

**E 13 TH:****The multiplicity and scalability of the inhabited milieux : the question of sharing**

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The city has never ceased in the storms and turbulences, to recompose itself, to reinvent itself, beyond the urban intentionalities, more or less homogenizing, the brutalizations linked to a financial logic of profit and a technocratic arrogance, instead of considering the city as an inhabited milieu, complex and fragile requiring the greatest care, has objectified and treated rudely.

However, the persistence of the city through time and space certainly lies in its ability to transform itself and ensure a potential for social interaction and existential stimulation. "Making City" is at once being at one with it, being taken individually and collectively in its rhythms, but also determining the conditions of acting and living together.

From the notion of urban milieu, it is trying to understand how to operate the interactions between the elements and the living beings who constitute them, but also to try to understand both what makes milieu and what makes world. The milieu is subject to constant changes, it is also multiple. A stable milieu, fixed and identical to itself is not a living environment, but what thermodynamic called a dead mechanical system and saturated of entropy. Dynamic interlinkages, of interdependencies and of inter-engendering, whether between biotic, cultural, climatic, tectonic, mechanical, chemical factors, the inhabited milieux refer to the whole and to parties, to the singularities and a overall that integrates and results from interconnected multiplicities.

An inhabited milieu paradoxically implies a punctual centration and a tension between here and elsewhere, corresponding not to a territorial fixed attachment but a qualified lived space, negotiated and open. If the superposition of mobility and communications now opens staggering opportunities in a wide hustle and bustle of planetary urbanization, many ills assail urban societies such as pollution, confusion, standardization, loneliness, poverty, exclusion, wandering, advertising hype, alienation of a man submitted to market and reduces to the role of consumer. Mistrust spreads throughout everyday life: ecological, social, political insecurity, leading to private entities such as residential complexes that separate, or to the production of a certain type of individualization. Faced with compact or weakened maltreated territories and to isolated and massified urban citizens, it is to imagine other possibilities in terms of qualitative singularities, diversity, but also urbanity, citizenship and sharing.

The strategy of places turns out decisive in that it leads to reconfigurations linking local to global, without losing one or the other, this may then trigger, by interlacing the scales and milieux, creative relationships more responsible between nature and technology, physical, social and cultural contexts, able to accommodate alterity, to stimulate experiences of feelings and poetics, and to allow to live together. Each place is unique among other places, its limits of a carnal and mental "secret evidence". If it is a source of strong controversy it is because it has often been associated with the idea of closing or rooting even though it can not be characterized as a relational entity both hyper and translocal, which allows to be located, to guide and connect. Thinking places at the same time as the between-sites, inter-sites, favors other possibilities. It is an art of becoming that involves the articulation of space and time, the body and the milieux, between real, imaginary and symbolic, but also forms of regeneration and resiliency that have become critical in an eco-rhythmic and eco-politic perspective. Many projects then open such transformations of a mono-functionalist legacy was not doing city, in inhabited milieux cultivating relations between cultures, between human and nonhuman, between nature, agriculture and urban development.

Another ecology of action

Faced with a certain modernity which has favored separation and exploitation, exhausting natural and human milieux, it is to another social and political paradigm and to another ecology of action that we are required in order to optimize the conditions of anthropization and those of living together. An inhabited milieu being connected by a multitude of links, it is through a conscious urbanism of reconnections, of sharing and of openness always renewed of possible that it is spared in its vital forces. The question on the regenerative metamorphoses of human settlements to the test of milieux and not of models, passes through the rhythmic redefining the betrothal of the near and the far, the micro and macro, the slow and the fast, and their elasticity. What constitutes tensors opening an existential space and a shared space where we talk about coexistence and equity.

*Some basic figures of shared spaces*

Each of these figures engages at the same time the real, the imaginary and the symbolic.

- Milieux and ecosystems, between human and nonhuman.
- Limits as sharing, between separation and porosity.
- Doing so with: sharing of information, stories, actions, decisions.
- Common good shared (public spaces, landscape, mobility, natural heritage ...) \_ and hybridizations.