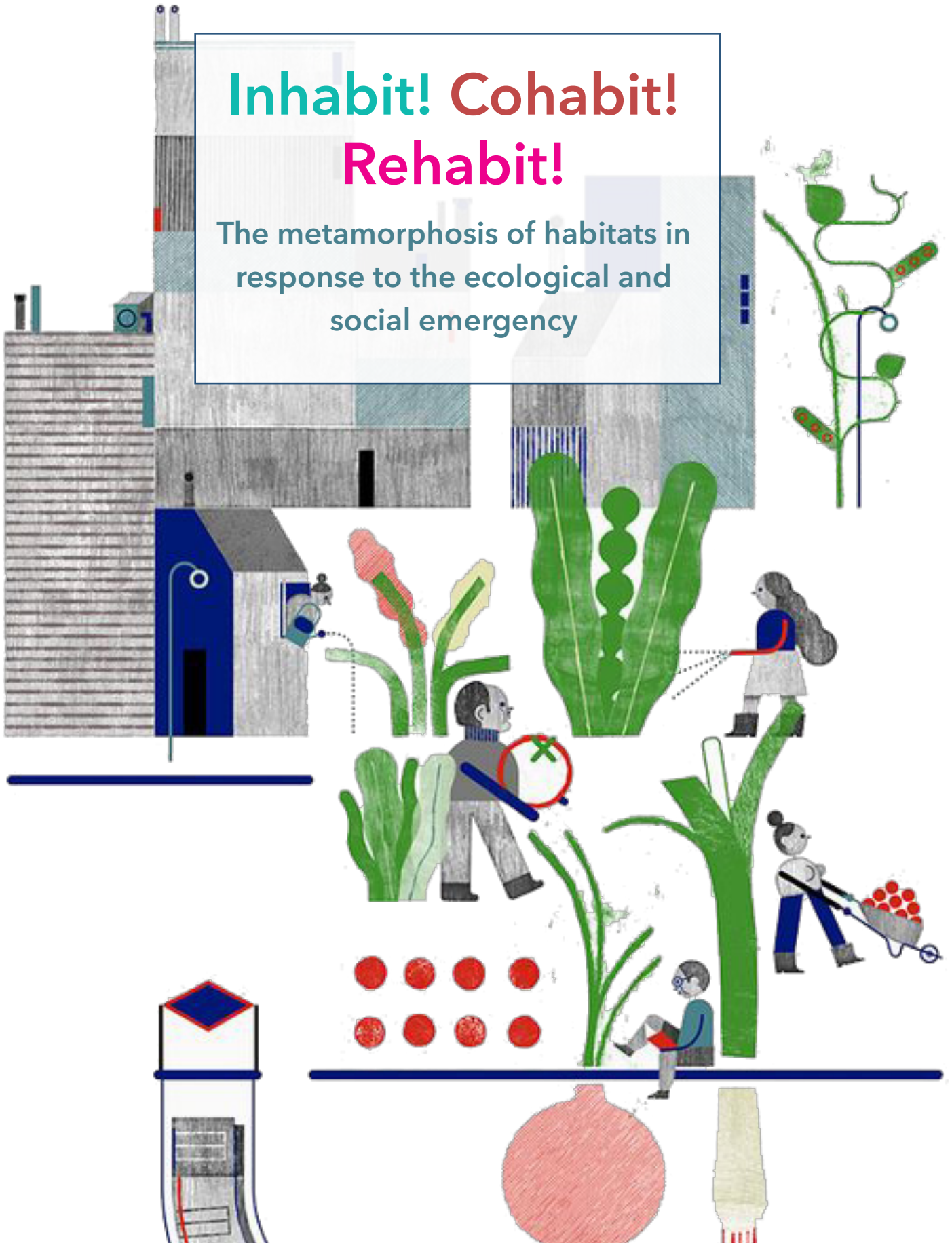


# Inhabit! Cohabit! Rehabit!

The metamorphosis of habitats in  
response to the ecological and  
social emergency



International call for applications  
Topic document

# Les Ateliers: International, pluridisciplinary urban workshops

*Les Ateliers de Cergy is a non-profit organization based in Cergy, Paris Region, since 1982.*

The 42nd Paris Region Workshop will bring together fifteen young professionals, students and researchers from a wide range of backgrounds to take part in an international urban planning workshop devoted to interdisciplinary reflection. Over the course of two weeks, participants will work in multidisciplinary and international teams to develop proposals at various scales to respond to the issues posed by the workshop.

Following a series of initial meetings, visits and discussions with partners involved in the workshop, participants will be divided into three teams and invited to engage in group discussions with local experts. The teams' proposals will then be presented to an international jury composed of local experts, territorial stakeholders, and international members and delegations invited for the occasion.

The workshop is not a competition, but rather a platform for collective exchange. It brings together territorial stakeholders, professionals and young professionals to propose innovative solutions and projects for territories at varying scales.



