

New | Arrival Towns | Cities

Lab 3 | Grand Paris Sud

Migrants in a
new town.
A process of citizenship



Pedestrian bridge connecting Les Pyramides with the Agora commercial area in 2019 (ph. Viviana Rubbo)

The present report is a documentation of the insights related to New Towns and migration from the two-day New Town Lab in Grand Paris Sud and it should be read within that context. The lab was the third of five events as part of the two-year project “New Towns Arrival Cities”, led by the Municipality of Nissewaard and coordinated by INTI, the International New Town Institute. European New Towns, built by the welfare state to accommodate growing urban populations, all share a social democratic background and planned nature; today, they all face similar challenges as they struggle to adapt to rapidly growing and diversifying populations.

The New Towns Arrival Cities project, funded by the European Union as part of its Europe for Citizens Programme, is a platform for knowledge exchange between six European New Towns and three research institutions on the topic of migration. It consists of five two-day “New Town Lab” events in five partner cities: Milton Keynes, UK (November 22-23, 2017), Sabaudia, Italy (May 16-17, 2018), Grand Paris Sud, France (October 17-18, 2018), Vällingby, Sweden (December 12-13, 2018) and Nissewaard, The Netherlands (February 20-21-22, 2019).

The five chapters of the report reflect the main topics addressed in each of the project’s five New Towns Labs, with the aim of establishing a structure that would make the results of the five labs relevant to the other partner cities and easily comparable. Instead of offering definitive conclusions, the report presents the main challenges, insights, observations and questions that came out of the presentations and discussions, with the intention of providing a base for further investigation.

New Towns Arrival Cities project website:

<http://www.newtowninstitute.org/spip.php?rubrique149>

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INTERNATIONAL NEW TOWN INSTITUTE

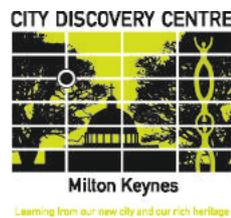
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Aarhus School of Architecture
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GRAND PARIS SUD

An introduction

Grand Paris Sud (GPS) is an urban agglomeration created in 2016 by the merging of 24 municipalities some of which are New Towns founded in the 1970s. At that time, these new cities have responded to the challenge of welcoming tens of thousands of inhabitants from different places mostly from the region and its surroundings by providing housing, mobility networks and nearby job opportunities. Nowadays, these conditions have drastically changed and so has the image of the New Towns. In the context of mass unemployment, coupled with the attacks in Paris, France is currently experiencing a disturbing identity crisis. The finger is often pointed at the melting pot of the suburbs where the population is extremely diverse in terms of ethnic origins and religious denominations and where the migrants and their descendants are increasingly accused of causing the evils in French society.

The origins of the agglomeration

With 343.000 inhabitants, Grand Paris Sud is the fifth most populated area in the Île-de-France region and one of the driving forces behind the population growth in the region. Its creation on January 2016 is the result of an ambitious territorial project giving priority to inclusion, innovative actions and place-specific integrated urban public policies (so called “*politiques de la ville*”).

The territorial history of this agglomeration is marked by two different, yet peculiar, circumstances: the first one dating back to almost half a century ago, with the creation of the *villes nouvelles* (New Towns), some of which belong to the agglomeration today); the second has just begun and concurs with the recent formalization of the French metropolises. In this new governance system, redistributing the powers within the Region, Grand Paris Sud positions itself as a strategic player dealing with regional and national issues (transport, economy, training, health, major projects) and attaining the necessary critical mass to be heard.

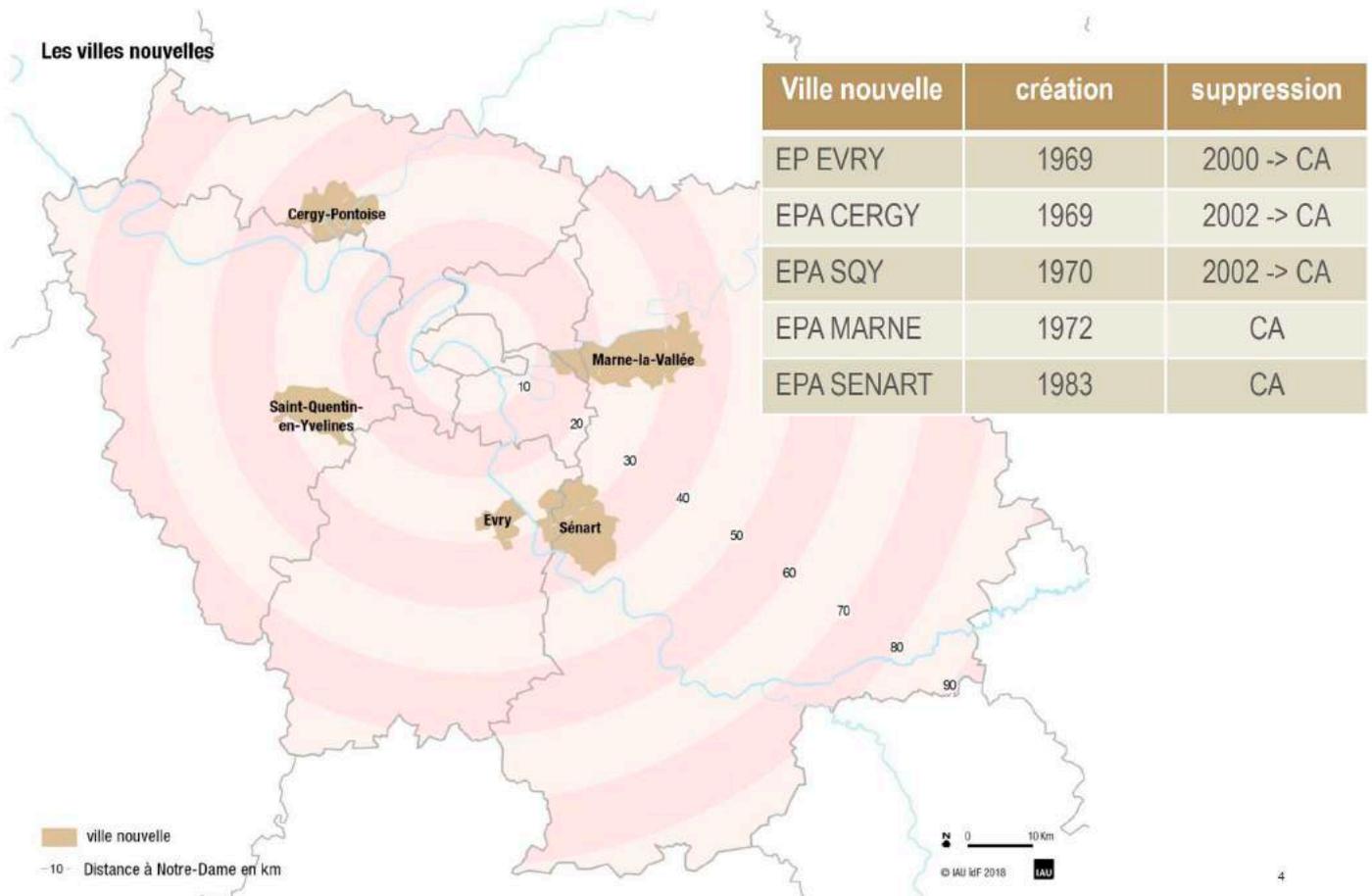
The years 1970s: the creation of the New Towns

A very diverse urban landscape is one of the main features of Grand Paris Sud, where traditional towns with historical and cultural heritage coexist with the *grands ensembles* and *villes nouvelles*. The *grands ensembles* were government-subsidized large scale housing estates and tower blocks of the 1950s and 1960s. Among them *La Grande Borne* (Grigny) and *Les Tarterêts* (Corbeil-Essonnes), which responded to the housing crisis of the capital city. Because they did not provide their inhabitants with the living conditions they had hoped for, the French government decided to anticipate the population growth and improve the quality of living conditions, proposing a new development policy which led to the creation of the New Towns. In order to fuel these new developments, the government financed the necessary infrastructures and took measures to encourage people and businesses to settle. Evry and Senart were among these territories of new foundation. Both belong today to the agglomeration of Grand Paris Sud.

According to the plan, five New Towns came into being in the Ile-de-France region: Cergy-Pontoise, Evry, Melun, Saint Quentin-en-Yvelines and Senart saw completion and welcomed their first residents at the beginning of the 1970s.

The construction of these New Towns was mainly aimed at absorbing the rapid growth of the Paris region, strengthening the creation of new development poles some 30-40 km away from the urban heart of Paris, being relatively autonomous and seeking a balance between housing and employment, combined with urban facilities and amenities as administrative and cultural services and shopping malls.

Each new city saw the establishment of a public development institution (EPA – ‘*Etablissement Public d’Aménagement*’) responsible for managing the construction and urbanization of the territories concerned, by applying the will of the State on the ground.



