grand Paris is a project whose goal is to put together the fragments of the Parisian Region's territory. Seven years after the first international consultation in 2007 with 15 international teams, we can finally draw up the balance sheet of its results. What happened to be the main limit of this long process is a cultural resistance to come to terms, in the Grand Paris project, with the fragments of the Parisian territory as with as much autonomous identity realities. Beyond the initial conditions, the scenario of transformation proposed by the Grand Paris have too often been over-simplistic and too demagogic, facing really complex intermediary spaces, whose the capacity to hold together different scales, from the neighbourhood to the vast territory, should have been highlighted.



Figure 3. MVRDV+AAF+ACS, The Grand Paris

President Sarkozy, who launched the Grand Paris project was accused to try to control a vast territory that was beyond his control (with a socialist mayor in Paris and a socialist-ruled majority

periphery). But it doesn't change the fact that it was under his impulsion, and in reaction against what was perceived as an attempt to rule over local powers, the so long awaited project of a new metro finally came to light, and everywhere did emerge local initiatives. The Grand Paris therefore became an entity more aware of itself, and so did its territorial entities become aware of their potential and of their own characteristics, with potential projects. As a paradoxical result, the will of hegemony at the scale of the Grand Paris finally ended by strengthening its entities, its fragments.

It is by following the hypothesis that an inductive method should be used, that we should study the "local" to understand the "global" (Sassen 2006) that we choose to study Achères, a town for which one of our colleague did work for 20 years ago. This article is too short to describe this town in details, yet we can reveal some of its features and put in light the concept that we used back then, and, for the present occasion, reinforced. There are 6 of these concepts, being as well an analytic tool and a part of the territory's hybridity. But let us first introduce Achères. It is a town located in the Seine's curvature, on the river's banks. It is enclosed between Saint-Germain's vast state estate forest, the city of Maisons Lafitte (known for its aristocratic past), and the city of Poissy, jewel of the car industry, with the PSA factories. Its fourth "lock" is Saint-Germain, a royal town whom the forest's named after. This city, indeed, strongly contrasts with the neighbouring cities. Once devoted to agriculture, it was "chosen" by Paris in the XIX's century to receive the main sewer's water that was to be used as fertilizer for agricultural purpose. Today, the dirty waters are first cleaned then unleashed in the Seine. For a long time, it was a rural town, then a working class town, due to the proximity with Poissy and its factories. Today it has 2 train stations (train and RER, a suburb train). The confluence of the Oise and Seine rivers, and the project of a big channel (of European norms) which would allow to reach Rotterdam, the world's second harbour, gave birth to another project: a new river harbour of international dimensions. It would start with the channel with northern Europe, and head towards West with the Seine River, the city of Le Havre, the whole industrial valley of the Seine and the rest of the world.



Figure 4. Achères : The different urban fabrics of Achères

In Achères, the first criteria of recognition of the hybridity of a Grand Paris' fragment, is the relativity of the different point of views. It is an approach which does allow the « drift », so appreciated by the post-surrealists. You let yourselves being "carried" by the place, by its subjectivity, subjectivity being itself made of thousands of *prejudices* no matter what your level of knowledge or of objective pretention might be. Achères has been covered both by walking and by car, in different years, in different months, days and hours. Each of these "drifts" has given birth to texts, drawings and pictures. The analysis of these heterogeneous materials itself, does reveal that hybridity is a matter of point of views, of postures, of whether attention or indifference to what makes the wealth of a place. Achères appeared successively as: a vast plain being bashed around by Modernity (roads, malls, aggressive promotional notice boards), as a village wishing to preserve its ancestral identity, with its roman church, its market square, with all the facilities indispensable to local life (an art house, local shops), as a dormitory-suburb made of big social buildings, but also of plots of individual houses. These houses being nestled among the bottom of the Forest of Saint-Germain, like an "open

sewer” where piles of rubbles end up, and like an open mine, where the massive exploitation of sand and gravel created vast excavations where the water of the Seine’s water seeps through. In the sunny days, you can find fishermen, campers and swimmers. In autumn come the hunters, near of the piles of rubbles or along the slopes, since they are infested by rabbit burrows. A little bit further, horses await their riders from the equestrian centre, which is located near the model aircraft making centre and the one of the dog trainers. Hybridity is therefore, in this case, as much a matter of facilities, geographical situations, habits but as well of how to consider these habits, how to live them. By asking the inhabitants, we realized that themselves had a vision of their own town which was limited to one or another of its aspects, and that they are far from realize its whole diversity.