## Les Ateliers team

- Bénédicte Delataulade, Sociologist, copilot of the workshop
- Valérie Helman, University lecturer in architecture and landscape design, copilot of the workshop
- Véronique Valenzuela, geographer, Director of projects
- Simon Brochard, geographer, Project coordinator
- Victoire Bayle, Administration and communication
- Pauline Simone, architect, Assistant pilot of the workshop

**Translation of the document: Susanna Hsing**

Cover illustration: Anna Bustello

## PARTNERS:



In continuation of the 2023 Paris Region Workshop entitled “Metamorphosis. Recomposing cities and territories in the face of climate change”, Les Ateliers Internationaux de Maîtrise d’Œuvre Urbaine is furthering its reflection on the valorization and revitalization of the Île-de-France’s territories by focusing specifically on the issue of HABITAT:

- How can we maintain a habitable land for all?
- How can we ensure a roof over everyone’s head, decent housing and more nature in the city, while avoiding urban sprawl?
  - How can we live fully at every age?
- How can we share connections and goods between humans and non-humans?
  - How can we revitalize underused urban areas?

This study aims to identify the places, scales, project processes and types of spatial transformation, both needed and possible, by focusing on key sectors of the Cergy-Pontoise agglomeration in the Paris metropolitan area.



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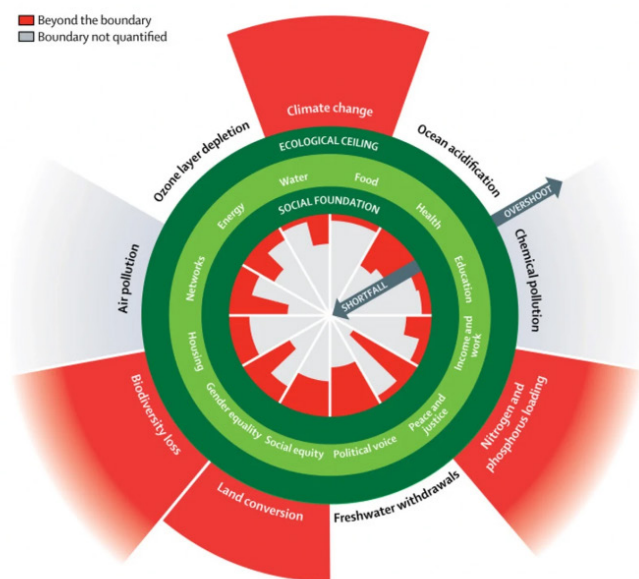
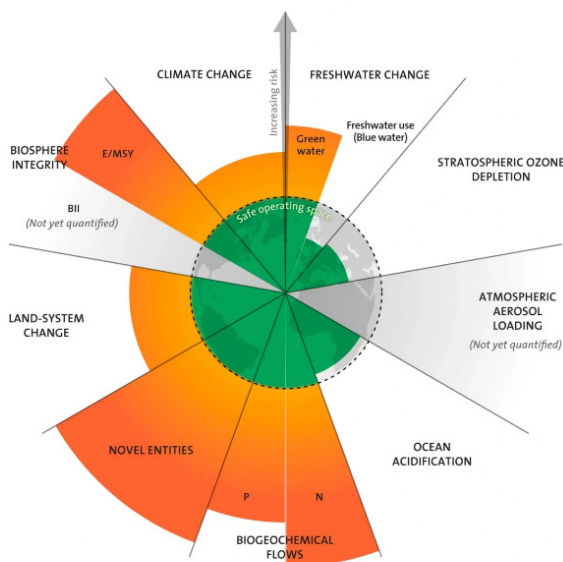
# A\_LIVING IN THE WORLD, LIVING IN THE PARIS REGION

## 1. PRESERVING A HABITABLE WORLD FOR ALL

The facts are clear: our planet is not being inhabited in a sustainable way. To prove this, we can look to planetary limits, measures that identify thresholds beyond which the Earth's natural balances are destabilized and living conditions become unfavourable for humanity. These include climate change, the erosion of biodiversity, changes in land use, the health of the freshwater cycle, etc. With six of the nine thresholds already exceeded, the planet is now well beyond the safe operating space required for humanity.

It is therefore vital to change the way we live together – to one that is more respectful of living things, soil, water, etc. – while still meeting the human needs necessary to live well. This is what the economist Kate Raworth proposed in 2012. To these external natural planetary limits, she added internal limits (housing, employment, water, education, etc.). These planetary limits and living conditions can be represented as a ring (hence the nickname "doughnut theory") and form an analytical grid for studying the interactions between the state of the environment and human needs.

### *Dognhut economies, Planetary Boundaries*



## 2. LIVING IN THE PARIS REGION IN 2024

France's housing sector is in crisis, particularly in the Paris Region. With an annual population growth of 50,000 and exorbitant land prices, the Île-de-France region is facing the major challenge of a massive demand for housing. On the one hand, there is not enough supply to meet the demand and, on the other, the price of housing is often too high for many households to afford.