Localization of the 5 New Towns in the Ile-de-France region. Source: presentation during the New Town Lab#3 by Mariette Sagot, © IAU-IdF, 2018



Building sites in 1974 in Evry. Photo by Dominique Planquette
 Source: Grand Paris Sud

Evry-Ville-Nouvelle

In 1965, the Paris Region Strategic Plan proposed the broad lines of the intended development of the city which was meant to consider the consequences of an inevitable future growth together with the need of promoting better living conditions. In order to harmonize and control the development of the Region at different levels such as housing, employment, leisure and transportation, Evry has been conceived as a high-density urban area. Evry-Ville-Nouvelle was created on April 12, 1969 by the public planning authority of the city of Evry (EPEVRY). It included four pre-existing municipalities Bondoufle, Courcouronnes, Evry and Lisses. To affirm the administrative and public dimension of the New Town, the first buildings erected were the prefectural house, the city hall, the train and the bus station. *“Thus, in a surreal atmosphere, the very first building out of the ground was the prefectural bar, a breathtaking structure of the architect Lagneau, all raw concrete, a huge incongruous vessel in the heart of a rural landscape.”*¹ reminds us the Deputy Mayor Jacques Longuet. Still, it was not enough to bring a soul to the city and make it attractive and dynamic. Therefore it is during the late 80s and 90s, that other public works and new buildings saw the day: the Chamber of Commerce, the cathedral, the theatre, the gigantic multi-functional hall called “Les Arenes”, the public library and one of the first cinema multiplex of that time, all clustered around the Agora square, the entrance to the commercial regional mall of Evry 2. In the same decade, the University of Evry Val d’Essonne was finally opened together with internationally-known research institutions (Evry Genopole), and the numerous religious centres which characterize the area (a mosque, a cathedral, a pagoda and a synagogue), contributing to the evolution of the city and giving to it a new cultural and religious dimension.

“Move the city to the countryside » was the slogan in 1979. Giving this context, key focus of this lab has been the visit to *Les Pyramides* district. Started in 1971, as a result of an international architecture competition, it counts 3500 residential units (of which 1500 are privately owned, the remaining stock is subsidized and publicly owned), 10 000 inhabitants of which 43% under 25, 29% of single parent families and 24% of families with more than three children. The unemployment rate in this neighbourhood reaches 18%².

Senart-Ville-Nouvelle

The last New Town created in the region was Senart (1973). It is composed of ten municipalities: Cesson, Combs-la-Ville, Lieusaint, Moissy-Cramayel, Nandy, Réau, Savigny-le-Temple, Vert-Saint-Denis (in the county of Seine-et-Marne), Tigery and Saint-Pierre-du-Perray (in Essonne). Opposite to the dense urban structure of Evry, Sénart is a green city with a rural and natural dimension which saw its population growth multiplied by four between 1974 and 2014. Recognized as a strategic territory for the development of Greater Paris, Senart has responded to many challenges, particularly that of regulating and organizing spontaneous urban growth in the outer suburbs of the Paris region and accommodating part of that regional population growth. Although lower today than in the 1970s, 1980s and 1990s, the demographic growth of Senart remains high for the Greater Paris area with a positive migratory balance of +0.6% per year, while for Grand Paris Sud it is equal to 0%.³

The central space of the New Town is the Carré Senart, a hub of regional relevance, accommodating leisure facilities, educational institutions, extensive car parks, commercial activities, light industry and logistic embedded in a natural environment. With only 30% of the space built and no residential functions, the Carré had been held as “land in reserve” during the crucial growth period and is currently under continuous development creating much debate over the future economic development and wellbeing of the region.

¹ Original words of Deputy Mayor Jacques Longuet *“Ainsi, dans une atmosphère pour le moins surréaliste, le tout premier bâtiment à sortir de terre fut la barre préfectorale, époustouflante structure de l’architecte Lagneau, toute brute de béton décoffré, immense vaisseau incongru au cœur d’un paysage rural”*

² Data provided by GPS in preparation of the New Town Lab

³ Demographic data provided by GPS in preparation of the New Town Lab

A territory undergoing radical transformations

Although they may be relatively young, these new towns are undergoing major social and spatial changes. If the years between 1975 and 1990 have seen half of the regional growth concentrated in the new cities (all the five new towns in *Ile-de-France* have seen their population multiplied by three in 40 years⁴), the focus of the recent dynamics is re-centered on the Paris region with a process of redistribution still in force today. The economic crisis of the 1980s caused the mass exit of the managing class and saw the arrival of the intermediate professions and more modest categories combined with the poorest population groups “*the construction of the city slowed down, only social housing keeps being produced. The population becomes precarious [...] the inhabitants of the foundation years are replaced by families that have not chosen to live in Evry. The exodus of the middle class begins*”⁵ reported an article appeared on *Libération* in 1999⁶.

The first residents of the New Town were young families with children for whom the proximity to work and urban services was the measure of their everyday life. Jacques Longuet has sketched out a portrait of the original homo evryanus: “... *it's young, above all, recently married, a young family man. [...] Here he becomes co-owner in a small apartment building where he contributes to the collective management. In parallel, because often rootless, he invests in the associative life which gives him the opportunity to modestly shape the city at his image*”.⁷

Between the 1990s and the first decade of the new century, demographics have changed: the New Towns, and Evry in particular, register an increase of families without children, seniors or retired households and single-parent family groups, mainly due to a progressive aging population and the departure of the new generations from the parents' households towards the central areas of Paris. Not only that; from the mid-1980s, the city began to impoverish, and social problems hit hard. The installation of a diverse foreign population (Moroccan, Algerian, Malian, Senegalese, Indian, Turkish, Chinese, Laotian, Pakistani, Portuguese, etc.) provokes socio-economic and cultural transformations which modify the image of the city itself. Mutations reflected in the way the city is perceived, questioning the public policies and their ability to respond to evolving urban territories increasingly connected to the rest of the world. Data provided by IAU-IdF show that, in 2013, the 25,7% of the population in Evry is migrant, mainly coming from Africa (39,4%), Maghreb (29,1%) and Asia (13,4%)⁸.

Fifty years after their creation, Evry and Senart no longer see themselves as New Towns. They are in the midst of reinventing themselves, starting from the acknowledgment of their present conditions: jobs need to be found elsewhere (proximity to the job is not anymore the attractive factor bringing people to the New Town); the original population of pioneers, whenever they remained in the city, is retired and old and in increasing need of healthcare infrastructures; the new waves of migrants express needs and social questions which differ from the ones of the pioneers. A difference with the first generation of inhabitants is that these new populations of migrants are deprived of civil rights, which now they start to claim.

Especially when it comes to Evry, it is worth noting “*the influence of the ideals promoted by the cultural revolution of 1968 in shaping the social organization in les Pyramides district*” tells us André Darmagnac, one of the professionals behind the creation of New Town and himself one of the first inhabitants of Les Pyramides.

During the first ten years, people from all over France have moved there, and “*we were aware of the*

4 Presentation by Mariette Sagot, IAU IdF 17-18 Oct, 2018

5 Original text of the quote in French “*la construction de la ville ralentie, seul le logement social progresse. La population se précarise [...] aux habitants du départ se substituent des familles qui n'ont pas spécialement choisi Evry. L'exode des cadre moyennes commence*”

6 « Rêves perdus d'une cité idéale. Insécurité, précarité. Evry s'est peu à peu dégradé ». Article signed by Olivier Bertrand on *Libération*, 29 January 1999

7 Original text of the quote in French “*(il) est jeune avant tout, récemment marié, voire père de famille en bas âge. [...] Le voici devenant copropriétaire dans une petite résidence d'immeubles où il apporte sa participation à la gestion collective. En parallèle, parce que souvent déraciné, il investit dans la vie associative ce qui lui donne la possibilité de façonner modestement la ville à son image*”.

8 Presentation « Regard historique et démographique sur le peuplement des villes nouvelles » Author: Mariette Sagot, IAU (17-18 October 2018)

chance that we were given, that of living an exceptional social experience” [...] The public authority (EPEVRY) believed in the role of the inhabitants as active players and city-makers and made them collectively responsible for the self-management of the neighbourhood (children activities, community events). People from different income classes shared together the same spirit. For the animation of the Agora, EPEVRY hired 120 (!) animators entertaining the general public.

That enthusiasm lasted only a decade. The French governments which followed in the 1980s became the main promoters of low-density developments and distanced themselves from the dense urban experiments undertaken in Evry. Already in the years 1990s the mayors of Evry, pointed at Les Pyramides, when talking about examples of popular neighbourhoods, *“and that’s how the image of the ideal city was destroyed”*⁹ is the statement of Mr. Darmagnac.

The phenomenon of global migration caught the public unprepared, making it difficult for the new migrants to put down roots within a policy framework unable to ease the process of inclusion. *“50 years have passed; the pioneers decided to put down roots elsewhere; the image of the neighborhood is heavily deteriorated [...] The arrival of foreign populations in great numbers, whose recent installation does not allow yet a reflection in terms of integration, creates diversity and cultural richness who does not always recognize himself in this European context, leading us to think about the notions of integration, and valorization, and also, sadly, that of pauperization”*.¹⁰

Migrants add an extraordinary multicultural richness which is not always fully appreciated in the current European context and which brings us to reflect on the notion of integration and mutual esteem while urgently addressing the impoverishment and social exclusion of migrant and minority groups, is the conclusion of Jacques Longuet, Deputy Mayor in Evry *“We need to recognize the positive impact of the migrants”* is the call of Patrick Curmi, president of the University d’Evry-Val-d’Essonne, opening the workshop sessions during the lab.

The notion of Urban Citizenship and the role of the politiques de la ville

As a matter of fact, over the years, the image of the two New Towns has changed. A profound renovation of the urban spaces and the city’s functional patterns is a priority within the GPS political agenda. To this territory pertain nineteen neighbourhoods classified under the programme *“politiques de la ville”*: seven of which are in Evry and two in Senart. The goal of the program, designed at the national level and run by the local government, is to deeply transform the existing urban structures with actions of housing renewal and a major commitment in reducing the social and territorial inequalities.