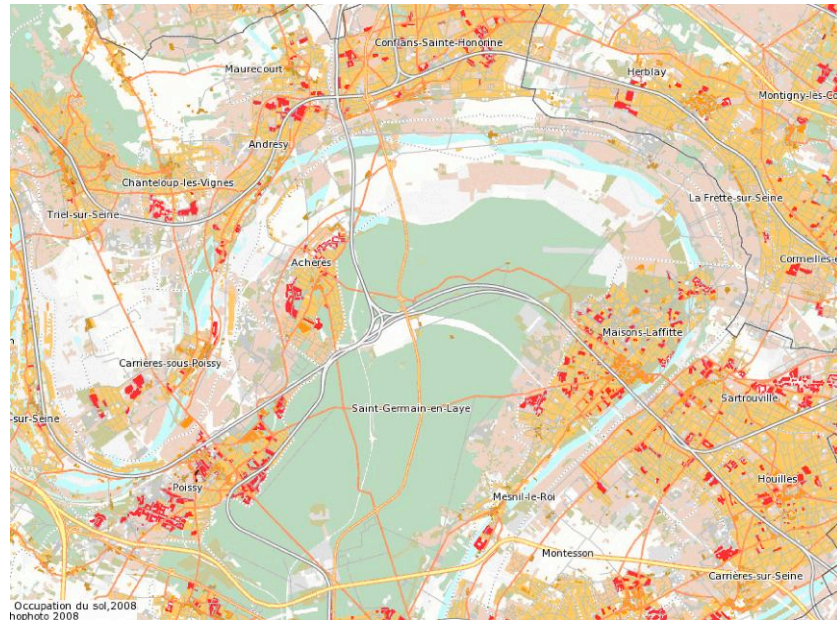


Figure 5. The vast plain of Achères

The **second characteristic feature** is about the phenomenon of resilience of the geomorphology, which dictates the allocation of the soils, their status, the administrative divisions, the powers and the type of properties they are allocated to. Of course, the successive reorganizations, such as administrative restructuring (links between communes, contracts between local communes and the State, facilities, commercial zones, urbanisation etc.) are also factors of artificialisation. Yet, the primary factors, geological and geographical, always do reappear in other forms. It is another factor of hybridization, carried by the gap between “the nature” and the “artificialisation” of the soils, due to a “landscapism” that has been particularly accelerated in the last 30 years. Achères is partially located in the main bed of the Seine and is therefore subject to flooding. Its territory is divided in two areas: a plain which is liable to flooding, and another part, sheltered from floods, where the original village did settle, as close as possible to the forest. This first partition is determining. The plain was suitable for growing, farming and rearing, while the cottages were suitable for living. Today, the plain is used for exploitation of sands and rubbles and is soon going to be the place of the huge river harbour of the Parisian region. On the other hand, the cottages keep being target of urbanization. This is for the resilience, but many contradictions do flourish. The whole commune territory is crisscrossed by roads, regardless to the fundamental caesura between plain and village. The result is a hardly decipherable patchwork, where coherence with the geography and History of the site meet other phenomenon that nothing can “naturally” explain. We must untangle the History of the site’s occupation to understand its hybridity.

The **third characteristic feature** of hybridity comes under the plurality of the authorities. The loop of the Seine, where Achères is located, is divided between different communes, each one having its own particular vocation: Saint-Germain-en-Laye and Maisons-Laffitte are a legacy of the aristocratic and royal hunts; Poissy, an ancient abbey, became an industrial city dedicated to the car industry. More unexpected is the case of Andrésy, which, although it is located on the right banks, does as well include some parts of the left banks, the reason being some old rights of grazing. This division of the meander is characteristic of a functional division of the lands, according to their nature: plain for the grazing, the cottages to the vineyards; the lands which are not subject to flooding go to the dwellings and the village; the centre of the meander goes to the forest. We are in a case of coherence, of resilience, as approached in the second characteristic feature, except that Achères has only limited powers over its own territory. Indeed, the region is monopolized by Paris, which discharges its sewers there, by the region, which plans to build sections of motorways, and henceforth by the State and the Grand Paris, in order to realize their 400 hectares huge harbour. **This phenomenon of different powers, at different scales, but applied at the same site, or another source of hybridization of the territories.**