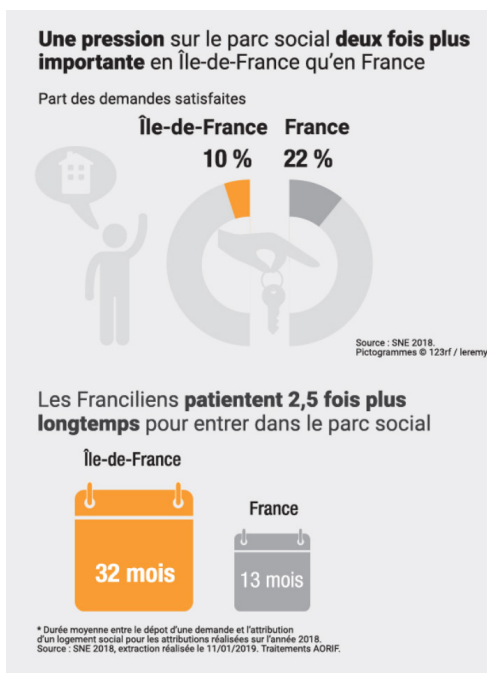
Despite being recognized as a fundamental right in France since 1946, access to housing remains the main vector of social inequality. Fuel poverty, overcrowding, dilapidated buildings and excessive financial burdens are at the heart of most households' concerns.

How does public policy take into account these realities?

### Some key figures:

- Of the 12 million people in the Paris Region (Île-de-France), **1.3 million live in inadequate housing.**
- There is not enough new housing being built.
- For the 720,000 applications received in the Île-de-France in 2019, around 75,000 social housing units were allocated, i.e. only around **10% of the total demand.**
- Rents rose by up to 30% in 2022.
- **500,000 households** in the Île-de-France spend more than a third of their income on housing.

Meanwhile, the Île-de-France is home to **400,000 empty housing units** and 4.4 million square metres of vacant space, including office spaces.

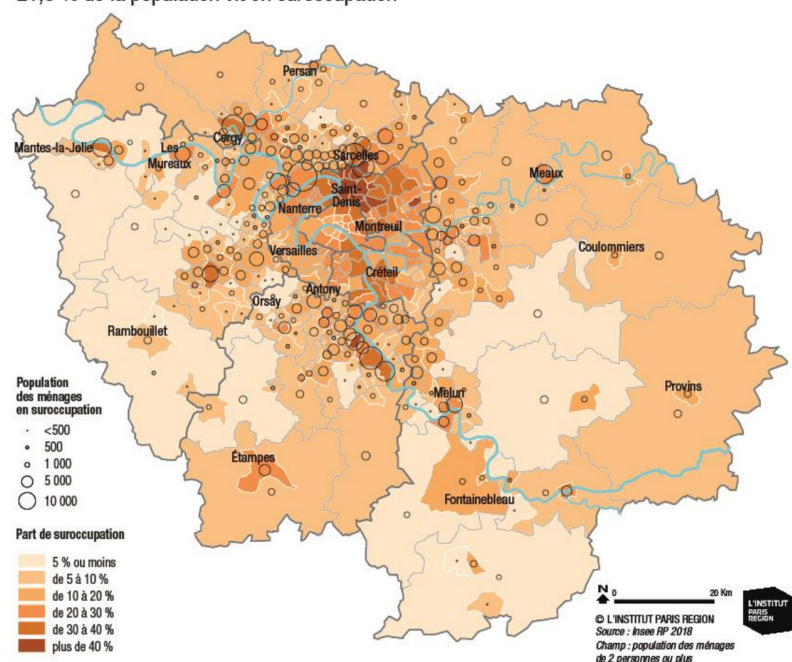


Translation: A pressure on the social housing stock two times stronger in Paris Region than in France.

Proportion of the satisfied demand: Paris region inhabitants wait 2,5 times longer to enter into their social housing (32 months / 13 months)

### Part de la population des ménages en suroccupation en 2018

21,6 % de la population vit en suroccupation



Translation: Proportion of household population in overcrowded housing. 21,6% of the Paris Region lives in overcrowding conditions.

### 3. RESPONDING TO SOCIAL AND SOCIETAL DYNAMICS AND HOUSING ASPIRATIONS

Longer life expectancy and its corollary (an ageing population), the need to move out of the home due to new family forms and new ways of working have significantly changed the housing aspirations of a large number of households. Ways of “being at home” have also been changed by the recent health crisis (COVID-19). Many households now wish to leave the Paris Region. Even within the domestic unit, we can see a multiplication of uses for the space: telecommuting, home-schooling, leisure, culture, virtual exchanges, gardening, etc. Since the global crisis, issues relating to the quality of housing have become even more pressing. These include the demand for evolving, transformable, adaptable spaces; the desire for communal spaces (for shared use and services); outdoor spaces adjacent to each home; and more.

By 2050, the number of people aged 60 and over in France is expected to almost double. The number of people aged 75 and over is expected to triple (to 11.6 million); and the number of people aged 85 and over, who will potentially be affected by a loss of autonomy, could quadruple (to 4.8 million). As people live longer, the question of the relationship between an ageing population and housing is becoming a key issue.