This political agenda is founded on the increasing awareness of the need to give the city a new multicultural dimension, built through the mutual understanding and the acceptance of each other’s differences. **A new cultural paradigm** needs to be formulated, **a new narrative embracing all the citizens of this territory** in what wants to be **a process of co-creation of a multicultural society**. *“You have to change the way you look at yourself and to the other. There is a need to build a new perspective on the city by integrating this new cultural dimension capable of steering the mutual knowledge in what is a completely new multicultural society”*¹¹ says Ziraute, Bouhennicha, project manager for the City Policy and Social Cohesion in GPS. The New Towns have changed; the image of the city, and the way people perceive it, has changed as well. The cultural diversity needs to be acknowledged and understood, only then the right to the city will be “for all”.

9 Original text of the quote in French *“Voilà comment, l’image de la Ville idéal a été détruite”*

10 Original text of the quote from the contribution of Deputy Mayor J.LONGUET, 17 octobre 2018 *“50 ans ont passés ; les pionniers ont décidé d’aller faire racine ailleurs ; l’image du quartier s’est fortement dégradée [...] l’arrivée en nombre de populations d’origine étrangère, dont l’installation récente ne permet pas encore de réfléchir en terme d’enracinement, crée une diversité et une richesse culturelle qui ne se reconnaît pas toujours dans ce schéma européen et amène à réfléchir sur les notions d’intégration, de valorisation, mais aussi hélas de paupérisation”*

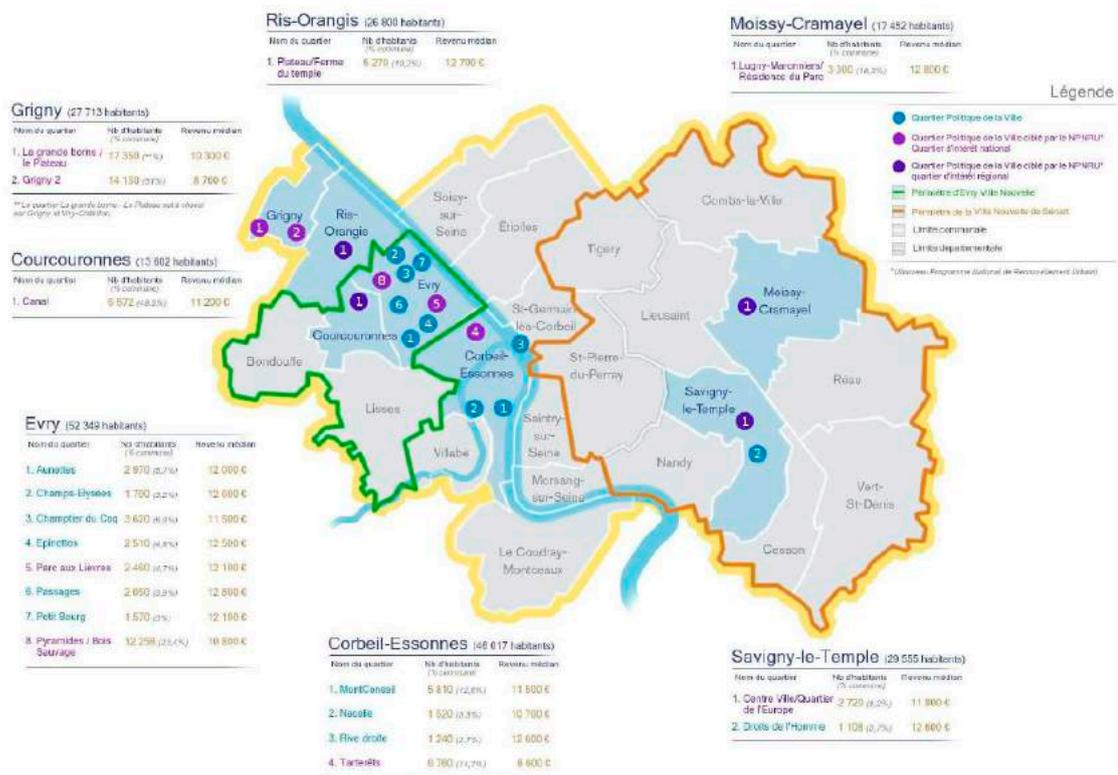
11 Original text in French *“Il faut changer son regard sur soi-même et sur l’autre. Il y a une nécessité à construire un nouveau regard sur la ville en intégrant cette nouvelle dimension culturelle capable de faciliter la connaissance réciproque dans une société tout à fait multiculturelle”*

The right to urban citizenship for the migrant communities is central to the new approach adopted by GPS. In a context of urban growth and concentration of migrant and minority groups in the urban centres, cities appear as the privileged contexts for experimenting with global multiculturalism which often leads to the exacerbation of socio-economic and residential segregation, unequal access to employment, housing and resources. The term “urban citizenship”, while not referring to the claim of political rights (besides, in France, migrants are excluded from the right to vote), concerns the right to the city (the access to its facilities, and public spaces) and the right of association (of different nature: religious, linguistic, cultural, housing). Today, urban dwellers claim these rights, claim their space in the city and want to participate actively in the urban project. They want to improve their living conditions and their urban experience which determine the emergence of new political arenas.¹²

In societies where the citizenship rights exclude the migrants (like in France where only 44% of the migrants is naturalized citizen), ethnic commerce, associative life and religious centres become the places through which they become visible and active players in the territories of arrival. All this is raising a **political question** which concerns the society itself and **the role and place that is given to migrant's communities** in our contemporary diverse and multicultural societies.

Through the different public programmes and policies including urban renewal and socio-economic improvements of deprived neighbourhoods, the agglomeration of GPS has fully taken the chance to start a challenging, however urgent, process which deeply looks at these fundamental aspects by bringing back the **focus of the urban question to the individuals and their needs. The citizens** are placed again **at the centre of the debate** about the city and its future, in a moment when the New Towns of Evry and Senart are making efforts to re-imagine themselves within the territorial framework of the metropolitan agglomeration. The path undertaken questions the current citizenship rights and proposes a reflection on the tools and the measures that can be adopted to include the migrant populations in the process of redefinition of the contemporary identity of GPS.

Map of the GPS districts where the programme “politiques de la ville” is applied



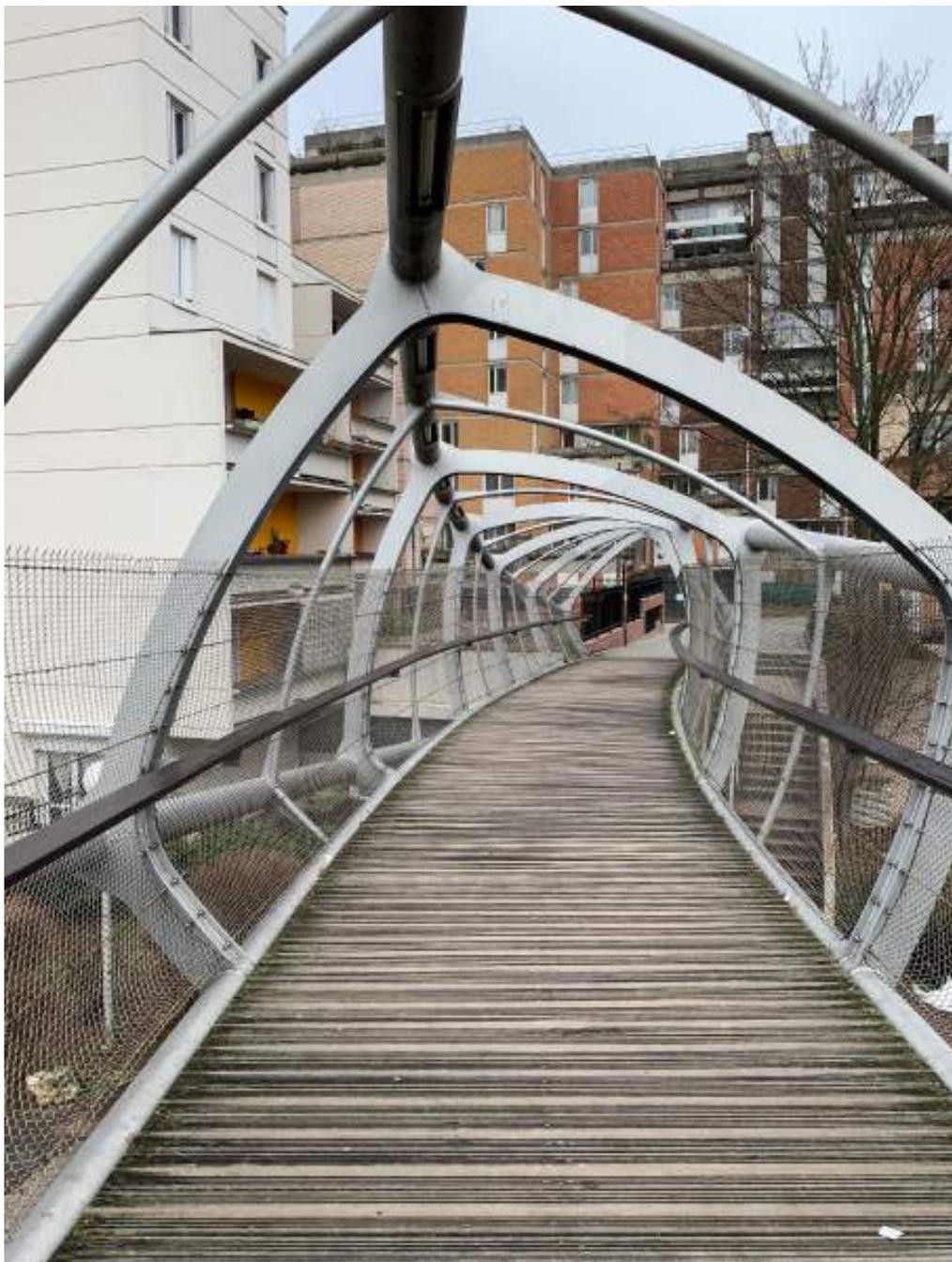
12 - David Giband, Corinne Siino« La citoyenneté urbaine pour penser les transformations de la ville ? », Annales de géographie 2013/6 (n° 694), p. 644-661. DOI 10.3917/ag.694.0644

The question of the New Town Lab

The New Town Lab #3 in GPS wanted to encourage a reflection on the right to the city for all, in the awareness that migrants' groups are the most vulnerable: what are the conditions of their arrival, what is the process of integration and most of all: how can they become active players in shaping the future of these cities?

