

E13 TH

Pascal Amphoux

8 sept.2013

Pascal Amphoux is architect practitioner and researcher, teacher in ENSA Nantes FR

He is member of the Scientific Committee of European

On the concept of **resilience**, a term with a psychiatric connotation that gives a dramatic tone that may be tempered because the crises, economic or related to building, are durable and not from the order of accidental impact, it seems to me that it could be related to the question of "doing heritage." "Being able to extend or find again an identity of structural elements of the city (built or landscape) in a context of significant changes" (and from my point of view as simple evolution), it is precisely to question the way "to do heritage." Heritage is often associated with ideas of normative protection of historical situations, and objects or circumscribed perimeters. "Doing heritage " should be associated, by difference, and this would be the European message :

- to an idea of active protection (it is not the physical substance but the vital substance that must be protected, ie thinking about how contemporary uses or functions allow to extend history, and thus, strengthen identity of the place because they recover, divert or reinterpret the ancient use)
- to situations "without history" (this is in places a priori less historic that the question is the most relevant: how to leverage, how to emblemize, how to enrich unnoticed places, whose singularity must be disclosed and which, in the poorest urban or suburban areas, are the potential anchorages of a neighborhood, of a polarity or of an absent sociability?)
- to territories without limits, or because these limits are unclear , or because they refer to other territories of different scales (to give a unique value to a modest station of transport because it is the only place of sociability of a deprived area; to a building a housing estate planned to be destroyed or rebuilt, because it can anchor the new district as the only trace of the previous life; to an outdated urban entity because it is a unique opportunity to establish some diversity in the mutation of the expanded city , etc. .

In all cases , "doing heritage" means inventing ways to resist to the brutality of all kinds of mutations (quick and obvious , but also slow and insidious) that affect the city.

On **adaptability**, this term has this time a functionalist connotation that should not overwhelm the subject (this is a neo-darwinian term, a word of ergonomist, one could say a Le Corbusier's concept: the tool, the machine or the housing should be " adapted " to the man, to the production or to the lifestyle (but this man it was also necessary to teach him how to live and the anthropologists of the last generation have shown how the body was not only measurable). From my side, so I would say that the word should be taken literally: strictly, adaptability means, with the suffix- ity, which makes possible adaptation, which finds it, which constitutes it or makes it effective; and from there, note that it has different dimensions that it is necessary to cross: functional adaptation (normative logic , measurable, demanding technical solutions etc.), the useful ownership (logic of use not measurable but observable, social practices, public/private interactions, etc.) and the identity adequacy (logic semantic, sensitive, aesthetic , etc., ideal horizon where the project "makes sense ." - . feeds the senses but also generates the identity of meaning) .

On the **economy** as a modality. The problem is may be the same. That should not be only the accounting dimension ("with limited resources") that dominates the logics of project . The economic crisis is precisely that of that economy. And I would emphasize the need to invent forms of hybridization between economies of different natures; hybridization of a formal economy and informal economies, hybridization of three groups of actors (the elect, the designer and the user), usually separated in their tasks and their roles, hybridizations between the designer, the client, and the uses responsible, hybridization of permanent and ephemeral (only way to make a development actually "sustainable" that is to say, literally, to enroll it in a temporality). Show us how this hybridization is real (how the participation is not only a pretext for communication). Maybe we would rather talk about "project economy", saying : "The economics of the project is its ecology" (its ability to circulate skills in the design process, the temporality in implementation process , the scales in the process of ...