**How can we design spaces for ageing populations when, in France, retirement homes, known as EPHADs (Établissement d’hébergement pour personnes âgées dépendantes), are today widely criticized, and when there are several stages to life after retirement?**



Roofs of Paris - Apur

### 3. RESPONDING TO THE ECOLOGICAL CHALLENGES OF HOUSING

In addition to social dynamics, housing must also address the following environmental issues:

- The transition to new ways of building: it is no longer possible to seal over agricultural land, as available land is becoming scarce. In France, the law "Zero Net Artificialization" was introduced to control urban expansion. It stipulates that, from 2050, no land can be "artificialized" without an equivalent area being restored to its natural state.
- A response to the need for a massive renovation of the energy system to provide winter and summer comfort while limiting energy consumption
- The development of new construction methods and materials that limit the production of greenhouse gases.
- The need to learn and integrate new eco-responsible behaviour in the home: recycling, composting, renewable energy, etc.

**How can we provide both new housing and more space for nature in already urbanized areas without creating urban sprawl?**



Sketch by architect Guillaume Ramilien showing the potential quality of use and life of an architectural project currently under study.



# B\_ INHABITED PLACES: CONCENTRATED SPACES OF LIFE, USE, APPROPRIATION AND CARE

This question of habitats and how we live in them invites another set of observations and questions: what do our experiences and imaginations have in common when it comes to a square, a street, a neighbourhood, a park or an inhabited house? These are places full of life and uses, but also forms of appropriation and care, where everyday, human-scale, handmade objects cohabit. These places can be used individually or collectively. They can also make you want to come and see them, as much by the appeal of their hospitality as by the care given by their inhabitants, which is at once enveloping, reassuring and attractive.

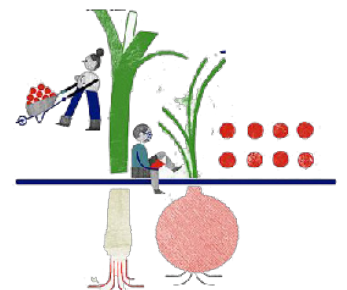
At the other end of the spectrum, there are many sterile, deserted, inert urban spaces, the result of overly strict co-ownership rules, poorly adapted management methods, empty and uninviting ground floors, designs that do not take into account environmental nuisances (noise, cars) or symbolic issues (intimacy, sense of security), and, finally, single-function programming that results in areas that are only alive at certain times of the day or week (e.g., commercial zones, business parks, dormitory districts). **The under-utilization of many urban spaces is incompatible with the issues of quality, intensity and sobriety (in terms of land, energy, materials, etc.).**

The international **Inhabit! Cohabit! Rehabit!** workshop invites students and young professionals from around the world to consider and propose solutions to these key questions:

How can we reinhabit urban areas? How can we strengthen the vitality and urbanity of under-invested territories? How can we intensify human and non-human life, uses and forms of appropriation for a variety of spaces (large housing estates, suburban settlements, concrete-dominated town centres, business parks, agro-urban peripheries, etc.)?

What are the ideal or acceptable densities in terms of inhabitants, developed zones and natural areas? How can we maximize the level of use for each space that is created, transformed or renovated, without forgetting the quiet spaces and side streets that city dwellers need to recharge their batteries?

How can we ensure that as many people as possible feel that they fully inhabit their homes, courtyards, neighbourhoods, regions, the world? What are the obstacles and levers that need to be activated in order to “inhabit well”?



# C\_ LIVING DIFFERENTLY TO FACE OUR NEW CHALLENGES

## How can we reinhabit the Île-de-France for the future?

Looking at the concept of habitat and the way we live in it from an existential, anthropological and social point of view (i.e. as a lived space) means examining whether the spaces in which we live actually meet current aspirations and the essential demands of fulfilment, well-being and emancipation. A review of experimental projects and alternative ways of thinking, living and building can provide food for thought for the workshop.

## 1. INHABITING AS PART OF A MEANINGFUL COLLECTIVE PROJECT

More and more alternative housing projects involve future residents or users in the construction of a "shared living experience". Housing cooperatives, eco-villages, French ZADs (Zones à Défendre, areas illegally occupied in opposition to projects deemed harmful to the environment), German squats and Third Places are just a few examples. Appearing in cities and countrysides across Europe and in France, they seem to illustrate the desire for this very criterion, which in itself may be the essence of what it means to inhabit. In this sense, "to inhabit" is to participate in a project that gives meaning to one's life. It is to make a commitment, to collectively support ideals and values about how to live on this earth.

By thinking collectively about our habitat and how we inhabit it, we become active participants rather than just consumers. This investment acts as a pledge to a feeling of fulfilment, dynamism and living to the fullest. However, not everyone has the desire or capacity to engage in this kind of collective reflection.