The Lab has analysed the causes and effects of the current societal changes and proposed a reflection on the migrants' participation in the socio-economic and cultural life of the city and their role in the unfolding history of the New Towns. It mainly wanted to support the notion that once again these peculiar territories can be pioneer territories of social and cultural innovation. By seeking to respond to the pressing questions of solidarity and urban citizenship, the local government is making a great effort in giving space to the emergence and **value of the new hybrid culture which forms the multi-ethnic society of the New Towns** fifty years after their creation.

How to better understand the ongoing changes and value the potential offered by the migrant population in the development of a contemporary urban culture?



Pedestrian bridge in Les Pyramides. Ph. Viviana Rubbo, 2019

1. Culture

Recognize and make accepted the new hybrid culture of the city

Challenges

The cultural dimension of the New Towns has often played a strategic role in the construction of a local identity where communities lack common roots or shared historical meanings, as we learned during our long journey throughout Europe especially with the cases of Milton Keynes (UK), in Sabaudia (IT) and Vallingby (SE). The pioneers had a lot of freedom and opportunities to actively engage in the construction of the cultural image of the city; they had the time to establish ties and give consistence to the new city they contributed to shape. As we learned in Evry, the life in *Les Pyramides* was the expression of an ideal urban style: the inhabitants themselves organized the social life of the neighbourhood, collective spaces became the meeting points for everybody who wanted to be actively involved; street activities and public events were part of the usual routine¹. The Agora was the cultural and commercial 'place to be' for everybody living in and around Evry. Likewise in Senart, the *community-centre/theatre Espace Prevert Animation of Savigny-le-Temple*, was (and still continues to be) a cultural spot of regional relevance.

The influx of migrant populations modifying the originally homogeneous contexts of the New Towns broadened the spectrum of cultural diversity in the region, but at the same time it posed challenges of a social nature which question the current policy frameworks here as well as in the many other New Towns around Europe.

Characterized by the presence of diverse migrant communities coming from different multi-ethnic and inter-religious backgrounds, the recognition of the raise of a new hybrid culture is a challenging starting point to express the complexity and cultural richness of Grand Paris Sud. Today again, **art and culture can act as platforms for inter-cultural dialogue**, with the aim of building mutual understanding and acceptance. *But how to do that? And by which means?*

Since the beginning of their foundation, Evry and Senart have both invested in their cultural dimension and both have offered a vibrant atmosphere yet addressed the homogenous middle-class audience which moved to the city at that time. What emerges today is the lack of representation of the cultural hybridization which is otherwise appreciable in the street (and confirmed by the demographic picture). The fact that the contemporary society is the result of different cultures is a fact that needs to be recognized, accepted and understood. GPS envisions to fill this gap and take steps forward in producing a cultural offer which can better reflect its multicultural reality.

Within the framework of the 'Politiques de la ville' special programmes, GPS is experimenting new empowering tools which can give the migrant communities a new visibility, assigning them the role of influencers and promoters of the cultural programme for the agglomeration.

> "the Citizens' councils"

Among the mechanisms fostering democratic participation, the "Citizens' councils" are political organs elected and organized at the neighbourhood level which participate in the decision-making process, planning and implementation, of the projects of socio-economic and physical urban renewal in the districts under the programme "*Politiques de la ville*".

> "the cultural ambassadors"

A second tool is the creation of the "cultural ambassadors": an experimental three-year involvement programme of the students of the Louis-Armand Secondary school in Savigny-le-Temple which envisages their active contribution to the so called "*assises de la culture*", cultural committees which decide on the yearly cultural policies and agenda for the agglomeration.

The creation of the cultural ambassadors is a project that Milton Keynes Council had presented during the first New Town Lab held in MK in November 2017. GPS had promptly adapted this practice to his territorial policies making it a tangible result of the influence and the learning exchange processes set into motion by the Europe for Citizens programme. A partnership is currently underway between the two schools involved.

¹ André Darmagnac, geographer. He accompanied the group of international delegates to visit "les Pyramides" during the Lab, 17-18 Oct 2018

Another aspect that makes the cultural dimension so peculiar for this territory, is the co-existence of a national juridical context quite unique where secularism is guaranteed by law², and the school is the instrument through which the republic builds freedom and a plural civic awareness. On the one hand, there is the promotion of a new cultural dimension through the cooperation with the educational system where the school is the primary tool to achieve a multicultural society based on the mutual understanding and a “*bien vivre ensemble dans la diversité*”. An example is ‘*La Charte de la Laïcité*’, a project supported by the agglomeration which has involved hundreds of children of the primary schools around the meaning of “citizenship, secularism and appreciation of the multiculturalism”, turned into a comic book realized by the students. On the other side, Evry distinguishes itself as an inter-religious centre of European relevance hosting on its territory a number of religious communities among which a synagogue, the biggest Pagode in Europe, a cathedral and a mosque. Religious centres welcome believers but also function as places for education and training, as community centres where traditions can be nurtured and handed down from one generation to another, while preserving the connections with the countries of origin.

Questions for further discussion:

- *Is contemporary immigration a factor of cultural reconstruction or of the construction of new hybrid cultures?*
- *What is the role of culture in the process of acquisition of the urban rights by the migrants?*
- *How to give expression to the multicultural society within the French notion of secularism?*



Nearby the Middle School Collège Les Pyramides. Photo Marit Geluk, January 2019

² Law 2004-228 of 15 March 2004 is the French law on secularity and conspicuous religious symbols in schools bans wearing conspicuous religious symbols in French public (e.g., government-operated) primary and secondary schools. The law is an amendment to the French Code of Education that expands principles founded in existing French law, especially the constitutional requirement of *laïcité*: the separation of state and religious activities (Wikipedia)

2. Public Space

New urban patterns and functions that can boost socio-economic and cultural inclusion

Challenges

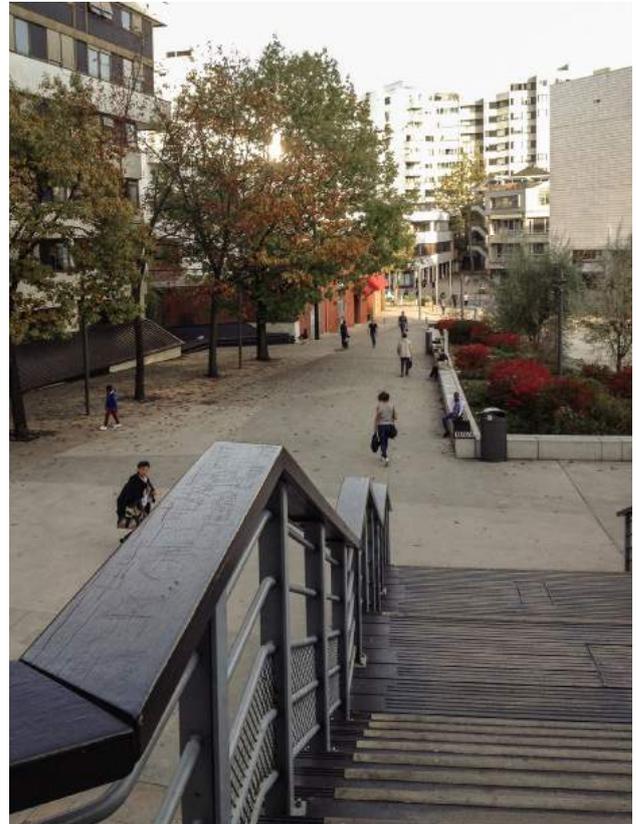
Both Senart and Evry have been conceived as ideal environments to settle. Whether in (urban) Evry or in (natural) Senart, the public space had a consistent role in giving substance to the founding principles of the two New Towns. The present dynamics impose a revision of the original ideas and require making an effort in reimagining the meaning and the potential offered by these contexts.