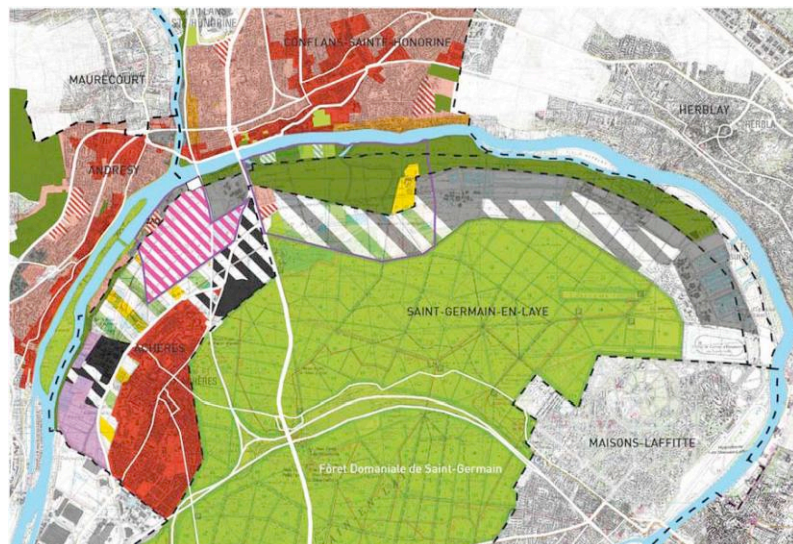


Figure 6. The hardly decipherable administrative patchwork

Which leads us to propose a **4th characteristic feature**: the conflicts between the local project and the landscaping of the territory. These sites, with their shared identity, are more subject to these contradictions. Being deprived of its plain, Achères keeps claiming its rights on its territory. A hard work it is, to buy back the land from Paris, who till is the main landowner in the commune. Today, the local project of the town is the conquest of its territory and to obtain a waterfront. But the plain is an asset, of which many want to benefit. EDF (state-ruled electricity company) wanted to install high voltage lines, the region a high traffic road and the State has the ambition to connect Paris to the world's bigger Harbour, that is (still) Rotterdam.

The 5th **characteristic** feature underlines one of the consequences of the hybridization of the use of the soils. It does create uncertainty about their use, especially as the projects won't always be realized. Will the harbour ever be built? Will the high traffic road really create a fence between Achères-city and the plain? No one really knows. If we examine the history of the Grand Paris' urbanization, we do realize that an important number of project have never been fully accomplished, or have been discarded, or modified, started by a team and finished by another. These unforeseen

turns of events leave a mark, as physically, as administratively. What remains unseen on the field can have an existence and consequences which are important. The administrative factor, far from being virtual, allows the development of unexpected habits. The plain, as it keeps waiting for either the harbour or the road, remains an open place, as a direct consequence of the conflicts and differences between temporalities and projects. In the case of Achères, we are the witnesses of an impressive ratio of different uses on a site which is though highly contaminated, due to one century receiving Paris' dirty sewer waters. Agriculture, although declared unfit, remains, through the market gardening and the kitchen gardens. Moreover, these lands without official use fit for activities that doesn't find space elsewhere: dog training, driving schools for both cars and motorbikes, airfields and hangars for model aircraft making, fishing and hunting on a background of garbage dumps and rubbles. Hybridity diversifies itself and therefore does add to the official habits and practices, which are already transforming sites in vast patchworks, its own "counter-cultures". These are also spaces of freedom, where gypsies, could, for a time, find a shelter. These places, being dismissed by upcoming projects, are places of possibilities and multiplication of habits.