**How can residents be involved in projects that affect the places where they live, whether on a neighbourhood, street, apartment, housing estate or suburban scale?**

**How can project leaders be empowered to act? How can the time needed for this involvement be made available?**

**What is the right balance to strike between the involvement of public authorities and civil society?**



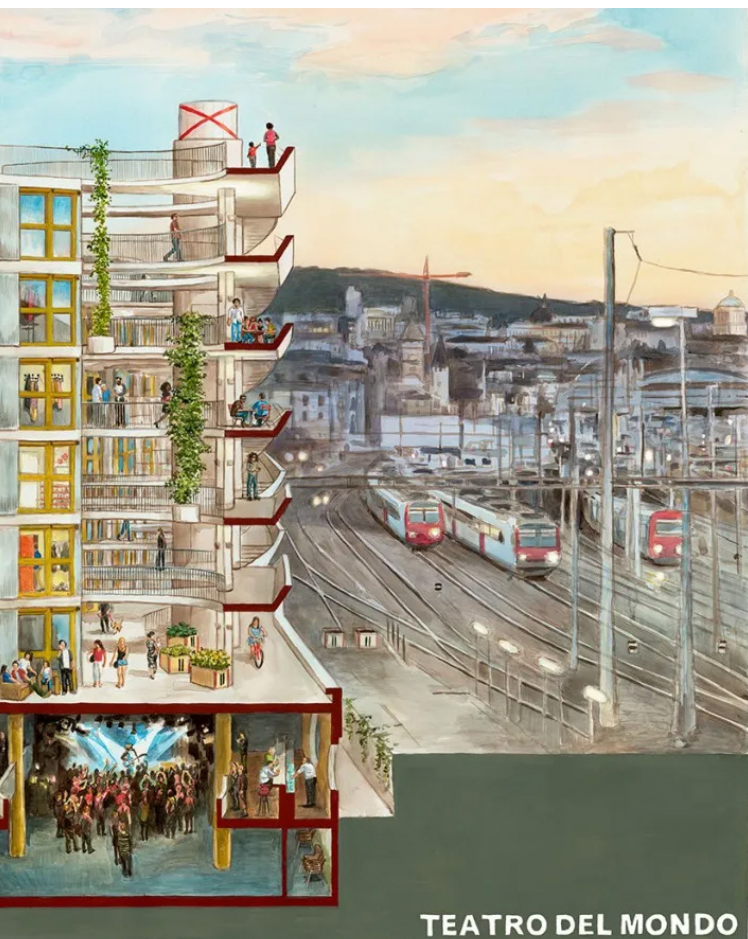
## 2. INHABITING AND SHARING ON A DAILY BASIS...

- ...SOCIAL TIES

Sharing a project (from its conception to its management), or even just sharing a living space, helps to combat social isolation. Our society offers a great deal of freedom, but it also generates a great deal of loneliness: single parents, senior citizens, single people, students far from their families, full-time or part-time posted workers, migrants, etc.

To meet the challenges of solidarity, social and generational diversity, conviviality and social ties, different types of housing are now being developed: **individual living** (renting a spare room in a house), **shared housing** (collective renting with shared communal areas), **communal or group homes** (shared housing with an emphasis on large communal areas), **residential homes for isolated groups with shared services**, **eco-places**, **villages**, **hamlets in rural areas**, etc.

At a time when the number of senior citizens is exploding and life expectancy continues to rise, the issue of age-specific or inter-generational housing is of central importance. **Intergenerational housing** welcomes people of different ages and situations: students, families and the elderly (with quotas for each age group). The aim is to create a dynamic of conviviality, solidarity, mutual assistance and exchange of experience, in which the residents are both contributors and beneficiaries. **Age-specific or generational housing**, on the other hand, is for people who want to grow old with people of their own age, in a setting that meets their specific needs (slower pace of life, need for help around the house, etc.). There are also some who want to age in their own homes. However, they need to be able to ensure that the right conditions are in place to make this possible.



**Can territorial actors enable residents who wish to do so to have more social ties in their way of life?**

**How can the life skills needed to manage the conflicts that inevitably arise when people share their homes on a daily basis be strengthened? How can we balance the need for individuality with the desire to live together? How can we move towards a form of sharing that is desired rather than imposed?**

- ...THE COMMONS

Another form of mutualization or collectivization encourages everyday interaction: the sharing of living spaces, goods, facilities or services that can be called "commons". Depending on the extent to which they are shared, these common spaces could take the form of: a lounge, a dining room, a kitchen, a guest room, a DIY workshop, a laundry room, a co-working space, a game room, an outdoor space (garden, courtyard, corridor, roof), etc.

This mutualization of spaces, goods and resources is also a response to economic constraints. These types of shared housing and their myriad forms make it possible to share costs, carry out projects requiring large investments, build "made-to-measure" at a lower cost and ultimately reduce rents. Finally, they limit the production and consumption of goods and lead to a reduction in energy, resource and land consumption. This perspective echoes the various public research studies

that have shown the urgent need to find answers to the question of quality, both for housing itself and for the notion of the commons, which has disappeared from collective programmes in recent decades.