Evry

The driving principle for several districts in Evry was “*back to the street*”, the place where people could meet and share moments of daily life. Among the examples, the construction of *Les Pyramides*, was seen as a chance to experiment with this ambition. Public spaces were dedicated to pedestrians, car access was forbidden, social and recreational facilities were located on the ground floors of the buildings (schools, kinder-garden, community spaces, commercial activities), and all this contributed to the creation of an ideal society, told us André Darmagnac, geographer, officer at EPEVRY from 1967 to 1978 and one of the first residents in the neighbourhood. The inhabitants were called to actively contribute to make the city they wanted. Gathered in association, the citizens had created a number of cultural and social activities (among which the collective restaurant for the two main schools of



Place de Dragons, central square in Les Pyramides district, January 2019. Ph. Viviana Rubbo, 2019



Pedestrian streets and squares within the urban structure of *Les Pyramides* district today

the neighbourhood and a series of workshops and programmes to entertain the children after school time) based on the crucial role given to the street and the common spaces. The pedestrian bridge (which we crossed during our visit to access the district from the commercial mall and the Agora) was built after an animated battle conducted by the local residents after having realized the importance of being one road away from the city centre and not able to get into it! In the original drawings, the only entrance to the neighbourhood was the one located on the side of the bus station.

Crossing the bridge was “like enter a dream”, says André Darmagnac. The neighbourhood was all colourful and children played in the squares and could walk to school on their own.

Only few hundred meters away, the Agora was the leisure centre of the city. As mentioned already, that



Pedestrian routes in *Les Pyramides* district

place was the beating heart of the public life. Once a month, events were organized (music festivals, performances etc). IBM employers, coming from all over the world, used to hang out in the restaurants of the main square as well as the club of journalists and the local entrepreneurs, together with the working class, families and children attending the shows in the cinemas and theaters. The Square of the Agora was also the most attractive location during the elections for the political candidates securing a capacity of audience of more than 10.000 people. Today the square is under transformation with the aim to reactivate the powerful meaning of its previous days, a lively heart of the city.

Together with the cultural and social dimension, also the economic conditions have changed. If in 1973, the reason for moving to Evry was the proximity to work, as recalled by the lines of an advert on the magazine *le Monde* “à Evry, on va à pied à son travail. [...] à Evry, on habite à deux pas du bureau”, yet today, the work is no longer close to the city, raising issues of segregation and economic exclusion mainly with regard to the migrant communities. The energy of the early days seems lost. The streets seem very quiet and silent, the collective spaces and the associations of residents don't exist anymore.



The Agora today, January 2019. Ph. Viviana Rubbo

Senart

From the beginning and still today, Senart claims its rural character placing nature at the heart of its foundation (metaphorically and physically). One third of the surface of the New Town is rural land, forests and water. Since its foundation, each district was equipped with public facilities (schools, gymnasiums, swimming pools, libraries, music schools, neighbourhood houses, social centres, rescue center), shops and green spaces. However, a centre was missing. Therefore in 1986, studies for the development of a central retail and business park were carried out and in 1996, the development plan for the Carré Sénart was completed.



Aerial view of Carré Sénart. Source: presentation by Francois Tiro, architect, 18 October 2018

Described as a vital regional economic centre for Grand Paris Sud, the Carré, like MK Centre, was created for and in the middle of surrounding towns and villages. It is a gigantic park with the ambition of becoming a regional hub embedding businesses, commercial areas, light industry, logistic, cultural and administrative facilities. *“The area is however only accessible by car and is missing a social dimension. The endless parking lots are designed almost without human feelings and completely decentralized without any points of reference. What is the social dimension of Carré Sénart? Which kind of activities are there, except for commerce?”* were the questions raised by the international participants.

Senart (which has seen its population multiplied by four between 1974 and 2014) is formed by an ensemble of scattered villages literally plunged in the natural landscape which implies the existence of a far-reaching mobility system able to **connect the local** and regional dimension **fostering the inter-communal relations and the socio-economic inclusion**.

The private means of transport seems to be the precondition in this context which raises both questions of environmental sustainability and socio-economic inclusion of the migrants' communities: what seems to emerge in the wide bucolic Senart, is the pressing need for **place-rooted sustainable solutions, inclusive spaces within the existent urban patterns**, necessarily served by a widely distributed public transport.



Carré Sénart – endless parking lots and green avenues of the Carré Sénart. Ph. Viviana Rubbo, Oct 2018

Further discussion:

- *What is the relationship between the inhabitants and their neighbourhoods?*
- *If we do not want to isolate migrants, the Carré Senart must also be a centre of social life. Which strategies could steer the creation of a social dimension?*
- *How can architecture create a democratic platform?*
- *What is the place of citizens in the co-construction of the city?*

3. Adapting the original model to contemporary needs

New Towns struggle to respond to the present needs. A listening attitude to understand changing demands becomes crucial

Challenges

The French society today shows an image where the migrants' communities are excluded for citizens' rights (they cannot vote) and need to find their own means to emerge from the shadow. In 2013 in Evry the migrant population represents the 25,7%, while in Senart the 14%¹. Within a political context not favourable to welcoming migrants, and a lack of investment from the State, the associations play a crucial role in creating the conditions towards a process of civil and social inclusion.

Born from a spontaneous and bottom-up process of self-determination, the associations respond to the primary need of the migrants to determine their own way to participate in society; they work on the ground and provide the expertise to assist on a wide range of practical issues. They literally support the migrants' day to day life: create the link between the school and the pupil's family providing the necessary assistance, organize language courses to learn French (they call them "trampoline classes'), enhance the mutual respect and foster dynamics of multiculturalism promoting the knowledge of the culture of origin (with both children and parents) through a series of activities which include photography, video-making, story-telling and the sharing of food recipes.

1 - Presentation by Mariette Sagot, IAU-IdF, 17-18 Oct 2018

One of the associations based in *Les Pyramides* is *Génération Femmes*. Created in 1992 by a group of female teachers of the local schools, the association was born to assist mothers in tackling the swelling number of migrant students leaving the school or struggling to deal with the French educational system. In 2007 the association also opened its doors to men and young boys due to an increasing demand of aid. Main issues regard the understanding of the local society and the acquisition of the necessary instruments to start a process of active inclusion. Workshops also include information about the rules of the road (the driving code) of the host country complemented with assistance in the administrative and fiscal procedures required for the opening of new businesses. There are 58 different nationalities represented in the association today.

“The use of associations across GPS was clear. The ruling agglomeration and communes support these organizations on the ground. It was clear that funding was given to these associations, but an element of residents’ association and community involvement also played its part. Groups included those for migrants, women, young people, students, artists, language classes. All is centred around cohesion” noted Shane Downer, MK Council delegate.

“We call ourselves association de nécessité publique” told us Isma Hooini, director of *Génération Femmes*. In fact, they act filling the gap left empty by the welfare state, not yet equipped to tackle the current societal changes, and trying to respond to the pressing questions of migrants’ inclusion and participation in the French civil society.

Among the associations that we met were the following:

- **FIA** (Femmes Inter Associations Inter Service Migrants) is a national network of women’s associations that promotes the social, professional and cultural advancement of women and fights against all forms of violence and discrimination (fia-ism.com)

- **Génération Femmes**
Association based in the Les Pyramides district which promotes the social, professional and economic integration of women of all origins and cultures

- **Génération 2**
The association works in different neighbourhoods and supports families with the objectives of socialisation, empowerment, fight against discrimination and self-discrimination, the notion of integration and citizenship (<http://generation2-citoyennete-integration.fr/>)

- **Association la voix des jeunes**
The association promotes the integration and socialization of families and young immigrants for a better involvement in the socio-economic and cultural life (<https://www.voicesofyouth.org/fr>)

- **Conseil Citoyens du centre-ville de Savigny-le-Temple**
(<http://www.savigny-le-temple.fr/content/participez-aux-conseils-citoyens>)

4. Building a positive narrative

Acknowledge and understand the multicultural dimension of the contemporary society

Challenges

As we already mentioned, both Senart and Evry were established in the early 1970s as 'Utopian' New Towns responding to the ambition to move "the city to the countryside" and had experienced, from the start, rapid population growth (influx of internal and regional migration). Only a couple of decades later, at the turn of the century, the image was drastically changed: the New Towns were facing rapid urbanization from a new growth dictated both by globalization and the increasing prices in the capital city (Paris), as well as by the increasing ethnic diversity. Both cities also face aging population issues finding it hard to retain the generation between 25-39 age range.

In less than 50 years, these New Towns have lost their original identity: the demographic composition is extremely diverse, new cultural influences and socio-economic structures are shaken. Today, professionals and public actors are confronted with critical issues and conflicts between different groups threatening the social cohesion of these territories.

On day 2 of our visit to GPS, the University, which hosts 15.000 students in the heart of Evry, proposed a collective reflection on three aspects which can contribute to enhance the construction of a new narrative, capable of being inclusive and representative of the diversity and richness which form the contemporary society and, not least, make it understood and valued.

- The role of culture and identity of migrants in building strong, cohesive communities.
- The role of associations in the welcome and assimilation of immigrants to GPS;
- Ethnic commerce: the role of migrants in the economic and business vitality of GPS;

Migrants' Culture and Identity. When talking about culture and identity of migrants, the question raised is how culture can be transmitted in such a diverse community. The importance of immigration has evolved over time and has become long lasting or permanent. But becoming rooted in a new territory, does not imply the severing of ties which immigrants have with their own country. As a first step, every culture organizes themselves into organizations or associations. This offers a safe place to share cultures and traditions, as well as vital time to talk (in the same language), share and communicate within a context which feels familiar.