Figure 7. The different sectors of the future port in Achères

A **sixth characteristic feature** is needed to close our attempt of clarification of the processes of hybridization: nobody shares of these hybrid places an equal representation. This appeared clearly during the examination of the movies realized ten years apart to "measure" the opinion of the population concerning the city's politics and its urban projects^v. It also appeared during the interviews realized by our team with the inhabitants. Some representations underline the wish to increase their lives (chosen or not) in Achères. Thus, they wish to be closer to the forest of Saint-Germain than of the chaos of the plain or the adjoining industrial communes. They seem to ignore the Seine, yet so present, neither do they seem to be bothered by the putrid stench of the treated sewer water a few kilometres from their homes. This optimistic short-sightedness, which isn't ignorance, adds itself to very different life habits which appeared during the first studies concerning the Grand Paris. In fact, nobody doesn't live a "here" and a "somewhere else", but multiples "here" and multiples "somewhere else". You sleep here, but you work there, leisure is chosen according to financial situations, social or ethnic origins, and, in the third place, from the adjoining commune to

^v Two movies realized by Campana Eleb Sablic cabinet in 2001 and 2011, requested by the City Council.

the whole world. The notion of unity of vicinity or of geographical area, of organization of the three functions of the Modern Movement – to inhabit, to work, to entertain itself – have become outdated as well at the local scale of the commune as inside of each familial unit (free union, mixed marriage, blended families).

CONCLUSION

The hybridity of the territories is nowadays an irreversible data which leads us to think, and therefore to manage and project the territories, by following another model than the one of the cities: the one based on its fragments. These fragments are as much vital forces which only ask to be free to blossom and develop. The politician, the town planner, are therefore invited to a kind of cultural revolution: let the local project blossom, invite it to accord itself with other local projects, to assure an equity between the projects, to think the landscaped and inhabited place not as a state, but rather as a balance in constant motion. This being said, we shall assure a certain harmony, invent what could be tomorrow's beauty, some even put forward the idea of city-nature, insisting on the necessity to preserve the natural resources and life. We, we would like to insist on the necessity to do everything we can to create what can be the beauty of the hybridity of the territory by its fragments, by harmonious entities concerned about keeping good relations of harmony and beauty with its neighbours.

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BIOGRAPHY

Patrick Céleste, Architect d.p.l.g. 1972, MA of urban sociology, university of Paris X, 1980. Lecturer of Architecture since 1972. Teacher-researcher at the research laboratory ACS of Paris-Malaquais. Research field : History of housing, urban morphology – theories and doctrines of architecture and urbanism. State-council architect – member of the national staff. Member of the International Workshop for the *Grand Paris*' scientific council. Freelancer since 1981. Expert for several local collectivities and organizations : Paris, Marseilles, Montreuil, A'urba. Region of Aquitaine and University of Bordeaux 3 – Montaigne for the decentralized cooperation with Vietnam (Lao Cai province) since 2005. Main realizations and studies : public housings and facilities.

Orfina Fatigato, Architect, PhD in architectural design, Urban Planning. Her research is oriented toward the study of the empty spaces of the contemporary urban landscape and toward the reinterpretation of the city voids. In 2012 she was a post-doc fellowship in the research International programme *Research in Paris*. She developed her research, focusing on urban voids in the Grand Pari(s). In 2013 she was a post-doc fellowship in the research program *ANR TerrHab*, affiliated to the ACS team (UMR ausser - ENSA Paris-Malaquais). She was a member of the organizing committee of EURAU10 (Naples, June 2010) and scientific referee of EURAU12. She was the responsible of the exhibition "À travers Naples" as part of the XVIIe Rencontre of Le Corbusier Foundation. She is now a member of the team of the research *Mobilité et Réhabilitation Energétique du bâti* in the programme (French Ministry of Culture and Communication) *Ignis mutat res (IMR). Penser l'architecture, la ville et les paysages au prisme de l'énergie*. She is associate professor at ENSA Paris-Malaquais.

Caroline Rozenholc, social and urban Geographer. She holds a PhD from the University of Poitiers. Her thesis (2010) is on the question of "sense of place" and globalisation, read through an historical immigration neighborhoods of Tel Aviv (Florentin). She is now a postdoc fellow in the research program *ANR TerrHab*, affiliated to the ACS team (UMR ausser - ENSA Paris-Malaquais). Her current work is on the relationship between identity, territory and mobility through two themes: actors, effects and stakes of heritage in urban areas (in Israel and especially in Tel Aviv) and the effects of religious tourism on the construction of places (Jerusalem, Galilee) in Israel. She teaches Social and Human Sciences at ENSA Paris-Val de Seine since 2012.