**How can the notion of the commons be introduced into existing developments, whether individual or collective, and how can it be promoted in future projects?**

**What types of commons should be shared and to what extent? Might this not be an opportunity to reconsider the notion of the village or neighbourhood, where essential amenities are available close to home?**



Common spaces in Kollektiv hus - Malmö, Sweden - kollektivhus.net

## DO IT YOURSELF: SELF-BUILD AND PARTICIPATIVE CONSTRUCTION SITES

Although still rather marginal, a new impetus towards self-built construction can be observed today. By offering people access to housing at a lower price, it allows them to participate in the construction of their own home and to implement virtuous construction practices (such as the use of organic and geo-sourced or less processed materials and low-tech methods). Inhabiting can therefore also mean building your own home, making it your own by personalizing it and leaving your mark.

This dynamic is reflected in the rise of lightweight architecture: small-scale mobile buildings using local vernacular building techniques, non-mechanized small-scale manual labour, low tech and self-built (yurts, domes, tiny houses).

**Can participatory self-build sites – with their dynamic of empowerment, their return to the world of making, of the manual, of the productive – be an inspiration for new ways of inhabiting?**

## A COMPREHENSIVE APPROACH TO THERMAL RENOVATION

Ecological thermal renovation involves improving the energy and environmental performance of existing buildings by insulating them, fitting them with efficient heating and ventilation systems, using environmentally friendly materials and promoting the conversion of existing structures. Ecological thermal renovation is a key issue at the moment and is at the heart of all the urban renewal programmes that are currently being carried out in France's social housing estates. While the thermal renovation of social housing has made decent progress, generating good practices, it has also reduced the capacity of social housing operators to build new housing units.

How can the renovation of apartment buildings and individual homes be accelerated? How can comprehensive projects (summer comfort, energy and water consumption, importance of communal spaces, soil quality, role of the car, density, etc.) be imagined? How can the local construction industry be involved in this "project of the century"?

### III. INHABITING IN A WAY THAT RECONNECTS ONE WITH ONE'S GEOGRAPHICAL AND CULTURAL ROOTS

- BEING CONNECTED TO GEOGRAPHY, COHABITING WITH NON-HUMAN LIVING THINGS

Numerous phenomena – such as the post-COVID movement of urban dwellers from large cities to smaller towns, the desire of so many people to have their own private outdoor space, communal gardens, outdoor leisure activities and much more, not to mention the earlier boom in “garden cities” at the end of the 19th century – show the extent to which humans seek to be connected to the earth, to the natural elements (sun, natural light, open land, sky, stars, water, rocks, vegetation, etc.), to the seasons and to non-human living things. This desire to connect to nature responds to essential human aspirations: from the poetic to those for harmony and beauty, pleasure, the need to recharge one's batteries and put down roots. As societies urbanize, modernize and break ancestral links with the natural environment, this need is undoubtedly intensified.

In response to this anthropological need to live in the heart of nature, in combination with economic constraints and ecological awareness, so-called “lightweight architecture” in the form of habitats or hamlets is being developed by private or public initiatives. These are habitats without fixed foundations that can be dismantled, reconstructed or even moved. They are often grouped around a common building where certain spaces and facilities are shared. Residents own their homes, but not the land.

Reconnecting with the geography in which one is anchored means encouraging local ecosystems to re-emerge. It means designing spaces that preserve the natural territory and resources. It means renaturing, decontaminating, rediscovering and replanting land, riverbanks and waterways . It means promoting easy access from all habitats to green, blue and black corridors, as well as to agricultural parks on the outskirts of metropolises that combine productive activities with outdoor recreation for city dwellers.

**Through what practices (leisure, education, tourism, work, travel, traditions, habitats, etc.) can uprooted urbanites reconnect with the geography that surrounds them on a daily basis? Does this act of anchoring foster a sense of belonging and attachment?**

**Under what conditions can ecosystems continue to function and renew themselves while cohabiting with humans?**

**How can an awareness of local geographical and ecological uniqueness and a culture of care for ecosystems be cultivated?**



- **2. DAILY PROXIMITY: REINHABITING AREAS ONCE DOMINATED BY CARS**

Inhabiting also raises the question of temporality. The root of the word “inhabit” is “habit”, which in turn refers to the little things we do on a daily basis: from going to work and dropping the kids off at school, to shopping, cooking, taking care of the house, taking care of ourselves, playing sports, having a coffee or a drink down the street, going to the cinema or for a walk, using a particular mode of transport, and so on. Inhabiting means having points of reference, control and familiarity with the different places and routes around one’s home.

This is what has led to the interest in the “15-minute city”, an urban model in which all essential services are within a 15-minute walk or cycle ride. From this perspective, inhabiting also means choosing a place for its range of services and facilities, the quality of its schools, the presence of public transport and local shops, its easily accessible natural areas – in other words, all the possible “contradictions that lead households to ‘want to live close to nature, while also being integrated into the urban fabric’”.



*The 15 mn city diagram, as seen by Buro Happold*

The car and the role it plays in our territories concentrate these paradoxes. By eliminating distances, they create an illusory sense of proximity. At the same time, cars take up a lot of space and severely limit other uses and the quality of the landscape. They prevent the existence of dense, vibrant spaces and contribute to air pollution, heat islands, flooding, noise and physical inactivity.