But how is it possible to give expression to a different culture within the new society? Creating a community offers the opportunity for the migrant population to create an identity and strengthen the feeling of being part of something. Festivals, cultural events and activities including migrants' families from different cultures (sharing foods or traditions) helps to create a trans-cultural shared learning, as Rabbia Quaki confirmed. She is a young Moroccan woman who arrived in *Les Pyramides* in 2002 alone. *"In the beginning it didn't know anybody, I was afraid to talk to my neighbours. Then, through the association Génération Femmes, I learned French and started to join several activities. I feel well here. I meet and talk to people from different cultures."*

Her example, as many others in the neighbourhood, shows how relevant is the role of the associations in supporting the process of learning and understanding of the French local culture - its language, its legislative system (right to culture vs law (e.g. polygamy) - making easier the progressive integration of the newcomers and their consequent acquisition of more rights.

The role of the associations. But what kind of immigrants unite in migrant organisations? How are migrant organisations being financed? From the start, the New Towns have represented particularly dynamic areas for associations and cultural life, the inhabitants were usually referred to as "pioneers" during the 1970s. This inventiveness also involved the descendants of immigrants residing there. These associations could choose to work toward integration "in the host territory," or to consolidate relations between the "host and home territories." Migrant associations do generally work toward the integration of a population which is often isolated due to a lack of knowledge about the host country. To do so, these associations carry out actions such as language courses, professional guidance

and training, social assistance, and citizenship paperwork, all of which favour access to basic rights and autonomy. Migrant associations are also very effective when it comes to setting up networks for exchanges between the communities of the New Towns, on the one hand, and the cities and villages of North Africa, sub-Saharan Africa and Asia on the other. The ties may be traditional (sending school supplies, student exchanges), but they may also give rise to more innovative initiatives (cultural mediation, economic projects) which may be seen as change-accelerators in the relations between the territories of arrival and the native regions and as ways to connect the populations concerned. New Towns could play as **“test territories” for questions regarding migrants’ citizenship rights, inter-cultural policies as well as for solidarity**, just as they once were **pioneers of the ideal functional city**.

In these New Towns the associative life has been always rich and encouraged: neighbourhood associations, cultural associations, sports. The inhabitants of the early New Town neighbourhoods still testify to the richness of the social bond created by these associative dynamics. Today, more than 300 associations exist only in the territory of Savigny-le-Temple.

Migrants’ ethnic commerce. With a special focus in Evry, this seminar has offered the chance to start a reflection on the image of the ethnic businesses and its evolution in terms of spatial development and political meaning in the *Villes Nouvelles* given the current political European context. Evry, with the neighbourhood of *Les Pyramides* (counting 10.000 inhabitants), is an exemplary case of the demographic evolution which happened in the New Towns: starting from the 80s, the migrant waves have progressively moved here from the Northern regions of the African continent, mainly Algeria, and Sub-Saharan Africa (Congo, Mali and Senegal) during the 1990s. Often, ethnic activities, commerce and other exchanges with country fellows or with people from the same religious group, were located outside the New Town, mainly in the inner urban areas. An example is the Parisian neighbourhood of Château Rouge; since the 1990s this is a very lively area, characterized by the presence of a large immigrant population. Many markets, grocery stores and African hairdressers were (and still are today) located here, while the retailers often live in the suburbs. Château Rouge is still today a place where customers from all over Île-de-France can find ethnic products.



The headquarter of Génération Femmes in Les Pyramides district, Oct 2018. Ph. Marit Geluk

In recent years, the question around the economic and social role of ethnic commerce emerged as a political question which concerns the society itself and the role and place that is given to migrant's communities in our contemporary diverse and multicultural societies. Ethnic commerce is a means for the community to determine its place in the community and it is very much linked to its presence in the life of the city. The ethnic shops often become meeting spaces where the relations with the countries of origin is maintained and cultivated; spaces which nurture the traditions and the cultural dimension of the communities creating roots within the territory.

In Evry, commercial activities linked to the Kurdish and Turkish culture started in the years 2000. They were also the first to stay open late in the night having effects on the spatial dimension of the neighbourhood where they were located. Chinese and Indians arrived in the first decade of the new century and share the same spaces around the train station, while the hairdressers belong to the African communities.

In 2002 Evry was in the national newspapers when the Mayor in office at that time opposed the choice of a supermarket located in *Les Pyramides* district to sell only halal, suggesting that this choice would have led to the isolation and segregation of the neighbourhood encouraging the inhabitants who didn't want to buy halal to move away. This inflamed a national debate which didn't really produce a long-term and fertile discussion on the role of commerce as a factor for inclusion of the migrant communities.

Further discussion:

- *How to build a positive narrative of the migrants, give them voice and foster their active role?*
- *How can favourable conditions be created to encourage the participation of migrants in the socio-cultural and economic life of the city? And what should be those conditions?*



Meeting the local associations working with migrants at Pyramides District Sports Association

5. Government-citizen relations

Combining top-down and bottom-up actions to redefine the alliance with the community

Since their creation, the New Towns of Evry and Senart have been places of experimentation for a progressive construction of the city with a special place given to the inhabitants' participation in the city-making process. During the first decade in *Les Pyramides* district (Evry), the public authority had encouraged weekly public assemblies by providing spaces for gathering and debate. In Senart, extensive listening campaigns were carried out, notably between 1995 and 2001 to collect the feelings of the populations and their proposals. However, cultural homogeneity and common interests were the ingredients of this first phase.

The current scenario is completely different and while many initiatives have seen the lights thanks to the schools and the migrant's organizations celebrating an important first step towards recognizing and empowering the immigrant population, there is not yet enough support from the State. Aware of the challenge, the government of Grand Paris Sud has built its strategic vision around the participation of the community to the urban project of the agglomeration through the application of the national programme "*politique de la ville*". This project's mission is to facilitate the co-creation of an urban project that is rooted and built on the principle of urban citizenship.

In order to achieve this, GPS is exploring a new approach which implies a change in perspective, while stimulating a positive cooperation with the associations willing to "*adopter a nouveau regard sur la ville*" explains Ziraute Bouhennicha, project manager for the City Policy and Social Cohesion in GPS.

Trying to follow this direction, the government of the agglomeration applies a number of tools which, combined together, can contribute to **redefine a new alliance with the local community**.

> **Ad hoc financial support to the associations** which mobilize their resources to empower migrants to participate in urban life, providing support to strengthen their socio-economic position, ensure their civic rights, create chances for emancipation.

> **Creation of district councils** (dictated by law) to promote civil participation in neighbourhood life.

> **Creation of citizens councils** which are fixed by law as special tool for the neighbourhoods under the programme "*politiques de la ville*". They are formed by the representatives of the local associations and of the public authority (municipal council) and by representatives of the inhabitants elected by law. Their priority goals are: foster the public participation of civil society and city users in the debate around the city of tomorrow together with the institutional actors; the co-creation of policy actions and programme of urban regeneration; encourage and support the civil initiatives including the role of the migrants in the local society.

Since 2014, 11 citizens councils were created in the agglomeration, of which 8 in Evry and 3 in Senart.

Conclusion

Evry no longer sees itself as a New Town and, with Senart, is reinventing its identity starting from the recognition of a multi-cultural dimension which has been part of the recent history of the New Town. The creation of a new narrative that embraces this multi-cultural diversity represents a challenge – shared by all the other New Towns explored throughout the implementation of this European programme - and requires first and foremost the understanding and value of the role that migrants can play in the contemporary city. The appreciation of their contribution whether it comes through culture and religious forms, associative aggregations or through community commerce and ethnic businesses, is a first milestone. Mostly in contexts where the acquisition of civil rights is often submitted to national legislation and procedures of naturalization which are very complex.

As emphasized in the previous New Towns labs of Milton Keynes and Sabaudia, the pioneering spirit of the New Towns can function as a favourable condition for innovative practices to stand out.

The recognition that the institutional cultural agenda inadequately represents **the society cultural hybridization is a point of departure**. Like in Milton Keynes, the young generation takes the lead and the experimental project of the Cultural Ambassadors aims to create a new cultural dimension in GPS while setting the conditions for a permanent cooperation between the educational systems, the schools, the cultural players and the public actors.

Building acceptance and understanding of the city's migrant communities has to do with **establishing a new cultural paradigm** capable of reproducing its culturally diverse reality. Prevented from political rights and in the absence of a clear policy framework, migrants take the initiative and mobilize their community around the creation of ethnic shops and cultural and religious centres (often around the station area and in the most deprived neighbourhoods). All this comes with **physical modifications of the urban landscape**, provoking frictions and/or contributing to isolate the group from the rest of the population.

This not only happens in GPS, but for instance also in Sabaudia (Italy), where the Sikh community from Punjab (India), mostly employed in the agricultural sector, is settled in one of the Sabaudia's satellite secondary towns located along the coast and where ethnic shops have opened in the neighbourhood only to serve the migrant population. But things can be turned around and GPS could also look at Aarhus (Denmark) where the municipality is committed to transform Gellerup, one of the poorest neighbourhoods in the country – where unemployment rates raise to 50% and 83 different nationalities coexist – into an attractive district. The initial push, guided by the local government, came from a developer who decided to create a Bazar – a commercial space for ethnic goods and products which is revitalizing the neighbourhood, creating local jobs opportunities and playing as a reference place for the immigrant population of the district and bringing flows of customers the entire region. New Towns are the products of their time and changing social and economic circumstances require adapting to the new circumstances.

Today GPS recognizes the importance of partnering with associations in designing long-term democratic participation and new citizenship paths which can allow migrants to be active players in the socio-economic life of the agglomeration.

The combination of top-down tools (such as citizens' councils and ad hoc educational programmes in schools) and bottom-up approaches (the actions of migrants' associations) could be the prerequisite for establishing a **renewed government-citizen relation**.

Within the framework of the "*politique de la ville*" national programme, GPS is placing the citizen at the centre of the contemporary urban question. The path undertaken inquires the current citizenship rights and proposes a reflection on the tools and the measures that can be adopted to include migrant populations in the process of redefinition of the contemporary identity of GPS.

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17-18 October 2018 and 12-13 December 2018

- André Darmagnac, geographer, interviewed by Marit Geluk and Viviana Rubbo 24 January 2019

- Isma Hooini, Director Génération Femmes interviewed by Marit Geluk and Viviana Rubbo 24 January
2019

Appendix 1

Demographic information

The information below is taken from the official INSEE statistics for 2018 (2015 census results) and 2013 (2010 census results)

Demography

In 2018, the official populations of the New Towns of Evry Centre Essonne and of Senart are, respectively, 108,375 and 122,325 inhabitants. The Public Establishment for Intercommunal Cooperation (EPCI) to which they belong, Grand Paris Sud, has a total of 346,826 inhabitants. The two New Towns thus account for two-thirds of the inhabitants of Grand Paris Sud.

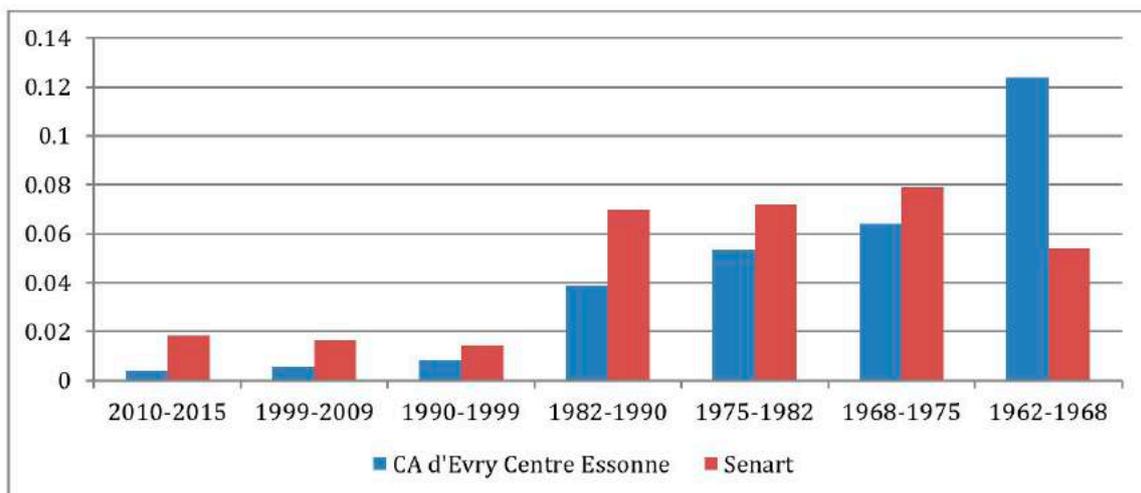
Over the last five years, the New Town of Senart has had an average annual population growth of 1.9%, while Evry Centre Essonne registered a growth of 0.3% and Grand Paris Sud of 1.4%.

The population growth in Senart is much higher than that of the counties of Seine-et-Marne and of Essonne (1% higher in both cases), and of the Greater Paris region (0.5% greater per year).

Population growth in the New Town of Evry Centre Essonne was quite high in the early 1960s, but is quite low today.

In Senart, demographic growth began later and, although lower today than in the 1970s, 1980s and 1990s, it remains high compared to the Greater Paris area.

In both Evry Centre Essonne and in Senart, as elsewhere in the Greater Paris region, demographic growth is closely related to a high natural balance (growth due to the difference between the number of births and the number of deaths, that is 1.25% for Senart and 1.5% for Evry Centre Essonne, and



1.4% for Grand Paris Sud and 0.9% for the Greater Paris region.)

The New Town of Senart has a positive migratory balance of +0.6% per year, while for Grand Paris Sud as a whole it is 0%. Conversely, Evry Centre Essonne has a significant migratory balance deficit (-1% per year), as does the Greater Paris region (-0.4% per year).

Housing

Population growth in Senart is supported by a high rate of new housing production (+2.28% per year). In Evry Centre Essonne, housing development is much lower (+0.6% per year). The average annual growth rate in housing is 1.6% in Grand Paris Sud and 0.8% in the

Greater Paris region.

Households

The number of households is climbing in Senart (+2.4%), while keeping the same rate of housing production in Evry Centre Essonne (+0.5%). However, as for many other locations in Greater Paris, the number of individuals per household has declined in both the New Towns, dropping from 2.62 to 2.59 in Evry Centre Essonne, and from 2.83 to 2.74 in Senart. This drop in the number of individuals per household has been observed in communes with low to medium population growth. The new housing provision mainly serves the demand related to separations and to young adults moving to live on their own.

The figure is nevertheless much higher than that for the Greater Paris region (2.32).

Employment

In 2015, 76.4% of the population in Senart (aged 15-64 years-old) was employed (61,862 inhabitants), which represents an increase of 1.4% per year over 5 years. In Evry Centre Essonne, 56,657 individuals were employed, i.e. 73.7% of the population aged 15-64 years-old, registering a decrease of 0.2% per year over 5 years.

The unemployment rate in Senart (based on the census and not on the state unemployment office) is 12%, and that of Evry Centre Essonne is 16%.

Grand Paris Sud has an employed population of 168,361 individuals, and 14% of the population is unemployed. The number of persons employed varies yearly by about 0.8%.

Jobs

In 2015, Senart offered a total of 42,755 jobs, representing an increase of the 2% per year over 5 years. Evry Centre Essonne had 65,189 jobs, meaning a decrease of 1.2% per year over the same period.

Employment rate

In 2015, in Senart, there were 0.78 jobs per employed adult and in Evry Centre Essonne, 1.37. The figure for Grand Paris Sud is 0.96 jobs per employed adult. In the beginning, the New Towns hoped to count one job per inhabitant.

Employers

In Senart, there were 5691 structures offering employment in 2015 and in Evry Centre Essonne 8711. The increase in the number of structures offering employment during the 2010-2015 period amounts to 6.6% per year in Senart and to 4.3% per year in Evry Centre Essonne. Grand Paris Sud experienced an increase of 5.2% for the same period and Greater Paris a 5% increase.

Appendix 2

Lab Programme

DAY 1: Wednesday, October 17, 2018

09:00 – 11:00: Arrival of the European delegations at the Residhome Hotel

11:10: Ice Breaking with representatives of the various delegations and participants

11:55: Departure for the Hôtel d'Agglomération de Grand Paris Sud (Courcouronnes site)

12:05: Hôtel d'Agglomération de Grand Paris Sud (in the "salle des assemblées")

Exhibition: « Histoires d'exil » ("Stories of Exile")

Key Words: the exile of migrant men and women

Film on Grand Paris Sud

Welcome and official opening of City Lab by Jean HARTZ, Vice President of the Communauté d'Agglomération Grand Paris Sud, Mayor of the city of Bondoufle

12:25: Departure for Hotel Résidhome

12:35: Lunch at the Restaurant French Corner (by Residhome)

13:50: Departure for the Iannis-Xenakis Departmental Music Conservatory

14:00: Iannis Xenakis Departmental Music Conservatory

Exhibition: « Charte de laïcité » ("The Secular Charter")

> 14:05: Presentation of the history of the new town and its urban development by Jacques LONGUET, Deputy Mayor of Evry in charge of education, the family, patrimony and the city's past

> 14:25: Discussion

> 14:55: The evolution of new towns, particularly Evry, since 1975 and in the regional context by Mariette SAGOT, sociologist and urbanist, expert on town policy at the Ile de France region Institute of city planning and development

> 15:15: Discussion

> 15:45: Focus on the question of secularism by Laura KOSSI, Director of the Centre de Ressources Politique de la Ville en Essonne (Essonnian Town Policy Resource Center)

15:55: Departure for Evry Cathedral

16:05: Tour of the Cathedral with Jacques LONGUET

16:50: Departure for the Pyramides District

17:15: Pyramides District

> 17:20: Tour of the neighborhood and presentation of the local context with François DELOUVRIER, urbanist, André DARMAGNAC, urbanist and geographer, and Marie SOUBIROU, architect.

> 18:20: Meeting with representatives of associations at Maison des Sports (Pyramides District Sports Association)

> 20:00: Dinner prepared by local associations

22:00: Return to the hotel

DAY 2 : Thursday, October 18, 2018

Between 07:00 and 08:30: Breakfast at the hotel

08:45: Departure by bus for the New Town of Senart
View of the Synagogue
Stop at the Pagoda and film presenting the building

09:30: Hôtel d'Agglomération de Grand Paris Sud (Lieuxaint site, in the "sale des conseils")
Exhibition: « Mon arrivée en France » ("My Arrival in France")

09:35: Presentation of the local historical context of the New Town by François TIROT, Assistant Head of the Senart EPA - Etablissement Public d'Aménagement (State Office of Urban Planning)

10:00: Discussion

10:30: Bus tour of the New Town of Senart with Virginie LACOUR, Head of the Patrimony and Tourism Service of Grand Paris Sud

11:30: Meeting with local activists of Savigny le Temple, with Fidèle DJIVO, President of the Conseil citoyen du centre-ville (City Center Citizen Council), and the student "cultural ambassadors" of Louis-Armand Secondary School.