**How can land be reclaimed from cars at a time of global warming, increasing scarcity of buildable land and a growing need for natural soils and green open spaces?**

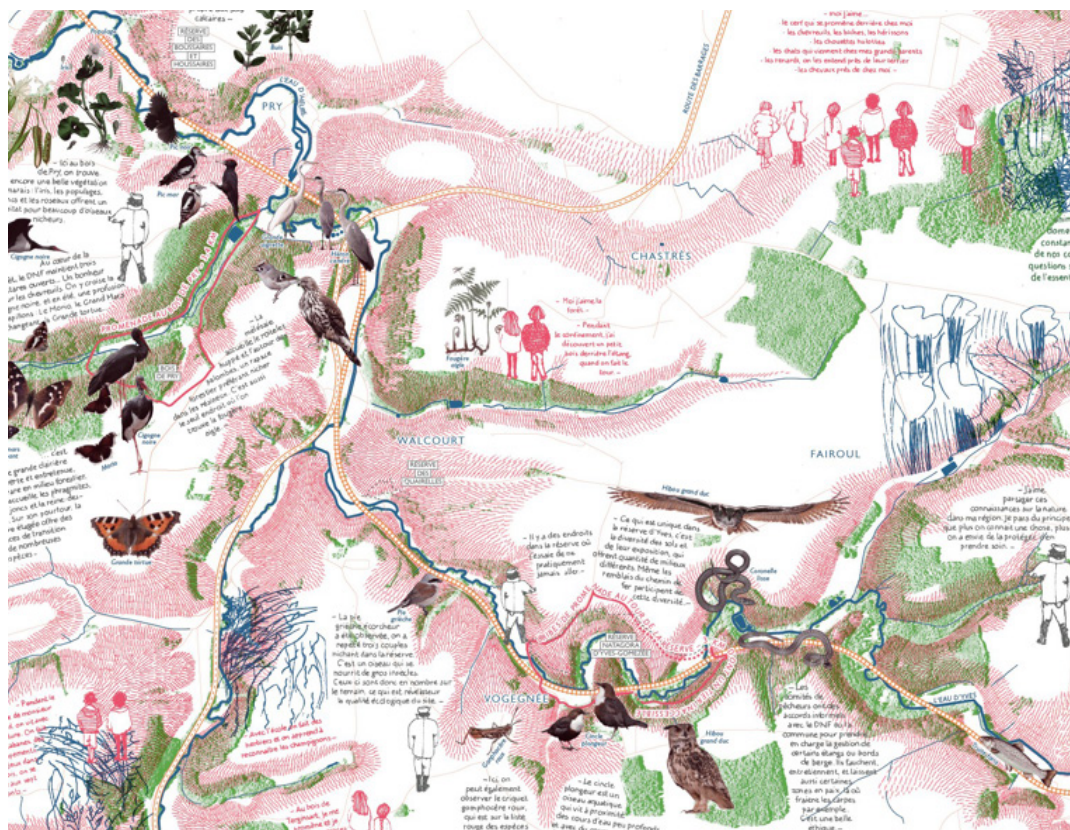
- **REMAINING, BELONGING, ANCHORING, ATTACHING: THE QUESTION OF TIME AND CULTURE**

Over time, landmarks become part of our memory, our anchorage, our individual and family history... In this way, inhabiting also becomes a matter of remaining, of staying. The massive demolitions associated with urban renewal programmes have been traumatic for residents, who have seen part of the topological foundations of their personal histories disappear. Hence the importance of historical stratification, i.e., of building with what is “already there”.

If humans are to be anchored to a place, they must also be able to anchor themselves in the depths of history and time, not just float in the present. They must be able to find a part of themselves in the collective memory, in the territorial imagination. Italian “territorialists” speak of the importance of this heritage, which includes ordinary tangible heritage (such as the layout of roads, hydraulic and agricultural works, vernacular architecture, land division, etc.), but also traditions, festivals, customs, and all of the intangible heritage that needs to be kept alive. All these basic human needs argue for an approach based on renovation and transformation rather than destruction and reconstruction.

**How can the historical dimension be integrated into our development plans, in areas which are in a constant state of metamorphosis and which are under pressure from economic trade-offs?**

**How can traditions linked to local resources, the seasons, ancient trades and so on be revived? How can today’s youth be made aware of and appreciate local heritage?**



Walcourt's mental map on cohabitation, by Virginie Pigeon



- **4. ENSURING THE SOCIAL AND ECOLOGICAL SUSTAINABILITY OF A TERRITORY: THE QUESTION OF LAND**

At the end of the day, isn't land ownership the main issue? Many elected representatives, local government officials and experts have been vocal about the need to challenge private land ownership in favour of public, shared land that could be protected from speculation.

The idea of separating land from buildings is an old one in France, as exemplified by the 99-year emphyteutic lease. Today, many local authorities (such as Annecy, Chambéry, Rennes and Lyon Métropole) no longer give away an inch of land they own, preferring instead to lease it on a long-term basis and thus have control over its use.