12:30: Departure for the Hôtel d'Agglomération de Grand Paris Sud (Lieuxaint site)

12:40: Lunch at the Hôtel d'Agglomération de Grand Paris Sud

14:00: Departure by bus to the University of Evry Val d'Essonne

14:30: University of Evry Val d'Essonne (Maupertuis building, amphi 100)

> 14:35: Welcome speech Patrick CURMI, Chancellor of the University of Evry Val d'Essonne

> 14:50: Thematic Workshops

Workshop 1: The Contribution of Immigrants to the Diversification of Services: Ethnic Businesses in the New Towns

Speaker: Vasoodeven VUDDAMALAY, geographer, University of Evry - Université Paris Saclay

Workshop 2: The Role of Migrants in Local and Associative Life

Speaker: Didier DESPONDS, geographer, University of Cergy Pontoise

Workshop 3: Cultural and Religious Diversity: Emerging Hybrid Cultures in Cities of Immigration

Speaker: Abdoul Hameth BA, geographer, University of Evry - Université Paris Saclay

> 16:00: Coffee Break

> 16:15: Workshop results and Discussion

17:30: Departure for the Courcouronnes Mosque

17:45: Tour of the Mosque

18:30: Departure by bus for L'Empreinte, contemporary music concert hall in Savigny le Temple

19:00 : Closing speech by Marie-Line PICHERY, Vice President of the Communauté

d'Agglomération Grand Paris Sud, Mayor of the city of Savigny-le-Temple

> 19:15 : Feedback and conclusions on City Lab and dinner prepared by local associations

> 20:30: Update on INTI (International New Town Institute) agreements, on the budget and discussion of the next Lab conference (Sweden)

> 21:00: Concert

23:00: Return by bus to the hotel

Appendix 3

Speaker biographies



Jacques LONGUET is currently serving as Deputy Mayor of the city of Evry. As head of education, the family and patrimony, he succeeded in obtaining the “Remarkable Contemporary Architecture” label for the city.

For thirty-eight years, Mr. Longuet taught history and geography at Le Village secondary school. He also taught at the Parc des Loges high school, at the teacher- training institute of Etiolles and at the university of Evry until 2013. He is extremely interested in both the history of the territory and the New Town experiment. In his capacity as Community Councilor for Grand Paris Sud, he works to develop the visibility of the heritage of the urban agglomeration’s 24 communes. He has also been responsible for culture for the city of Evry and for the Syndicat d’agglomération nouvelle (New Agglomeration Association) from 1995 to 2001, and again, from 2008 to 2014 as head of Culture for Evry and of cultural installations and resources for the Agglomération d’Evry Centre Essonne.



Mariette SAGOT is a demographer at the Institut d’aménagement et d’urbanisme d’Île-de-France. She studies regional and territorial social and demographic issues, including aging, inequality, poverty, immigration, double residency, etc. She has worked with Insee (Institut national de la statistique et des études économiques) to create several maps of the inhabitants of Greater Paris.



Laura KOSSI directs the Essonne City Policy Resource Center (Centre de Ressources Politique de la Ville en Essonne, or CRPVE).

The CRPVE is a place where those involved in city policy can come together to reflect and discuss. The center concentrates on questions related to education, to urban renewal, health, migration, and so on. Each year, the center proposes activities to develop skills and to encourage networking and the sharing of experiences to those who carry out actions in neighborhoods and with the town’s residents.

Appendix 3

Speaker biographies



François DELOUVRIER has been associated with the city of Evry since 1973. He participated in the creation of the residential districts at EPEVRY, builder of new towns, for 20 years. He was in charge of urban planning, housing and city policy for the city of Evry for 10 years. After a few years at AUDESO, the urban development agency of the greater Evry area, he ended his career in 2015 at the Communauté d'Agglomération Evry Centre Essonne. Currently retired, he is involved in various local associations and is a member of the Evry Village neighborhood council.



André DARMAGNAC has a PhD in geography. His dissertation focused specifically on the Corbeil-Essonnes conurbation. From 1967 to 1978, he worked for EPEVRY, builder of new towns, managing the use of educational, sports and cultural installations. He then headed the Center for Education, Training and Cultural Activities (the FIAP EVRY, or Foyer International d'Accueil et de Promotion Sociale) from 1978 to 1989. He ended his career at the Syndicat d'agglomération nouvelle, then at the Communauté d'Agglomération Evry Centre Essonne, from 1989 to 2001.

Marie SOBIROU completed her degree in architecture (DPLG, a national degree) in 2005 and then worked for several agencies on projects concerning housing, public works (a water park, a secondary school, a conservatory for music and dramatic arts, etc.), commercial and health installations. In 2012, she completed a Master's degree in urban planning and transportation at the Institut Français d'Urbanisme and then joined the world of contracting. Since 2012, she has been in charge of the writing and of coordination the various partners of the Territorial Development Contract (Contrat de Développement Territorial, or CDT) for Grand Paris at Aulnay-sous-Bois. Between 2014 and 2015, she was in charge of operations and was the reference architect for the town of Colombes. She then worked for the Evry-Centre-Essonne agglomération Direction d'Aménagement where she participated in an urban study of the Pyramides and Bois Sauvage neighborhoods of Evry in order to complete the Urban Renewal Program and to launch the New Urban Renewal Program.

Appendix 3

Speaker biographies

François TIROT is deputy director of the Sénart Etablissement public d'Aménagement (EPA-Sénart). EPA- Sénart is a public agency focusing on industry and business. It is responsible for developing the new town in accordance with legislation.



Virginie LACOUR, in charge of the conservation of Patrimony, heads the Patrimony-Tourism service of the Grand Paris Sud Agglomeration. Formerly director of the Coulevrain Eco-museum and farm located at Savigny-le-Temple, she focused on 40 years of human urban history in Senart, from its construction to today, in the context of the exhibition entitled « récits de vies, récit de ville » (“life stories, town stories”)(2013).



Fidèle DJIVO is president of the Citizen Council of the town policy neighborhood of downtown Savigny-le-Temple. The Citizen Council, created May 19, 2015, works to encourage the development and visibility of the residents of this prioritized neighborhood. It participates in the conception, application and evaluation of the city contract, and is involved in all phases of its organization and management.



Vasoodeven VUDDAMALAY has primarily published on the inscription of migration in geographical space. He defended his PhD in 1993 at the EHESS (Ecole des hautes études en sciences sociales) and his HDR (in order to supervise doctoral students), *Des enclaves urbaines aux espaces transnationaux: Pour une géographie des espaces de l'immigration* in 2014 at the University of Paris- Nanterre. He has taught at the University Evry since 1999 and has coordinated publications with researchers at the International Research Center of the Institute of Political Science (Sciences-Po), and at the CEIAS (Centre d'Études de l'Inde et de l'Asie du Sud) of the EHESS and the Universities of Oxford – Sydney.

He has organized and directed seminars at the University of Evry: *L'impact des diasporas sur l'économie-monde* (9 April 2015) and *Migrations, villes globales et justice spatiale*, (Symposium Arts, langues et interculturalité : Alternatives au paradoxe de la globalisation (27 and 28 March 2012.) He is the author of *Les diasporas originaires du sous-continent indien en France*, which was a chapter of *Migrations et mutations de la société française*. *L'Etat des savoirs* directed by Marie Poinot and Serge Weber (Paris, La découverte, 2014, p. 130-138)

Appendix 3

Speaker biographies



Didier DESPONDS is full Professor of Geography at the University of Cergy-Pontoise, where he has headed the MRTE (Mobilities – Networks – Territories – Environment) Laboratory since 2013. His research concerns household residential strategies, the social impact of urban policy - especially in the context of urban renewal - and tensions involving housing and the application of “intelligent territories.” He is also responsible for several research programs focusing on residential mobility around airports, the evaluation of the French Vexin Regional Natural Park, and the place and role of ethnic minorities in European cities. He directs the publication of *Devenirs urbains* with Editions Manuscrit. Among his most recent publications: « Territoires intelligents » : un modèle si smart ? Coll. Villes et territoires (Editions de l’Aube, La Tour-d’Aigues, 2018), *La ville conflictuelle. Oppositions – Tensions – Négociations*, Coll. *Devenirs urbains* (les éditions du Manuscrit, Paris, 2016), *Les habitants : acteurs de la rénovation urbaine ?*, Coll. *Géographie sociale* (Presses universitaires de Rennes, 2014)



Abdoul Hameth BA holds a PhD in geography from the University of Paris I Panthéon Sorbonne and is Senior Lecturer in Geography at the University of Evry- University of Paris-Saclay. He also holds an HDR and directs research in the human and social sciences. His research focuses on international migration, decentralized cooperation, sustainable development and questions of interculturality.

Abdoul Hameth BA has published, alone or in collaboration with other researchers, the following works: *Acteurs et territoires du Sahel* (ENS éditions, Lyon, 2007), *Dimension culturelle du développement : Dynamiques de valorisation ou de dévalorisation des territoires urbains* (L’Harmattan, 2010), *Le vieillissement dans l’immigration : l’oubli d’une génération silencieuse* (L’Harmattan, 2006), *Femmes africaines immigrées responsables d’association face aux enjeux de citoyenneté et de développement: entre mimétisme et innovation : le cas des régions Ile de France et Nord-Pas de Calais*, (revue *Espaces -Populations-Sociétés* Lille , n°2014/2-3,16p.)

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