**How can land ownership be reconciled with the need to inhabit a space?**

**Even if "the single-family home is still seen to be the ideal by a large majority of the French", how can the advantages of a home and the feeling of domesticity be found in collective or intermediate housing?**

**And how can this idea of a home be developed at the scale of a block, street or neighbourhood?**



*Installation of a «hut» on the Centre Pompidou in Paris, by the Japanese artist Tadashi Kawamata, 2016*

## D. REINHABITING CERGY-PONTOISE

The workshop proposes to work on several scales (region, city, district, neighbourhood, etc.) and more specifically on the territory of Cergy-Pontoise, where the participants will live and work. Cergy-Pontoise is a new town that was built from the 1970s onwards at the instigation of the French government. It was designed to control the rapid urbanization of the Paris Region by creating urban centres on the outskirts of the city. The new town of Cergy was built on the existing town of Pontoise and other pre-existing villages, but above all on its unique geography: the River Oise forms a loop and natural amphitheatre around the area before flowing into the Seine. The new town is distinguished by a number of innovative town planning principles (the separation of traffic routes, the importance of nature, the significant presence of works of art in the urban space), as well as by its multiple central spaces and architectural diversity.

This urbanization has developed in different ways in the various communes of the conurbation, accommodating both a concrete-dominated town centre and more residential areas, some of which have been highly innovative. This was demonstrated by the international competition to design neighbourhoods of "town houses". The farming villages of Vauréal and Jouy-le-Moutier, for example, have seen a tenfold population growth and a dramatic transformation in their appearance over the past 50 years. Today, these areas are still in the process of transformation: municipalities are developing new centres and changing their lifestyles, drawing up plans to limit expansion while revisiting the experimental neighbourhoods they have inherited.

The Cergy-Pontoise conurbation now has 216,000 inhabitants, 92,000 jobs and no fewer than 35,00 students. One of the challenges facing the conurbation is to ensure that these workers and students want to live in the area and remain there in the long term.



Cergy-Pontoise in the Paris Region, Le Monde



# APPLY FOR THE WORKSHOP!

## Structure of the workshop

The workshop is organized according to the original method of Les Ateliers, which brings together professionals from different countries and professions in multidisciplinary teams. The workshop approach is multiscalar, ranging from the Île-de-France Region to the scale of municipalities and neighbourhoods, right down to the scale of housing.

The first few days will be devoted to exploring the area and meeting local actors, as well as to working sessions that will allow everyone to discover and better understand the territory and the different scales of the workshop. The teams will then start working in groups. There will also be the Exchange Forum, an important opportunity for discussion and debate with local stakeholders.

At the end of the second week, a jury composed of local and international experts and local decision-makers will be brought together to listen to and analyze each team's proposals and approach. The presentations will be open to the public. At the end of the presentations, the jury will hold its deliberations, the aim of which is not to select a specific proposal, but to find important and strategic information that will give continuity to the overall work and create complementarities between the different groups.

The preparation of the participants will be accompanied by a context document presenting the region and the challenges of the workshop, as well as by a series of online round tables. At the end of the workshop, a booklet will be produced containing all the workshop proposals, followed by a summary analyzing the teams' work and the jury's recommendations.

## Place and Dates

The workshop will be held in Cergy-Pontoise from 22 September to 04 October 2024.



# APPLY FOR THE WORKSHOP!

## How to Apply?

The workshop is open to young professionals of all nationalities and disciplines, including students enrolled at least at a Masters level, from all disciplines (urban planning, sociology, arts, economics, agronomy, engineering, architecture, history, landscape design, etc.). Participation is voluntary.

## Requirements

Proficiency in English (must be able to work in an international team), full availability for the workshop dates and a maximum age of 30.

Requests for information and/or documentation  
[metamorphosis@ateliers.org](mailto:metamorphosis@ateliers.org)

**les Ateliers**  
maîtrise d'œuvre urbaine

## Preparing your application

To apply, please prepare:

- your CV (one to two pages)
- a personal work or an extract from a personal work (max. 6 pages) related to the topic of the workshop and/or your home territory. The form of this work is open and can include illustrations, photos and other graphic productions.
- a presentation of yourself in 80 words

Then, when ready, fill in the online form and attach your CV and personal work:

[here](https://framaforms.org/application-form-to-the-international-workshop-inhabit-cohabit-rehabit-formulaire-de-candidature)

<https://framaforms.org/application-form-to-the-international-workshop-inhabit-cohabit-rehabit-formulaire-de-candidature>

[or there](https://forms.gle/PMY6tyjss7UXL21s9)

<https://forms.gle/PMY6tyjss7UXL21s9>

## Conditions for participation

The application process is free of charge. The cost of the workshop (including membership to the association) is 150 euros and includes accommodation in Cergy-Pontoise for the duration of the workshop, local transport and organized visits, group meals, lectures and drawing materials.

## Deadline

Extension:

Apply until **Sunday 14 July** (23:59 Paris time)

## PARTNERS:

