



The Modern Monastery
in
Embres-et-Castelmaure

Introduction

Currently, Europe is confronted with a demographic challenge - as figures 1, 2 and 3 present, the number of Europeans will decline in the next couple of decades. Thus population decline is becoming a structural phenomenon. Most of these territories are located in rural areas with weak, monocultural economies. Besides ageing and low fertility, there is a general brain drain of the younger population to urban areas.

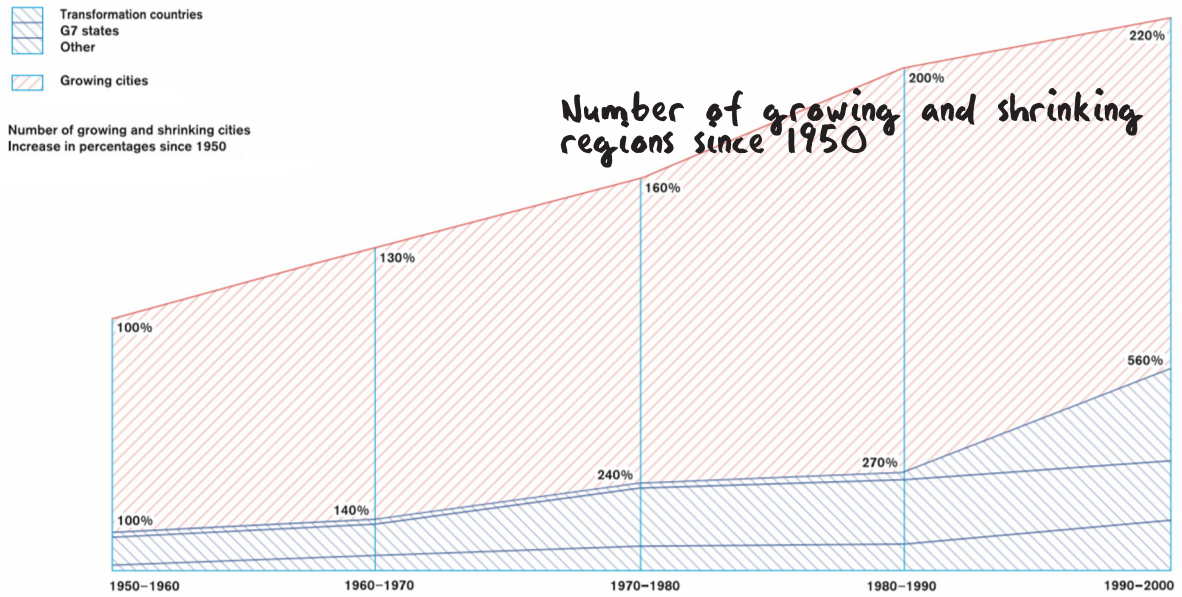
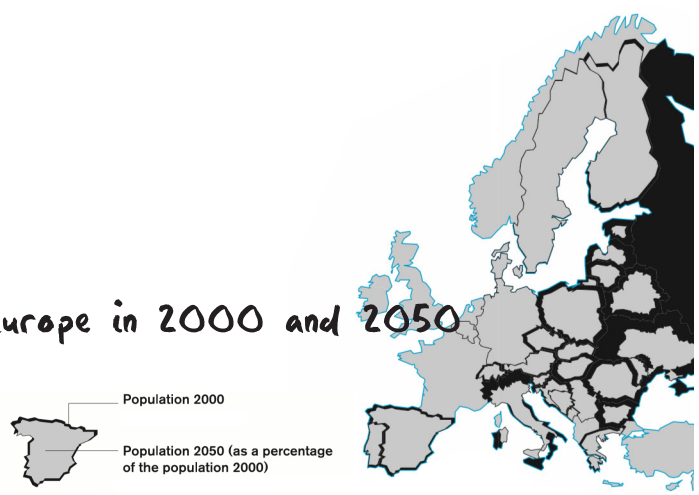
Instead of using the term 'population decline', 'shrinkage' is better suitable for this research since it embraces socio-economic issues such as housing vacancies and a decreasing employee rate. The two greatest challenges facing shrinking places is first maintaining essential community services; and second retaining business and infrastructure:

“Shrinkage erodes quality of life by curtailing community services and investment, which contributes to further out-migration as residents decide to leave rural communities” (Peters e.a., 2018, p.39).

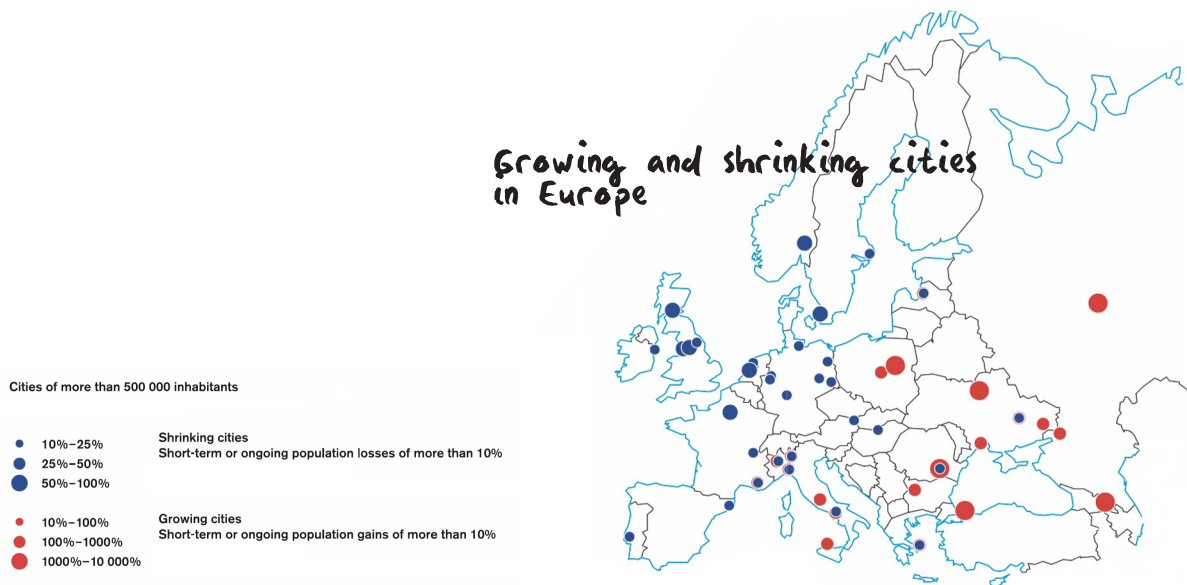
Wiechmann (2003) distinguishes four types of shrinking regions in Europe:

1. industrial agglomerations in economic decline
2. peripheral, sparsely populated depopulation areas
3. transformation regions with industrial regression
4. rural emigration areas with a decreasing birth rate

Europe in 2000 and 2050



Growing and shrinking cities in Europe



This research focuses on the fourth type: the Corbières region, and specifically the village of Embres-et-Castelmaure, in which this development has become apparent over the past years. The Corbières region, within the department Aude in the southeast of France, close to the French-Spanish border, is considered a rural, peripheral region which has since begin 2000s has been influenced largely by globalisation flows. It has been rediscovered as a high-quality wine region and has repositioned itself as the historic Cathare region. Under these circumstances, some villages have flourished and connected to larger-scale networks, while others are destabilized, lost control over their own process of globalization and ended up in a interiorized negative socio-economic spiral.

Contextually, chapter 1 will outline several strategies to approach and/or cope with rural shrinkage on a more theoretical level. Shrinkage specifically in the Corbières region is further explained and discussed in chapter 2. Chapter 3 ‘Shrinkage strategy’ connects the insights gained in the first two chapters in order to make informed decisions in regard to the site(s) and program of the design intervention. Chapter 4 consists of an elaborate site analysis, based on local archive material. Chapter 5 discusses program opportunities. These chapters will all lead towards answering the main research question:

“How can an architectural intervention in Embres-et-Castelmaure positively contribute to long-term adaptability of the local community?”

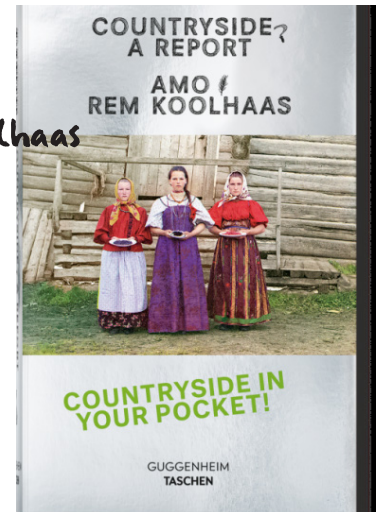
In order to provide a better understanding of the character of the Corbières region and its inhabitants, this Book 2 serves as an addition to this primary research book. Whereas this book forms the base of the research, Book 2 features as a visual and textual diary. It is a collection of personal field work observations. In addition to photos, several interviews are conducted with local inhabitants of the design project location Embres-et Castelmaure.

Thus, Book 2 adds a more personal narrative layer to Book 1 and deepens the discussed socio-cultural and socio-economic patterns and developments that are at play in the Corbières. Book 1 and Book 2 are meant to be read simultaneously; the headlines at the top of each page in this book correspond with the headlines at the top of the pages in Book 2.

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Countryside
book by Rem Koolhaas
(2020)



Chapter 1

Rurality and cosmopolitanism

In order to outline relevant and applicable ‘shrinkage’ approaches for this specific research, chapter 1 explores the rural-urban duality, mentioned in the Europe 2050 introductory paragraph, to gain an understanding of changing conceptions of ‘rural’ and urban over time.

This duality is then contested through the theory of ‘cosmopolitanism’ which challenges the pre-conceptions about rural and urban societies, and embraces the hybridity of the term rurality. The theory of cosmopolitanism is important as it connects the rural to the processes of globalisation that are transforming traditional labour markets and producing new mobilities that are reshaping social relations (Reid, 2015).

Perspectives on what constitutes a ‘rural’ area has changed over the past decades, largely influenced by the globalisation of our contemporary societies.

In 2012, Rem Koolhaas presented his manifesto on the countryside, and how this ‘unknown territory is rapidly transforming’ (OMA, 2012). The countryside, or the rural for that matter, is increasingly becoming an interesting territory for architects and planners.

During the 20th century, architects and planners - both in education and practice - have been put on challenging, pressing issues concerning the city, the ‘metropolis’, and the process of urbanization. However, in our varied strategies of urban sprawl and densification we seem to have forgotten about the large space surrounding urbanized areas which is inhabited by 50% of the world’s population.

urban 50% rural

Rural representation

When searching for a dictionary meaning of ‘rural’, the word is explained as “in, of, or like the country (= land not in cities)”, which immediately depicts the rural-urban duality sketched in the introduction. Cambridge Dictionary (2019) provides exemplary sentences to illustrate ‘rural’:

“The area is still very rural and undeveloped.”

“In general, little is known about those living on the margins of society during this period, especially in the rural regions.”

A dominant perception of the rural is that it is an unchanging and monocultural space, separate from the metropole. There are multiple perceptions of rurality, which can be divided in negative and positive connotations, presented below (Yarwood, 2005). Urbanists who have ‘escaped’ the city and moved to ‘rural’ areas, predominantly talk about rurality in a positive sense, often idealised:

“emphasizing the pastoral idea of a peaceful, quiet, natural place with friendly people.” (Van Meijering, 2007, p. 358).



Rural Idyll

- Nostalgic/part of national identity
- Traditional
- Problem free
- Close knit/friendly
- Better environment
- Place of play
- Simpler/more natural



Rural anti-idyll

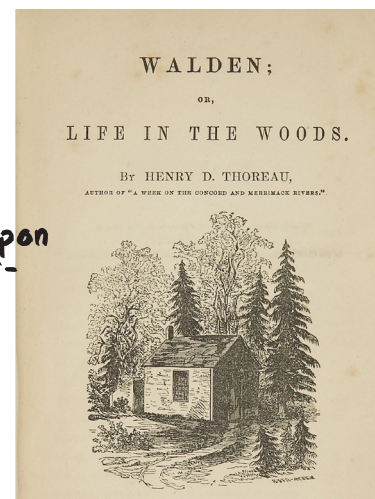
- Backward
- Unsophisticated
- Unfriendly
- Environmentally damaged
- Dull, boring
- Poorly divided with services
- Sleepy

Rural areas thus have often been depicted as unchanging, monocultural and pre-capitalist spaces distinct and separate from urban areas, and considered marginal to globalization processes:

“rural areas are constructed as if divorced from the tectonic movements taking place globally and inhabitants are often seen to be distant or disconnected from the metropolis rather than in relation to, and fully integrated into, the global economy.” (Aguayo, 2008).

The main approach to rural areas has focused its attention to economic, often merely employment trends derived from statistical sources. This approach has proved to be unsatisfactory since it assumes a top-down causality, reducing rural areas to uniform and passive spaces.

Walden by Henry Thoreau:
The text is a reflection upon
simple living in natural sur-
roundings

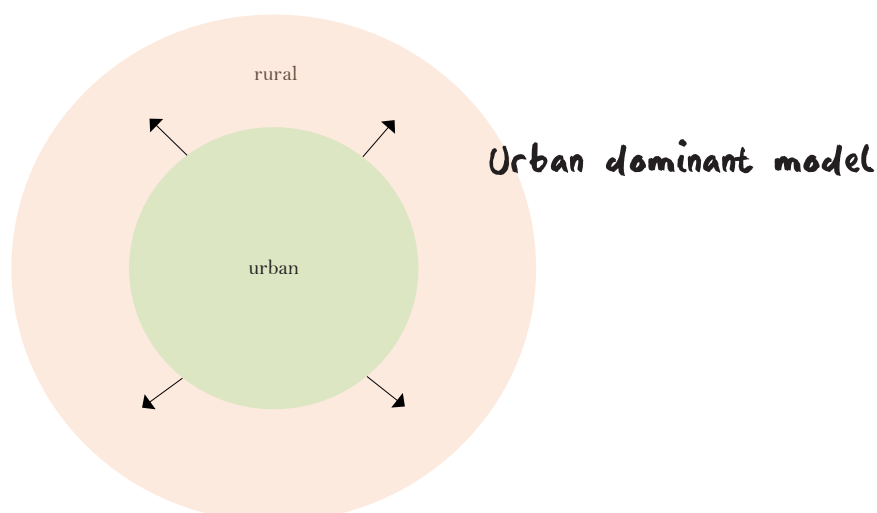


Rethinking the 'rural'

Meijering e.a. (2007) have observed a large social and economic restructuring of rural areas in Western societies in the past 30 years. Within the context of globalisation, rural areas have become integrated in the global economy. They are no longer outside of the cycles of production and circulation of capital, culture and ideology and do not represent a fixed space of tradition:

“urban and rural spaces have become integrated, which was primarily facilitated by an increase in personal mobility and communication techniques. **As a result, non-agricultural, traditionally urban functions and consumption oriented roles such as manufacturing, recreation and service can be found in rural areas as well**”
(p. 357).

Thus, as much as we imagine time standing still in rural areas, we ourselves have stood still in our conceptions of the rural versus the urban. The model in figure 1 shows the common way in which rural areas have predominantly been constructed in relation to urban areas: fixed which parallels an ‘us’ and ‘them’ approach. However, this urban vs. rural model is hardly applicable to modern-day reality.



Under the material surface:
influences of globalisation at play
in Embres-et-Castelmaure
diorama in Book 2

5. 'suburban'-like villa's surrounding the old organically formed village centre
- retired or secondary homes

8. winery Cave Cooperative exporting to restaurants in Asia, Europe and US

4. Parisian sculpting workshop in basement of municipality



1. British couple
Pete and Dominique

6. AirBNB

3. Polish workers
during grape harvest
'Les vendanges'

7. Hotel L'Embresienne:
former workers 'ouvrage'
houses

2. Cornelis:
Dutch immigrant

Cosmopolitan derives from the Greek word: kosmopolites, meaning "a citizen of the world."

Cosmopolitanism

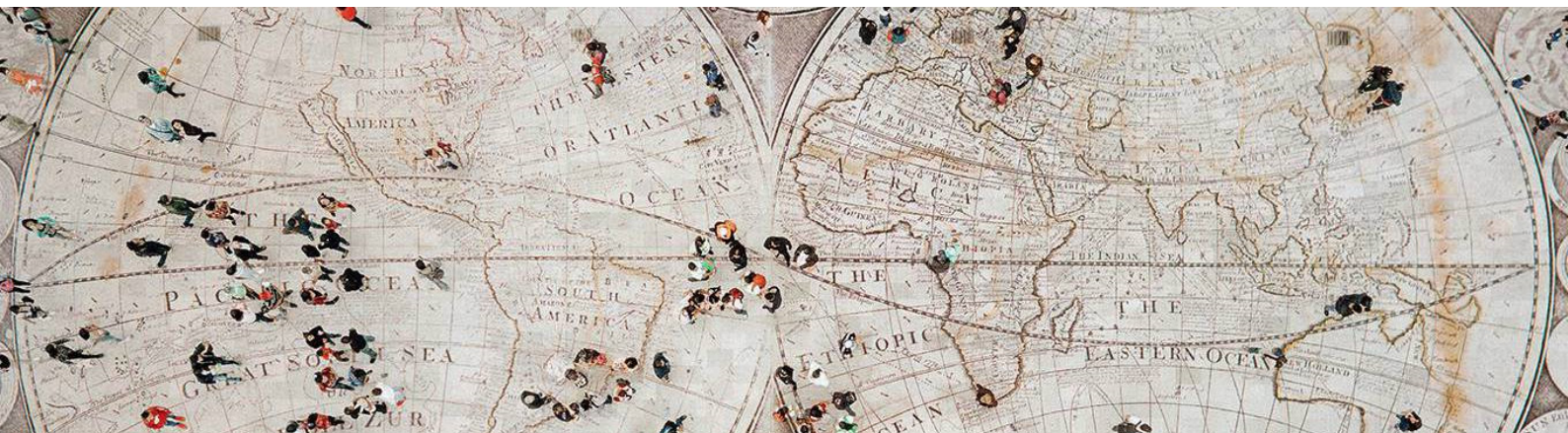
The contemporary rural exists on a continuum with the urban rather than in a binary opposition. Aguayo (2008, p.542) argues the following:

“urban and rural, are not pure categories that one may and separated by impermeable boundaries, but rather are hybrids that constitute sites within a continuum. In this sense, rural inhabitants can be understood to create their own forms of **cosmopolitanism** and global life”

In exploration of the conceptions and symbolic meanings of the rural and the urban, the notion of ‘cosmopolitanism’ features as an intriguing thematic framework in which modern day rural area’s such as the Corbières can be empirically analysed.

In the introduction ‘globalisation’ was mentioned, however this refers more to economic and trade relations, while cosmopolitanism refers to broader cultural, social, political, environmental, demographic, values and knowledge transitions taking place. Thus, the next couple of pages discover contemporary ‘rurality’ through the lens of cosmopolitanism.

'Cosmopolitan' stereotyped



The Conversation,
9 nov 2017

"The idea of being a citizen of the world is often associated with global elites." This was the international elite that the British prime minister, Theresa May, targeted in her conference speech in the wake of the Brexit vote when she argued that: If you believe you're a citizen of the world, you're a citizen of nowhere. Her comment draws from a common and longstanding stereotype of cosmopolitans as rootless, uncommitted elites.

The journalist David Goodhart refers to what he calls a tribe of mobile global villagers who are likely to identify as citizens of the world. This is the image of individualistic high flyers who benefit from globalisation and want a borderless world. They live in their global-citizen bubble and value autonomy and mobility over local and national attachments, community and belonging. The reality is far more nuanced and complex.

Project Syndicate,
31 jan 2020

Nowadays, the word "cosmopolitan" conjures an image of jet-setting, latte-sipping elitists with little or no regard for their fellow citizens. Cosmopolitanism gets plenty of bad press nowadays.

'Cosmopolitan' is often paired with 'elites', as in the cosmopolitan elites who sip cappuccino in the morning and pinot noir at night, jet around to places like Davos, and enjoy big gains from the digital revolution.

Still to this day, a rural area is unequivocally depicted non-cosmopolitan. As Johansen (2008, p.1) notes:

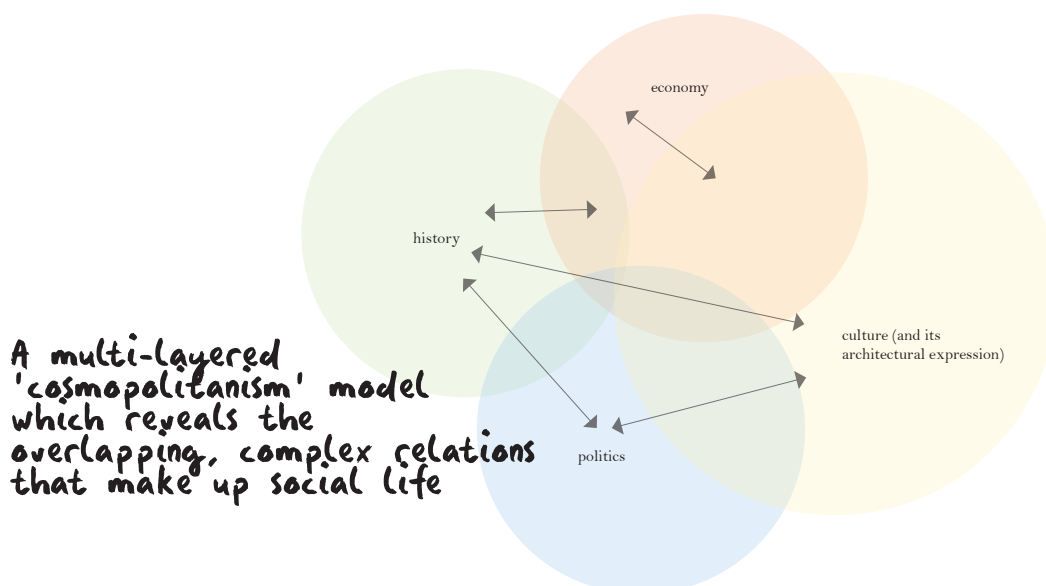
“Cosmopolitan world views suggest commitments to multiple places, but the rural, according to popular definitions, suggests a strong identification with distinct local places at the expense of larger, global connections. **The cosmopolitan is often, then, believed to stand in for the urban**”

The concept of cosmopolitanism exhibits an urban focus to describe a certain attitude of the urban citizen linked to global engagement; a human who has the capacity to consume, access to mobility, curiousness, a willingness in risk-taking and openness.

In contrast the 'local' or 'non-cosmopolitan' approach is sedentary, insular, parochial and mono-cultural in outlook. It is easy to jump to stereotypical conclusions of what cosmopolitanism entails and how this reflects in rural communities.

This traditional notion of non-cosmopolitan/rural comes along with the: “dangerous pieties of modernisation theory – that people, places, and cultures exist at different stages of development, and those who are not cosmopolitan suffer from some sort of lack” (Gidwani and Sivaramakrishnan, 2003, p. 344).

Thus, it is important to distinguish the layered character of cosmopolitanism. The multi-layered model below, presents cosmopolitanism not as static, and limited to the 'urban' but as an individual property that transcends different spaces or cultures.



Superficial cosmopolitanism

Cosmopolitanism can be understood as an individual property - this implies that human behaviour - independent of the human's location or background (urban or rural) - can be defined as cosmopolitan behaviour. This varies from more superficial forms of cosmopolitanism to more fundamental values of cosmopolitanism.

Johansen (2008, p.2) refers to superficial cosmopolitanism as:

“...a sophistication characterized, even defined, by eating at ethnic restaurants and travelling to exotic destinations. Superficial cosmopolitanism demands a troubling disavowal of responsibility to specific places”

Thus, she implies that superficial cosmopolitanism relates to an external activity/mechanism in the form of **consumption**. This is underlined by Cloke e.a. (2006) who state that, in the context of neo-liberalist societies, rural areas have in a process of commodification, increasingly become spaces of consumption:

“Consumption of the natural environment has become a prominent distinctive feature of spatially extensive lifestyles associated with certain mobile and influential social strata.” (p.8).

Rural areas are attracting different exploitative interests by ‘urbanites’, who are guided by:

“the increasing demand for ‘rural’ pursuits, experiences and values, and by the historical attractiveness and authenticity of particular rural places.” (p.10)

These **commodification processes** for instance manifest themselves with the emergence of owners of cafés and pubs that produce a cosmopolitan atmosphere for the tourists by blending the exotic with the familiar, including offering western food and music.

Cloke e.a. state that the need for farmers to acquire marketing and entrepreneurial skills has never been more apparent. This is often a difficult and rocky path:

“It leads to acute conflicts between for instance the protection of collective consumption-oriented use values and the attempted imposition of private, production-oriented exchange values because it adjusts the social base value of entry” (2006, p.29).

Below the seemingly simple transaction of exchange values for use values, there are deeper underlying social processes. This imposition makes it difficult for rural municipalities to be taken seriously as anything other than tourist destinations. Understandably so, rural inhabitants have expressed a hostility to this superficial cosmopolitan form of commodification.

Fundamental cosmopolitanism

The superficial layer of cosmopolitanism attempts to impose a universalizing vision of the global onto the rural, applying the values and practices of the demands of metropolis on to the rural without attending to its cultural and historical specificity. In this universal/generalization approach rural autonomy, plus the voices of inhabitants are disregarded (Johansen, 2008, p.12)

In his article Notar (2008) detaches cosmopolitanism from travel, mobility and consumption:

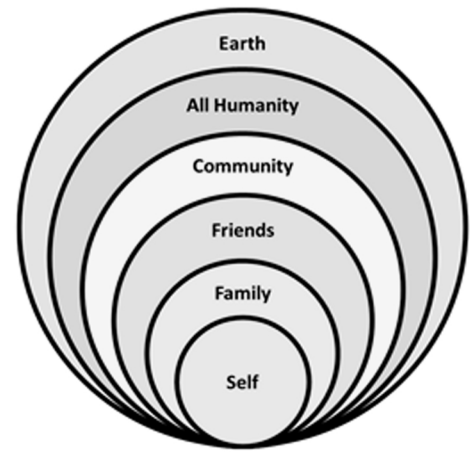
“The second (fundamental) approach identifies cosmopolitanism as a property of communities, articulated in the collective practice of openness towards difference and diversity, hospitality towards others, and conviviality. In this respect, it implicitly builds on the association of cosmopolitanism and conviviality – or the condition of ‘living together’ (2008, p.639).

Cosmopolitanism is the idea that all [human beings](#) are, or could or should be, members of a single [community](#). Different views of what constitutes this community may include a focus on moral standards, economic practices, political structures, and/or cultural forms.^[1] A person who adheres to the idea of cosmopolitanism in any of its forms is called a **cosmopolitan** or **cosmopolite**.

In a cosmopolitan community individuals from different places (e.g. nation-states) form relationships of mutual respect. As an example, [Kwame Anthony Appiah](#) suggests the possibility of a cosmopolitan community in which individuals from varying locations (physical, economic, etc.) enter relationships of mutual respect despite their differing [beliefs](#) (religious, political, etc.).^[2]

Wikipedia explanation of
COSMOPOLITANISM

Stoic Circles of Concern



This contemporary approach resembles the original essence of cosmopolitanism, as established by the Greek school of philosophy Stoa/Stoicism: Stoicism is a philosophy of personal ethics informed by its system of logic and its views on the natural world.

Within this philosophy scholar Hierocles presented his circle of identity. This circle states that we should regard ourselves as concentric circles, the first one around the 'self', the next 'family', 'friends', 'local group', 'community', 'all humanity', 'earth'. Within these 'circles of concern' human beings feel a sense of 'affinity' towards others, and our task as cosmopolitan human beings is to "*draw circles somehow towards the centre, making all human beings more alike*" (Wikipedia, 2019; translated from Hierocles).

Thich Nhat Hanh

In continuation of this notion of cosmopolitanism, Thich Nhat Hanh considers cosmopolitanism as a sense of 'interbeing', living one's life in relation to others. His beliefs are grounded in Buddhist teachings which involve compassion and understanding to protect and live in harmony with people, animals, plants and minerals: cosmopolitanism calls for equal protection of the environment.

Immanuel Kant stages a *ius cosmopolitanum* (cosmopolitan law/right) as a guiding principle to help global society achieve permanent, enduring peace. Kant's cosmopolitan right stems from an understanding of all human beings as equal members of a universal community. Kant's cosmopolitan right is fundamentally bound to the conditions of universal hospitality and the right of resort. Universal hospitality is defined as the right to be welcomed upon arrival in foreign territory, but is contingent on a guest arriving in a peaceful manner. Kant makes the additional claim that all human beings have the basic right of resort: the right to present oneself in a foreign land. The right of resort is derived from Kant's understanding of the Earth's surface as essentially communal, and further emphasizing his claims on equally shared universal rights among all human beings

Immanuel Kant

The base of cosmopolitanism thus refers to a certain interdependence between humans and with nature; a certain open-mindedness to the other, recognition of the other, and acceptance of the other: considering cosmopolitanism as a mindset or attitude of harmony and holistic living.

For instance, Johansen (2008) compares two novels on their interpretation of rural cosmopolitanism. In Butala, the recognition of a certain degree of cosmopolitanism of place is centred on the distinct representations of space relating to land use:

“... sense of the multiple historical representations of place that shape how place is understood... attentive to the larger bioregional multiplicity—highlighting the animals and weather patterns which inhabit and characterize a place.”

Even though, cosmopolitanism has for a long time been paralleled with ‘urban living’ and ‘urban citizens’, the very foundations of cosmopolitanism correspond with attitudes and relations equally, or even more so, found in modern-day rural landscapes.

Increasingly, rural living has become an example of living in close connection to the ‘other’ and nature, while ‘urbanites’ have increasingly become alienated from sources of basic needs and support in life.

The role of the architect

As has been presented, the extent to which cosmopolitanism is articulated in a superficial or fundamental manner, predominantly depends on construction of social relations between humans, or between humans and nature.

Thus, the architectural analyses require a sociological or anthropological approach. As mentioned by van Meijering e.a. (2007) on rurality versus urbanity, place is constructed out of the meeting and mixing of social relations:

“Place is an articulation of that specific mix in social space-time”

Parallel to the commodification of peripheral spaces, these past decades architects have often given aesthetic roles, to transform the image of ‘forgotten’ or ‘struggling’ areas and attract new investors; the Guggenheim museum (1992-1997) of Bilbao by Gehry was one of the first examples. This model of urban strategy is now often criticized as architectural flagship projects which can be characterised of “machines célibataires” (single machine).

The ‘single machine’ meaning that these iconic buildings are not in relation with its environment, as disembodied objects (Mongin, 2005), as a consequence of quite a distant object-approach of architecture.

In order to contribute effectively to the benefits of the local inhabitants, an architectural intervention requires a more invested and engaging approach from architects. Bourdieu (1977, p.2521) states that, of all the forms of cultural production, architecture is the ‘least autonomous’, meaning that:

"While other cultural producers can still operate in the face of being overlooked by their target market, an artist without a market can still paint or draw, a writer without a publisher can still write, architects are reliant on their clients' patronage in ways that other cultural producers are not"

chapter 2

The Corbières

France is administratively divided in many compartments. The village of Embres-et-Castelmaure which forms the project location is located in the Aude departement, which is part of the larger administrative region Languedoc-Roussillon.

Within the Aude department, Embres-et-Castelmaure is located in the 'Massif de Corbières' (pages 24-25), which is a region territorially bounded by its mountainous conditions with a large amount of lime stone and shale soils. Influenced by the Mediterranean climate, it is a region known for its wine. Thus, the Corbières can be defined as a viticultural territory. Throughout the second half of the last century, the local industrial bourgeoisie made significant investments in the wine business. Thus, the importance of wine in the economy up to this day remains significant.

The Aude, which overarches the Corbières region, is to this day one of the economically less developed departments of this "Southern" region.

11 different 'terroirs' make up the Corbières wine region:



Source: Achterberg, P (2020), www.blog.midivin.com

Embres-et-Castelmaure



MONTAGNE D

MASS

Limoux

Plateau de Lacamp
697 m

Le Lauquet

L'Orbieu

DE

Gorges de
l'Orbieu

Roubetou
678 m

Monthoumet

Esperaza

Rennes-les-Bains

La Sals

CORBIE

Quillan

Pech de Bugarach
1230 m

Gorges de
Galamus

Serre de Bec
1037 m

Col de St-Louis
696 m

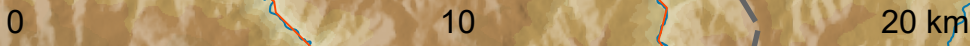
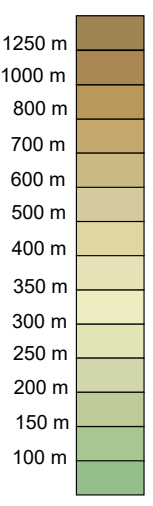
La Quille
964 m

Caudiès-de
Fenouillèdes

Pech del Escarabatets
1342 m

Saint-Paul
de Fenouillet

FENOUILLEDES





**Aire de production
de L'AOC "Corbières"**

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Geological conditions

The Corbières are defined by a rugged, mostly limestone, terrain, which is of modest height of 400–500 metres above sea level, but difficult to access due to the old massif of Monthoumet, which also includes shale, sandstone and schist formations. From a territorial point of view, it forms a barrier between Roussillon and Languedoc. Where the mountainous region was richest in soil quality and has thus allowed cultivation, people have transformed and deforested plains through development of terraces and irrigation by canals, specifically for vineyards. The Corbières landscape is marked by a typically Mediterranean wild flora (scrubland, pine forests, undergrowth of holm oaks). There is a wide variety explained by the differences in terrain, attitudes and distances from the sea. Plus, the modifications brought about by human activities since Antiquity (viticulture, breeding) are at the origin of an anthropic flora. (Caboussel, n.b.)

The North-West and West (Cers) winds are frequent up to 200 days a year and often violent (up to 40 days). The climate of the Corbières presents all the characters of the Mediterranean climate, “with its brutality and its seduction, its drought, its luminosity, its unstable first days, its hot and dry summers with some storms, its humid and luminous autumns, and its soft winters.” (Lhuisset, 2013, p.23).



Gravure of Roussillon district, Paris, 1787

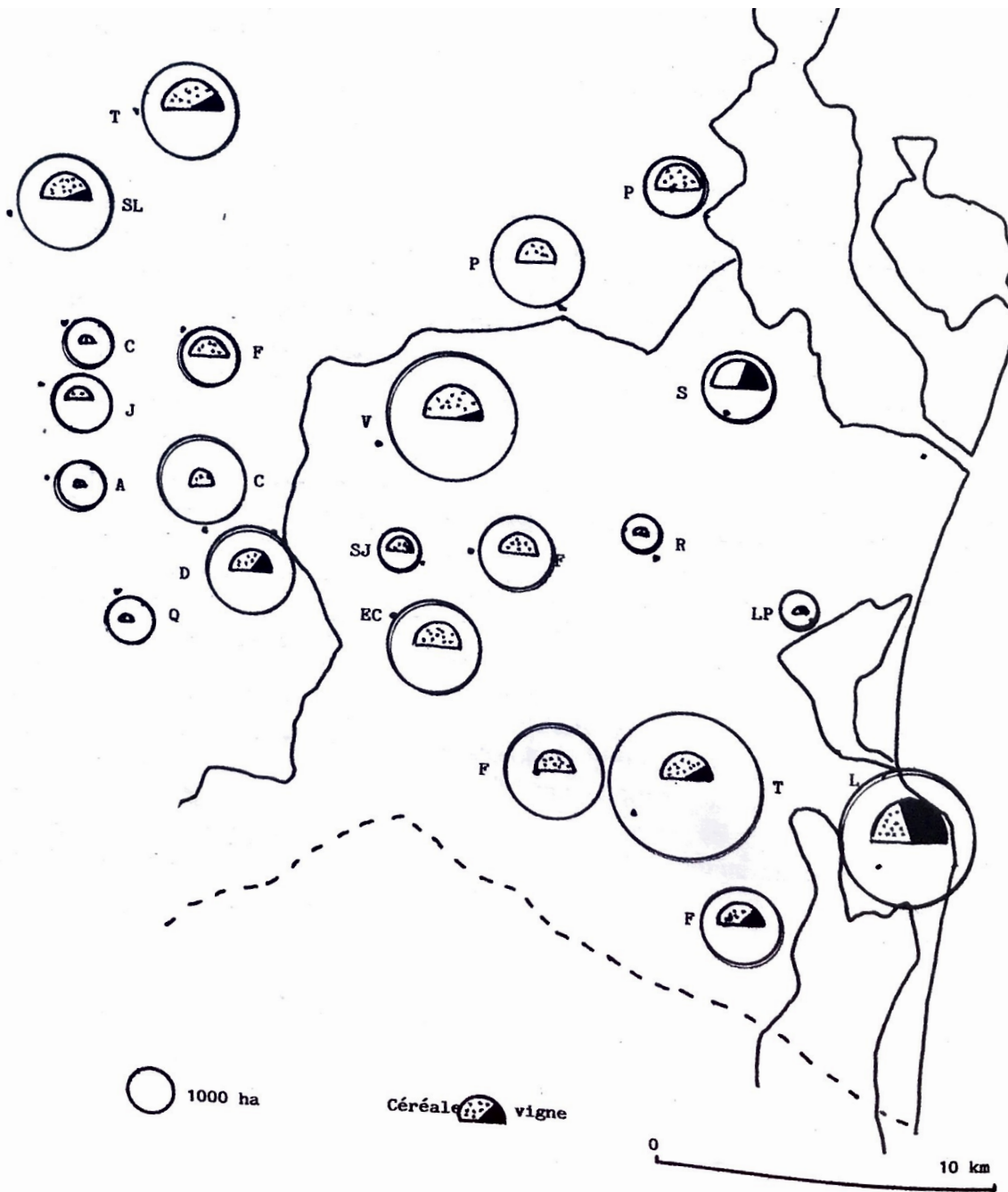
Monoculture

The Corbières, depending on the demand of larger economic centres, have always had the role of agricultural supplier. Throughout the centuries this has been reflected in the culturalization of the landscape, in the form of subsequent periods of forestation and deforestation of fertile valley's. Mainly cereal produce, breeding of sheep and the viticulture have dominated the Corbières landscape, thus resulting in periods of extensive monoculture. These periods are illustrated on pages 28-29. This is still the case, since the dominant field of agriculture is currently the viticulture.

The tertiary (service) sector has increased over the years, but as Cazella (2002, p.173) mentions:

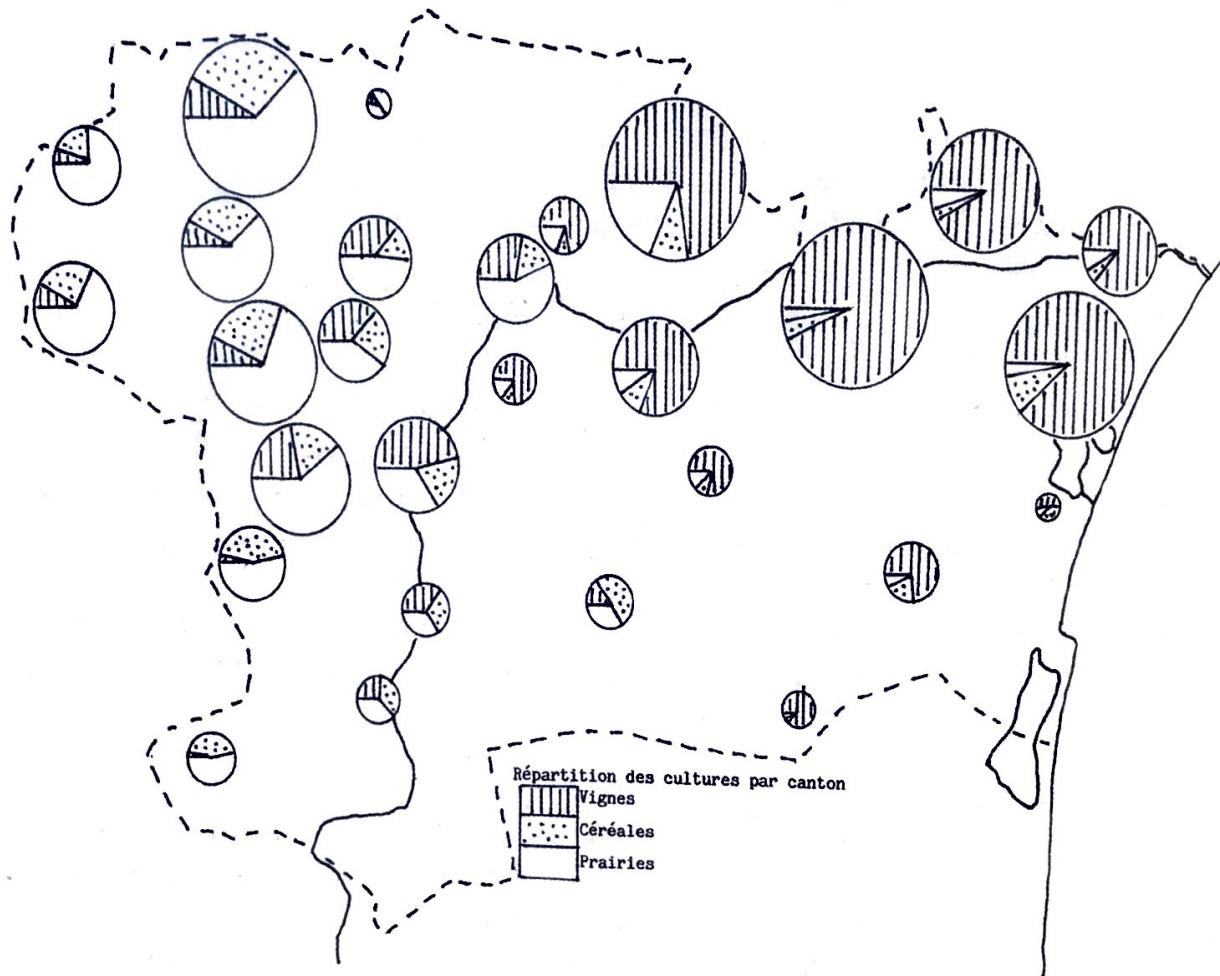
“it should also be emphasized that a good part of the tertiary sector depends directly either on services linked to the two other branches of the economy (agricultural service companies, repair and handling companies for agricultural and industrial equipment, etc.), either intermediate consumption of industry and agriculture as well as consumption of the local population... dependency and cross-sectoral links are more important than the relative autonomy of each sector.”

utilisation of terrain in Corbières in 1807



vignes = vineyards
céréales = grains

Agricultural map of departement Aude in 1914



vignes = vineyards

céréales = grains

prairies = grass land/pasture

Viticulture

Until the mid-1970s, the Aude wine sector, like that of the whole Languedoc region, was characterized by the production of almost similar wines without specific names. It was considered a mass industry producing cheap wines, mostly poor in taste. Since then, this viticulture of an ordinary "table wine" has been gradually replaced by the production of quality wines which seeks to associate the product with the concept of "**terroir**".

Terroir is synonymous with quality and asserts a "link to the land" which has become an essential element in current discourses (Flutet, Roncin e.a., 2007). It is a concept which is increasingly publicized and which becomes an issue for the development of certain regions and the recognition of certain landscapes. The type of wine produced depends on the humidity of the region, the duration and the intensity of the sunshine, therefore of a "physical soil", but also of a "human soil" through the viticulture and vinification techniques adopted.

This visible and invisible harmony between physical and non-physical elements comprises what one could qualify as "conscience of a territorial identity", the 'terroir'. These values are shared and claimed; they are part of the regional wine heritage.

A common feature of many Corbières villages is the 'Cave Cooperative', which is a communal cooperative wine cellar. For a long time these caves cooperatives worked beneficially for the local population, favoring the liberation of the workforce for the expansion of farms or for the exercise of another economic activity associated with the vine. Now, these winegrowers are structured more around private companies or larger producers.

Embres-et-Castelmaure postcard from 1940s featuring the Cave Cooperative (established 1921) left and the foyer communal (constructed late 1930s) right



Shrinkage

The Corbières are facing complex and contesting shrinkage challenges.

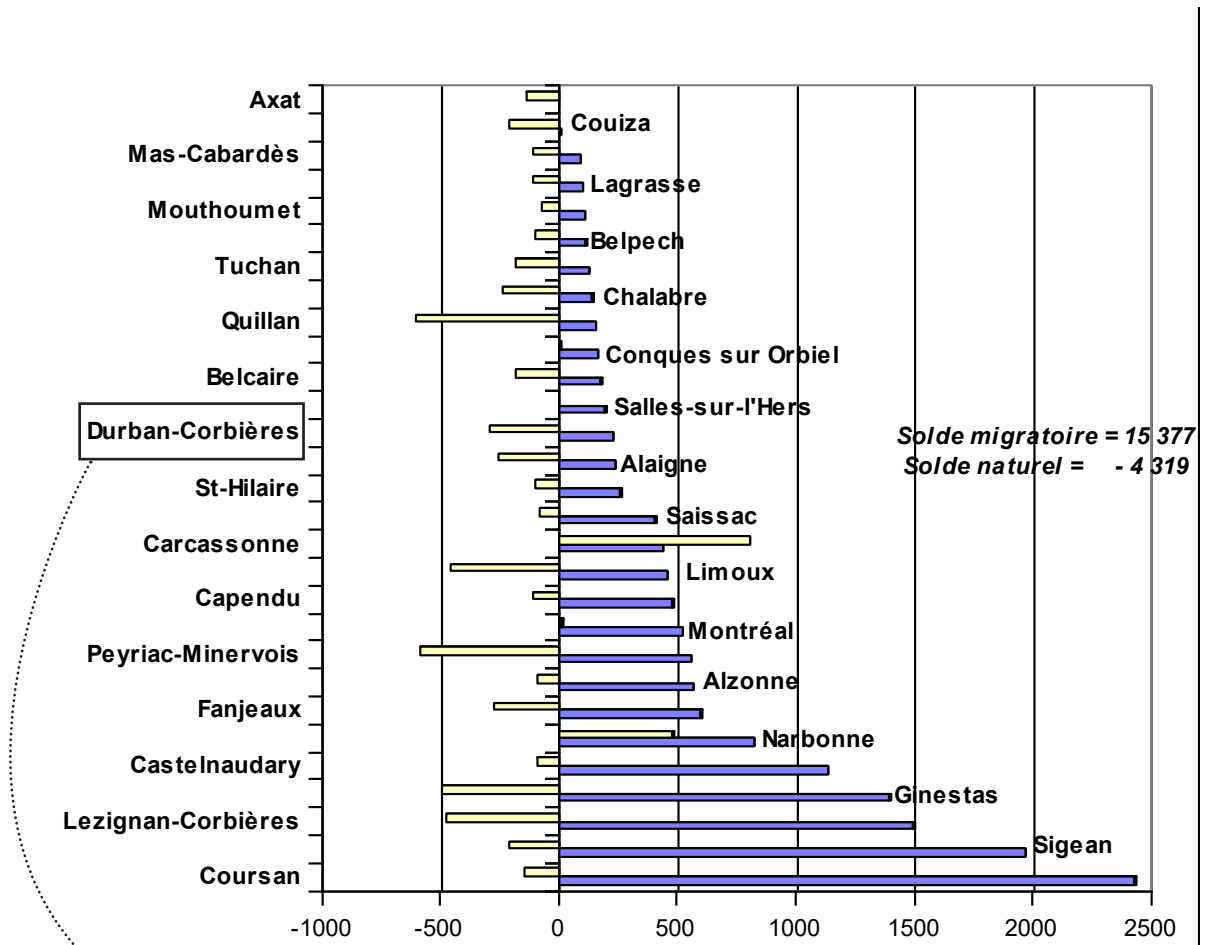
Overtime, the changes experienced by the agricultural sector have led to significant depopulation, especially throughout the twentieth century. Deveau (1995, p.85) describes important migratory movements that completely changed the structure of the Corbières population:

“[After the WOII], a whole generation has left the region en masse to go and work in the city, to integrate the administrations ... During this time, the harshness of the landscapes, but especially the abandonment of the villages, the ruins of the farms, their low prices, attracted many marginal people, who settled there”

Thus, conditions unfavorable to the development of intensive agriculture attracted to a population initially made up of “hippies”, “backpackers” or “marginal”. Deserted hamlets were occupied by “hippies” who wanted to live in community.

Nowadays, this phenomenon still present in the region. Even the most remote rural areas have shown a positive change in population since 1975. The natural balance of the population of the department is still negative, yet the total population is constantly increasing and at a rate slightly higher than the rate of change of the national population, thanks to the positive migration balance (difference between inflows and outflows). (Leger & Hervieu, 1979; Cezella, 2002).

population balance: immigration (blue) and natural (yellow) in the cantons in the Corbières region between 1990-1999



The village Embres-et-Castelmaure is situated in the Canton Durban-Corbières

Neo-rurals

Thus, a striking feature of the Corbières lies precisely in the fact that this department receives a large migrant population every year, which have been named 'the neo-rurals'. Even isolated and mountainous areas attract migrants, some of whom are financially poor and who, as a result, seek to settle where the cost of living is lower. This migratory movement was sufficient to compensate for the natural deficit of the rural population. Also in Embres-et-Castelmaure, the past few years the population has grown.

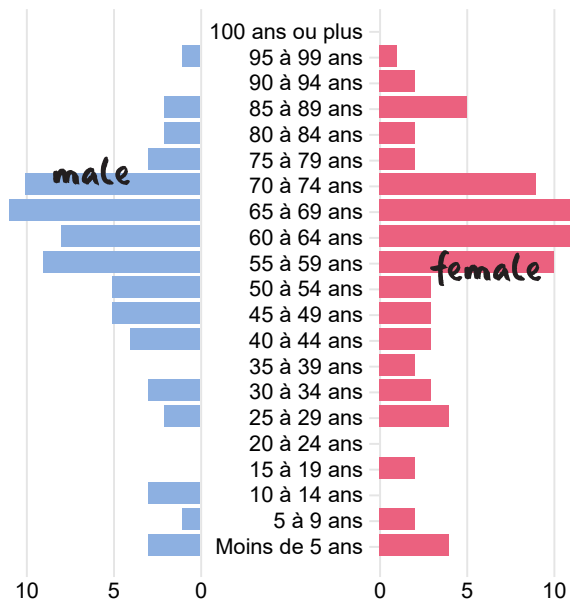
The complexity of the situation is the economic aspect of these migration flows: while the rural population of the department has been showing signs of vitality since 1975, the number of farmers has decreased significantly. The shrinkage problem in this case refers to the availability of permanent (young) employees.

The increase in population derives mostly from an increase in retired French, British, Dutch, Belgian and German people. The 'neo-rurals' have mainly chosen to migrate into the area as choice of lifestyle, not driven by economic, agricultural opportunities.

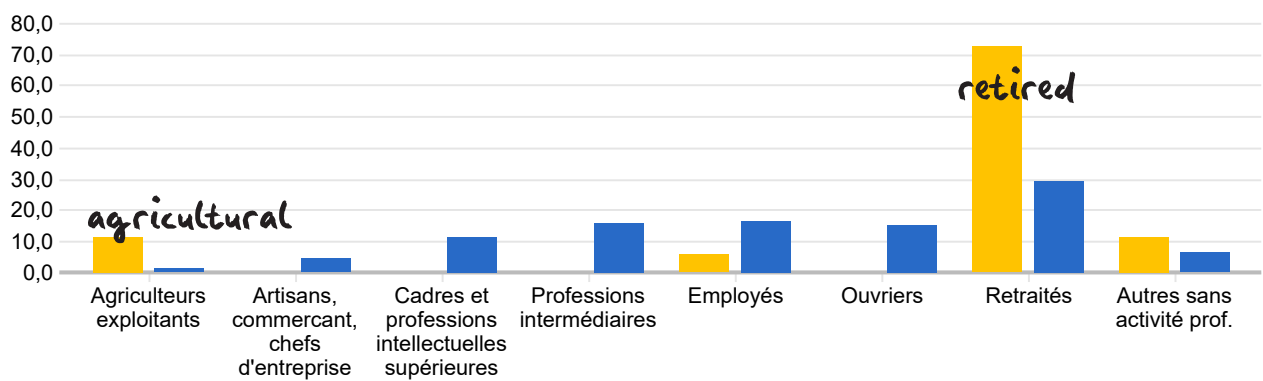
The "wild" nature of the "country" has attracted many "Parisians" (the term refers to any inhabitant of the North of the Loire) or "English" (Great Britain, Benelux, Germany, Scandinavia) in search of "the South", and some, the retreat coming, were installed in the year to become authentic gentrifiers (Dutch cellist, English horse breeder, Danish sculptor, to name a few examples of fifties and sexagenarians now installed)."

(Perrenoud, 2008, p.108).

Age pyramid Embres-et-Castelmaure



profession/occupation in Embres-et-Castelmaure, compared to France



yellow = Embres-et-Castelmaure
blue = France

Changing dynamics

New habits have been inserted in these small towns and hamlets in mountain areas. These different populations “aesthetize” the environment in their own way, modifying the habitat as well as the local socio-economic fabric, as Perrenoud (2008, p. 100) refers to as ‘rural gentrification’

“The populations of ‘gentrifiers’ are thus of different types in the same space and their share in the total population remains difficult to evaluate. They still seem largely in the minority, but their accumulated social weight in the local field of the tourism industry, cultural practices, food consumption and lifestyle in general has become considerable.”

Seasonal population

	jan	feb	mar	apr	may
local inhabitants					
temporary workers					
tourists					
secondary home owners					
hunters					
walkers & cyclists					

Source: Baars (2020)

Local architecture

90% of the villages in the Corbières are located on Eastern slopes and few in the lowlands in Roman heritage locations or sparsely located castles and 'domaines' which were built during the winery boom of the 19th century. The topography of the landscape has mostly been dominant in the formation of villages, which led us to three typologies (Sauthier, n.b.).

1. Round villages

The round villages were mostly established around a church or religious movement [ecclesiaux] from circa 1000 A.C. or as fortification villages in the 11th and 12th centuries. The villages are characterised by a network of concentric roads, such as Fraisse-des-Corbières and Coustouge.

2. Street villages

The street villages were developed along a linear road of mobility and communication, most often due to topographical limitations and barriers to develop in other directions. Examples are: Cascastel-des-Corbières & Fontjoncouse

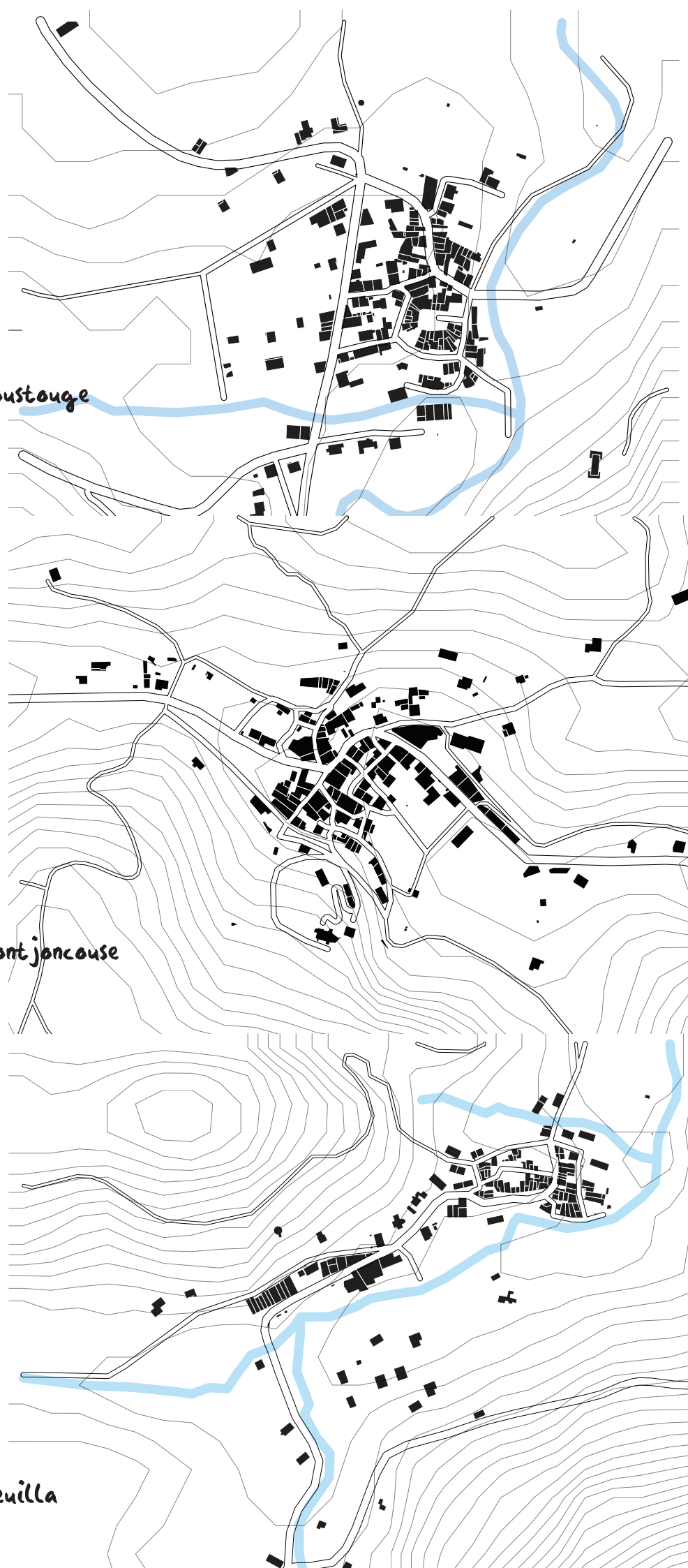
3. Higher situated villages

These villages were built higher up as a defensive strategy, for climatic reasons or to avoid taking up fertile territory which could be used for agriculture. Examples are: Albas and Feuilla

1. Coustouge

2. Fontjoncouse

3. Feuilla



The most important period of Corbières village construction starts at the end of the 18th century until the first half of the 19th. It is indeed during these decades, that the population reaches a certain (although very relative) growth stability, as well as its maximum demographic. This situation was, however, only maintained for a few decades, ending with the mass exodus from the middle of the nineteenth century, which has been mentioned in the paragraph Shrinkage in the Corbieres.

Grouped buildings, “patés”, islets of houses, were organized into compact villages which, throughout history, first developed continuously (19th century), then discontinuously (urbanization in the second half of the 20th century).

All the islets were organized among a simple network of roads; one or two main streets form a connected network with side roads: dark alleys and cramped passages “ruelles” which transform, when the slopes are too difficult, *into 'donkey' type stairs*. The curved sequencing roads are often aligned by two gutters which run on both sides.

“Public spaces are reduced to their simplest expression; small modest churches, play a role in a public square, or monuments, embraced by the surrounding built mass”
(Sauthier, n.b., p.14).

In the 19th century housing was built on the edges of the villages along with larger and rectilinear roads to allow tractors and winery machines to pass through. These roads were accompanied by trottoirs and bushes or trees.

The volumes of the village houses were mostly built in a simple and compact manner. Their massive appearance is reinforced by the flatness of the facades and by the absence of substantial additional elements.

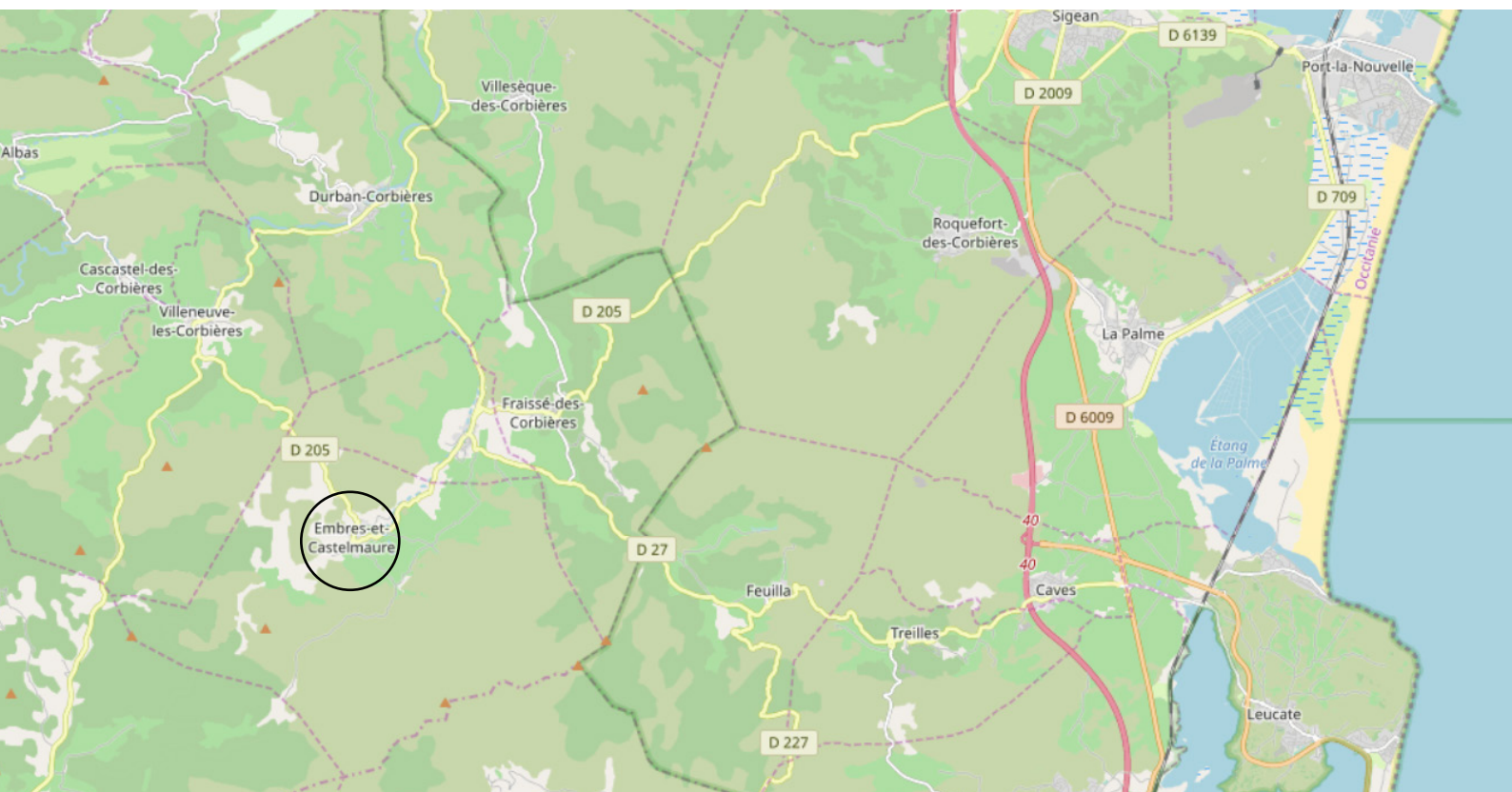
Depending on the location of the building in the “urban fabric”, this volume resembles either a rectangular or a cube. In the case of the cube it is mostly due to compression within the other blocks in the heart of the village.

“Only, a detour through the alleys running behind the houses, will allow us to discover the few vegetable gardens below and terraces below which reveal the tricks used by the constructions, to adapt to difficult terrain (the effects of this adaptation to the ground, are clearly shown only in the internal structure of the constructions).”
(Sauthier, n.b., p.20).

Corbières villages have always responded to economic and demographic fluctuations. Even today, the apparent tangle of constructions that can be revealed in each village, the simple examination of the roofs, testifies to this long evolution that the structures have known.

Embres-et-Castelmaure

The village chosen for this design project is Embres-et-Castelmaure, with a current population of 148 people. The only facilities are a small library, a post office and the Cave Cooperative: most activity in the village evolves around this winery. It forms an exception among all the Caves Cooperatives in the Corbières region. In contrast to the downfall of most collective cellars, taken over by private owners, this collective winery is still the most important centre of economic and social activity in Embres-et-Castelmaure village. Several reasons have been named for its success, mostly the influential role of the former Président Patrick and manager of the winery Bernard. During a period of approximately 30 years they modernized the wine making process of the Cave Cooperative and optimized agricultural methods to distinguish the Embres-et-Castelmaure wines from other producers in the Corbières region.

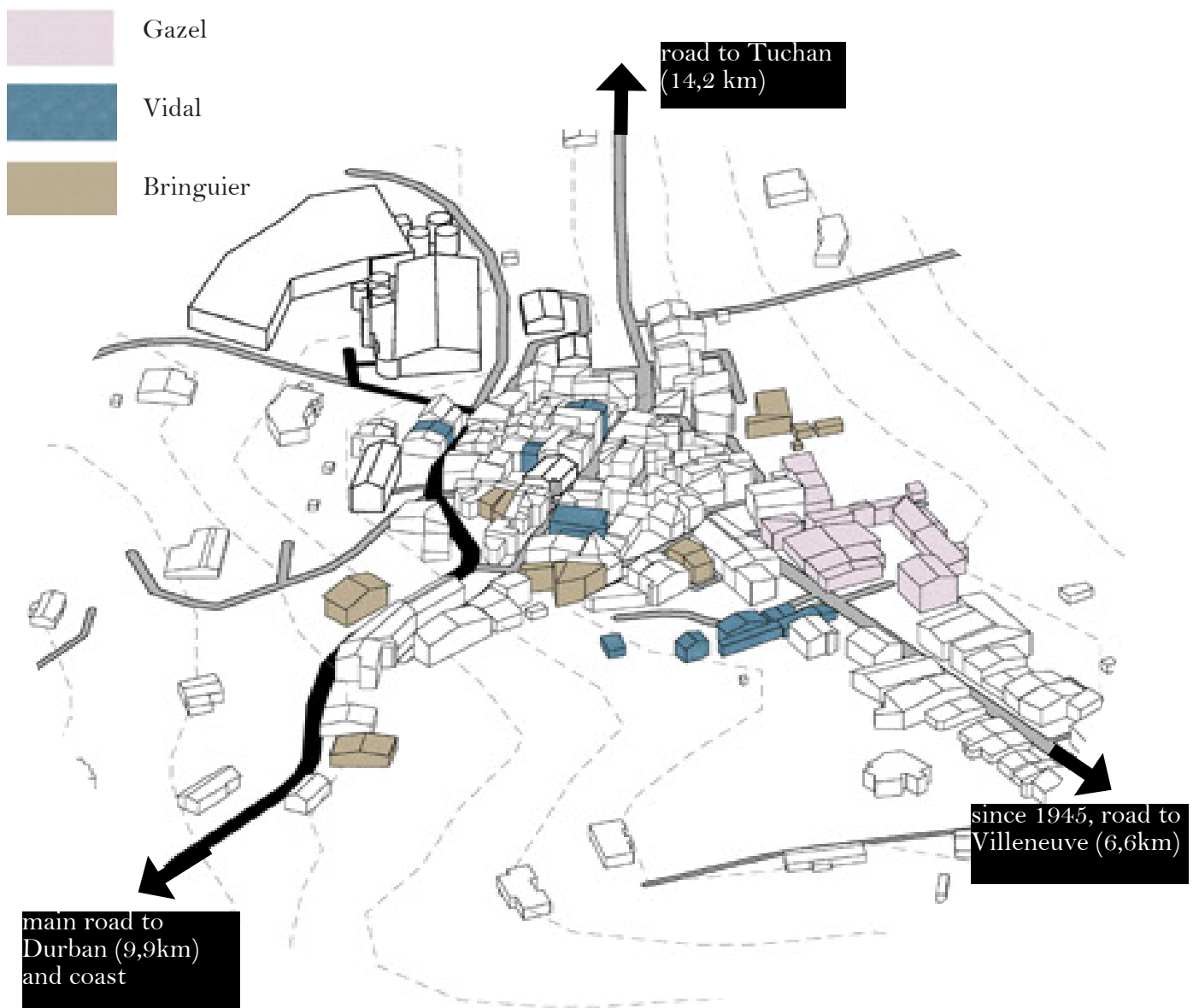


'Embres' and 'Castelmaure' in the 17th or 18th century before the administrative fusion of the two villages



Three families

The history of the three families has left its mark in Embres-et-Castelmaure. In the 19th and 20th century they were big landowners and the rest of the inhabitants were workers. They were provided little security, income and aid.





Village feast after grape
harvest 'the vendanges',
1930

Local food habits

Local food culture in the Corbières region is made up out of alternations and oppositions. The yearly calendar - the seasons - decide the daily food that is served on the tables:

“le cycle des saisons et celui des cérémoniels des âges de la vie commandant les usages qui, d'emblée, nous donnent à lire la nourriture comme une matière symbolique”

“the cycle of the seasons and accompanying traditional ceremonies command the use of products which, directly, give us to read food as a symbolic material”

(Delmas, 1992, p. 162).

Before the 1960s food resources were limited to local availability and practicality: domestic breeding, backyard pigs and chickens, provided the necessary food, as well as sheep/lambs that were kept and fattened. Food was, and sometimes still is, part of the salary, similar to a trading or feudal system of the middle ages.

Harvests were periods of intense work, but also featured abundance of food. The ‘climax’ meal was the ‘Dius a vol’ - the god in flight, the meal that the owner offered as a rite of finalization of the harvesting work. More than any other meals, it was a celebration of abundance, accumulating meat in sauce and roasts: rabbit stew, lamb steaks, bean and pork cassoulets, spit-roasted poultry, leg of lamb etc.

8th of September - Fête du Village Embres-et-Castelmaure, Saint Etienne

At a time when transportation and entertainment were limited, and work was rough, parties were eagerly awaited moments, especially the fêtes du village: the village feasts. The village feast was that of its patron saint; over the past decades it has transformed into a commercial event (fun fair, bazaar, etc.), however, it is still celebrated.



Meal in the vineyards, near Lagrasse, 1912.

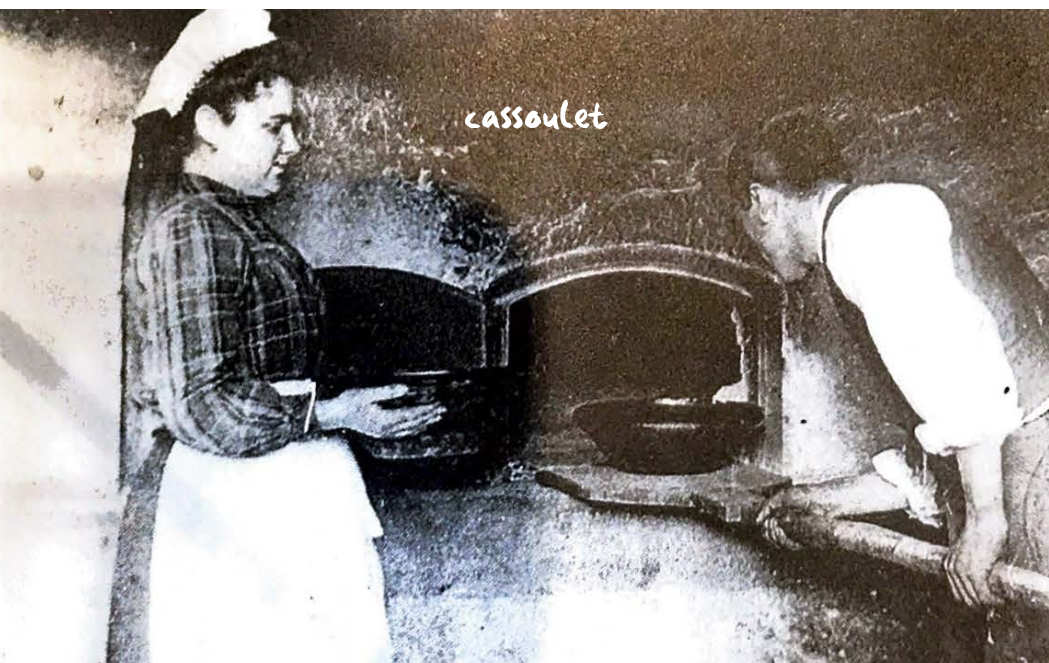
Seasonal cooking

For a long time, Lent (Le Carême) was a particularly strict period of the year: deprivation of meat, sometimes of eggs and dairy products. This period was a time of prayer and repentance. The practice of Lent is less significant today, however the idea of fasting remains, both from a religious point of view and from a secular perspective.

For example, in the Aude region, the traditional meal on Christmas Eve, Afart (from the Occitan word Afartar, 'eating to saturation') illustrates the balance between the categories of heavy and light. Closing the period of Nadalet, the time of the twelve days of fasting before Christmas.

In the 1960s this period consisted mainly of cod, white beet, hard-boiled eggs, potatoes, pig's feet, white beans and, for dessert, milhàs, more recently replaced by cakes or rice pudding .

This traditional staple food from the Corbières region to some extent still remains today and have become regional specialties, such as bean cassoulet - originally made in a 'cassola', a glazed clay pot - or roasted/boiled chestnuts.



Source: Delmas (1992, p. 165).

Hunting and collecting

Hunting

Hunting which, in the Middle Ages, was reserved for the lord, became a more wide spread activity among inhabitants of the Corbières region at the end of the twelfth century. The pleasure of hunting no longer comes from the size of the game, but from the know-how that must be deployed for its capture. Traditional hunting has always held an important place in the coherence of the relationship of men with nature.

Today, this relationship is increasingly distorted by a different land use, a dispersed habitat and an ever-developing road network. After the terrible myxomatosis disease, which made the rabbits locally extinct, and the disappearance of the fields of cereals, the wild boar has become the quest of the majority of local hunters. Associations from two neighboring villages, often in competition, make agreements with one another about the territory they are permitted to hunt. It is a shooting hunt, posted, with running dogs, in teams of fifteen to thirty hunters.

Collecting

The increasing cultivation of land and the increase in the standard of living have certainly played a role in new perspectives of 'collecting'. Collecting or picking fruits/mushrooms/nuts etc. in neighboring territories is frowned upon: it is perceived as looting. This notion of territoriality is even now even more contested, since the 'neo-rurals', from urban areas, import the concept of "nature open to all". They use the term 'nature' to indicate the opposite of a private plot. However, in the Corbières communal terroirs exist. Nowadays, it is the playful and domestic character that dominates. However, back in the days, the collecting activities were both work and pleasure, a source of money and a valued family food supplement.



Source: Poudou (1999, p. 146).

The feast of the pig

The pig has always had a special role in Corbières villages. Its killing has a festive and ceremonial character and its flesh provided a wide variety of preparations. Purchased in May at pig fairs - that of Embres-et-Castelmaure was very successful, the pigs would be fattened with 'farnat' (a kind of soup made from vegetable peelings, potatoes, chestnuts, flours etc.) cooked every day in a large cast iron boiler, the 'pairola del porc'. Then in the winter, from December to January, came the time of his killing. The sacrifice of the pig, called tua del porc, was one of the highlights of rural life. The fêsto del cochon, the feast of the pig lasted three days.

Day 1: Hanging on a beam, under a shelter, the pig, opened by the belly, was stripped of its intestants that men entrusted to the women, which were left to "cool".

Day 2: The second day was the cutting and salting of hams, sausages, sausages, "cansalades"

Day 3: The third, the women prepared and cooked the pâtés, stuffed and sausages which, were based on local, family recipes. Before carefully storing this meat reserve, the women took a part of it intended to be offered, according to usage, in the form of the "present of the pig" (a piece of blood sausage, sausage or fresh meat) to neighbors and relatives who had not attended the first day's meal.

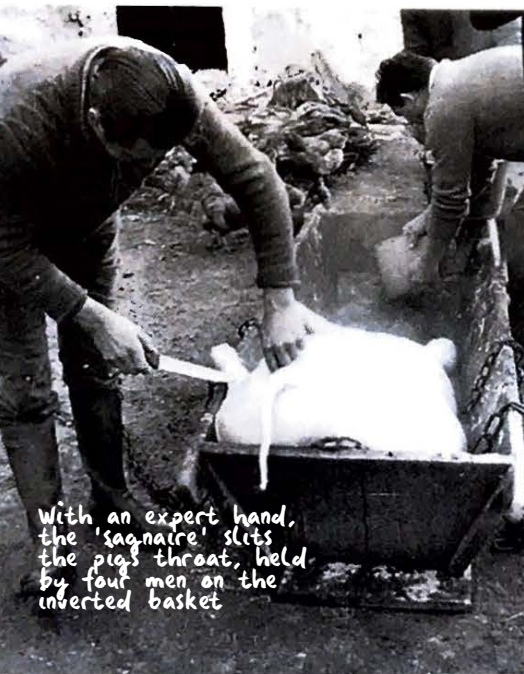
Chansonette:

Porc gras, te voli pas vendre - fat pig, I will not sell you

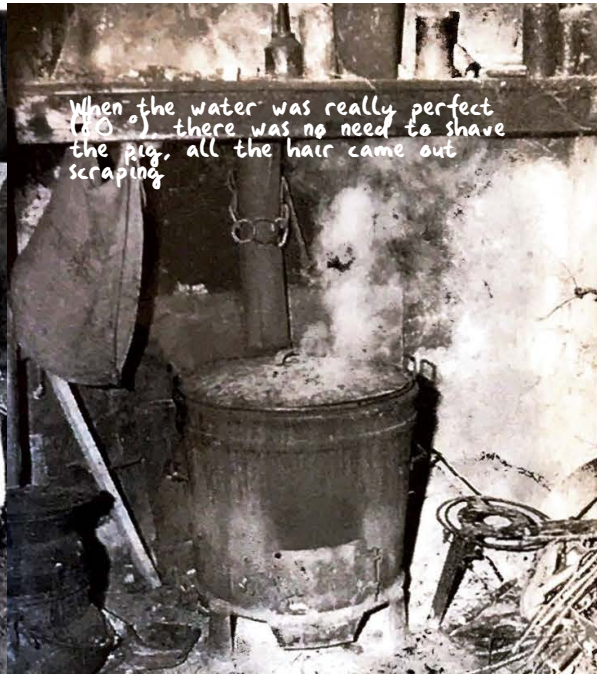
Porc gras, te voli manjar - fat pig, I will eat you

T'ai crompat, te voli pas vendre - Do you understand, I will not sell you

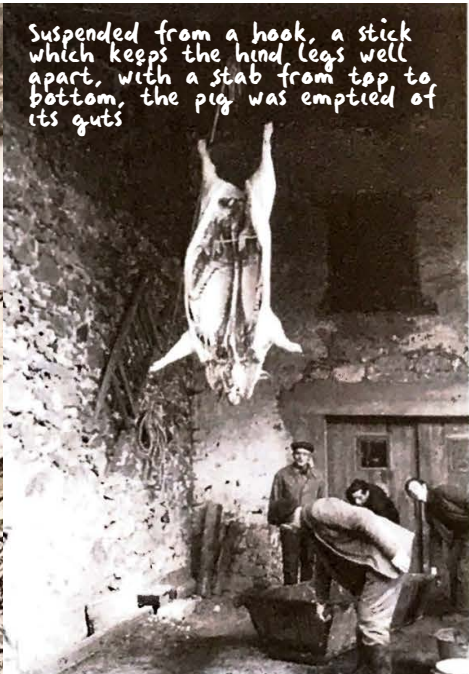
T'ai crompat, te voli manjar - Do you understand, I will eat you



With an expert hand, the 'saignaire' slits the pig's throat, held by four men on the inverted basket



When the water was really perfect (1900), there was no need to shave the pig, all the hair came out scraping



Suspended from a hook, a stick which keeps the hind legs well apart, with a stab from top to bottom, the pig was emptied of its guts

Confitures

Made in large cauldrons after long cooking processes, confitures were also an important aspect of domestic cooking. To preserve the most of the sugar in fruits, they used a laundry technique: after buckets of figs had been boiled, they were poured into a large carrier made of a sheet, and this was hung between two chairs on a broomstick. Then the cooks twisted it, to get the juice out. In this juice they put whole figs and shelled almonds. These recipes that have been collected throughout the Corbières region, are a combination of grandmothers who specialize in sugar-free jams, the periods of limited availability of resources like the war. One of the secrets of fig jam manufacture is aging. Like wine, jams improve over time, taking on a darker shade and a particular flavor.

A similar recipe exists for harvested grapes: when the grapes had been pressed, at the harvest, before this fermented juice was put to boil. During this boiling it foamed excessively; this foam had to be removed for hours and hours. Then, after the boiling and foaming, you let it rest, and it becomes sugar. It is called tutti frutti, this jam. You could pears, in it, or figs, or carrot, or eggplant. You could put anything in it. It tastes a little sour.

*making confiture like
doing laundry*



Cafés

“Les ancêtres de nos anciens regrettaient que les cafés aient tué les veillées, symboles des mœurs du monde rural ; aujourd’hui les anciens regrettent que la télévision individualiste ait tué les cafés de village, garants de l’authenticité rurale”

“The ancestors of our elders regretted that the cafes had killed the evenings, symbols of the customs of the rural world; today the ancients regret that individualist television has killed village cafes, guarantors of rural authenticity ”.

(Poudou, 1999, p. 280).

Places of meeting and relaxation, the cafes played a very important social role, and were often the only distraction of the villagers. Every village has known at least two cafes; each had its clientele which corresponded to a different social milieu. At the beginning of the century, the distinction was clear: there was “right” coffee and “left” coffee, the coffee of the rich and that of the poor. When people did not meet there by political affinity, it was by age group that men grouped.

Chapter 3

Shrinkage strategy

In response to the introductory problem statement of shrinkage in rural villages, literary research in Chapter 1 aimed to gain an understanding of what 'rurality' is and how it is perceived. Through the notion of cosmopolitanism two main approaches to rurality were explored; superficial and fundamental cosmopolitanism.

To recapture: as has been explored in chapter 1, cosmopolitanism can be considered an interesting tension field. On the one side, superficial cosmopolitanism constitutes the stereotypical, homogenic consumption-oriented flows of globalisation. This depicts cosmopolitanism as a hierarchical commodification process; the rural becomes a product, a property.

On the other hand, the deeper fundamental layer of cosmopolitanism corresponds with a local-specific approach; a collective practice of openness towards difference and diversity and a community life style. In this sense cosmopolitanism is a common attitude between equals: 'openness towards difference' means openness to the 'other' which not only encompasses human beings, but also nature, fauna and local conditions.

Chapter 2 provided a territorial context, reflecting on several dominant socio-economic and demographic dynamics that have been at play in the project region, The Corbières, over the past 100-150 years. The insights of chapter 1 and 2 combined give food for thought: How do these differing cosmopolitan activities - currently occurring in many rural villages, including the project village Embres-et-Castelmaure, relate to the dominant, possibly problematic, process of shrinkage?

This chapter discusses strategies to cope with shrinkage, in relation to 1. the rural village as a (superficial cosmopolitan) commodity/property and 2. the rural village as a (fundamental cosmopolitan) shared, uncommodified space.

In literature two strategies are adopted to cope with the shrinkage:

1. 'smart growth' or 'shrinkage to growth', which emerged in the 1990s
2. 'smart shrinkage', which emerged in 2005.

In continuation of the research conducted in chapters 1 and 2, this chapter answers the question:

“What shrinkage strategy, in terms of a design intervention, would be most suitable for the project location Embres-et-Castelmaure?”

Formulating an answer to this sub-question will support the answer to the main research question: “How can an architectural intervention in Embres-et-Castelmaure positively contribute to long-term adaptability of the local community?”

Smart growth

Shrinkage and decline often have negative connotations: a common first response is to develop strategies to restore 'growth'. The relationship between planning and growth was so strong that the two have almost become synonymous.

As Kempenaar e.a. (2015, p.24) state:

“Modern spatial planning originated in response to urban demographic and physical growth induced by the industrial revolution, and has more or less been planning for demographic and economic growth ever since.”

Thus, up to this day, most municipalities of rural towns and village with shrinkage (prospects) deal with this issue from a 'shrinkage to growth' perspective: most policy makers, from the capitalist point of view, strive for their communities to grow and therefore attempt to fight shrinkage.

Even though 'smart shrinkage' strategies are becoming more popular, it is still uncommon in our market-driven, pragmatic, capitalist society to accept decline:

“Most (planning) tools are prone to new development of land, new construction and more public infrastructure as an incentive to attract economic activity, while during the shrinkage the required public intervention should favour the recycling of land and buildings for the adaption of public facilities to meet the residents' changing needs.”

(Panagopoulos & Barreira, 2012, p.287).

Smart shrinkage

Smart shrinkage strategies ambition not to reverse the decline of population, but to guarantee a certain quality of life that ensures the maintenance of the municipality. This suggests a process of downscaling local government, infrastructure and community services to match a smaller population while maintaining social equity. Peters e.a. (2018, p.43) believe that shrinkage should not be seen as a problem to be solved, but more so a given living context which should be embraced.

“re-conconfiguring the community to be smaller and more sustainable, rather than responding with typical economic growth strategies”

Schatz (2010) deduced four general principles for ‘good planning’ for shrinkage: planners or architects must leave behind the assumption of future growth, use strategic processes with an emphasis on citizen participation, adopt a balanced approach in addressing the physical, economic, environmental and social needs of a community, as well as change the role they themselves play.

Society's needs	<ul style="list-style-type: none"> population decline self-supporting region renewable energy/improved agriculture/ self-supporting water system
Physical spatial organization	multiple land use
Planning and development	<ul style="list-style-type: none"> method of sustainable value creation involve inhabitants and build on local stories and initiatives
Process	<ul style="list-style-type: none"> citizen participation up on the level of co-production leading role for local entrepreneurs, farmers and residents cooperative

Strategy matrix

Smart growth is focused on adding structure: evidently, it is relatively easy to add a structure, instead of restructuring; it requires an adaptation from an internal, very much established, rooted space where certain routines and ways of doing have already been consolidated over time. Plus, it is quite challenging to establish new and effective methods to intervene architecturally, within an instable and uncertain socio-economic context.

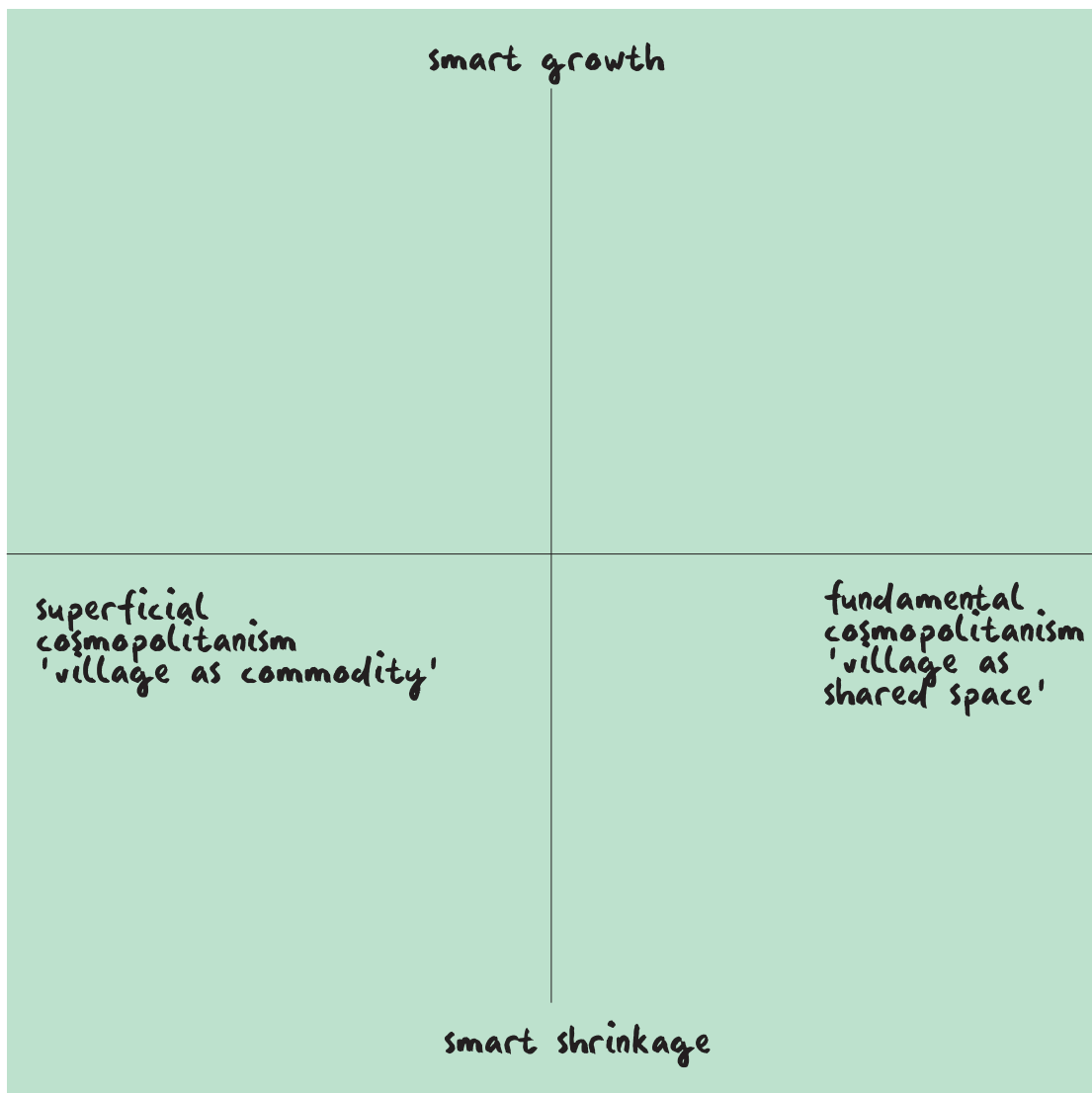
In the case of rural villages, the first response is 'often to put the place (back) on the map', using place marketing as the dominant tool to attract attention and investment into these rural areas. Consequently, a lot of attention is paid to visual representation of the place by means of pictures, logos and slogans.

This process can be described as 'place commodification'; the rural place becomes a consumer product, much like the hedonic behaviour of superficial cosmopolitanism. There are plenty of rural villages in which the local identity has been artificialized - as an efficient answer to the demands of the tourist or visitor.

Throughout the Corbières, there have been initiatives to encourage tourism, some resulting in gentrifying villages. As Perrenoud (2008) mentions:

"In fact, in some villages of the Mediterranean arc, new populations, cultural practices, phenomena of *patrimonialization*, aestheticization and 'disneyfication'; emerge, as so many indications of a process that one would be attempted to identify with "rural gentrification"
(Perrenoud, 2008 p. 95)

Patrimonialization is a derived from French: 'Patrimoine culturel' means cultural heritage. It refers to the process of 'making heritage', often resulting in transforming heritage to a product of consumption leading to the growth of the heritage industry.



Suitable approach

Cohen (1979, p. 27-28) distinguishes four types of tourist situations:

1. Authentic situations

This is a real situation, recognized as such by tourists, and occurs outside tourist areas.

fundamental
cosmopolitanism
village as
shared space

2. Organized authentic situations

As described by MacCannell, where the tourist establishment stages the scene for the tourist, but the tourist does not know this and thinks it is real and authentic. The organization presents its artefacts as real and deliberately keeps the tourist unaware of the fact that it is staged. Cohen calls this "a concealed tourist space".

3. Non-authentic situations

In this situation, the staging is objectively real, but previous experiences, where situations that appeared to be authentic were not, have taught the tourist that they were deliberately deceived. They are therefore doubtful of the authenticity and think they are being manipulated, but in fact, this is not the case.

4. Artificial situations

In this situation, the hosts organize the staging, and the tourist is fully aware of this. Cohen calls this "an open tourist space". A good example is a tourist space where specially designed villages depict traditional lifestyles of the past - representing communities which have disappeared or been changed. Another example is representations of traditional dances and rituals, which are put on expressly for tourists in places and at times which are most certainly not the original ones. A non-authentic attitude towards a place is essentially not giving the place meaning.

superficial
cosmopolitanism
village as
commodity

In the case of Embres-et-Castelmaure, and many other Corbières villages, rural shrinkage has become unavoidable and an irreversible development in the upcoming decades. Thus, unless an influential economic stakeholder or economic shift is introduced in the Corbières region, the popular and generally adopted approach of 'smart growth' does not apply to the local-specific situation of Embres-et-Castelmaure. Rather, the option of 'smart shrinkage' seems more feasible and applicable to the local situation.

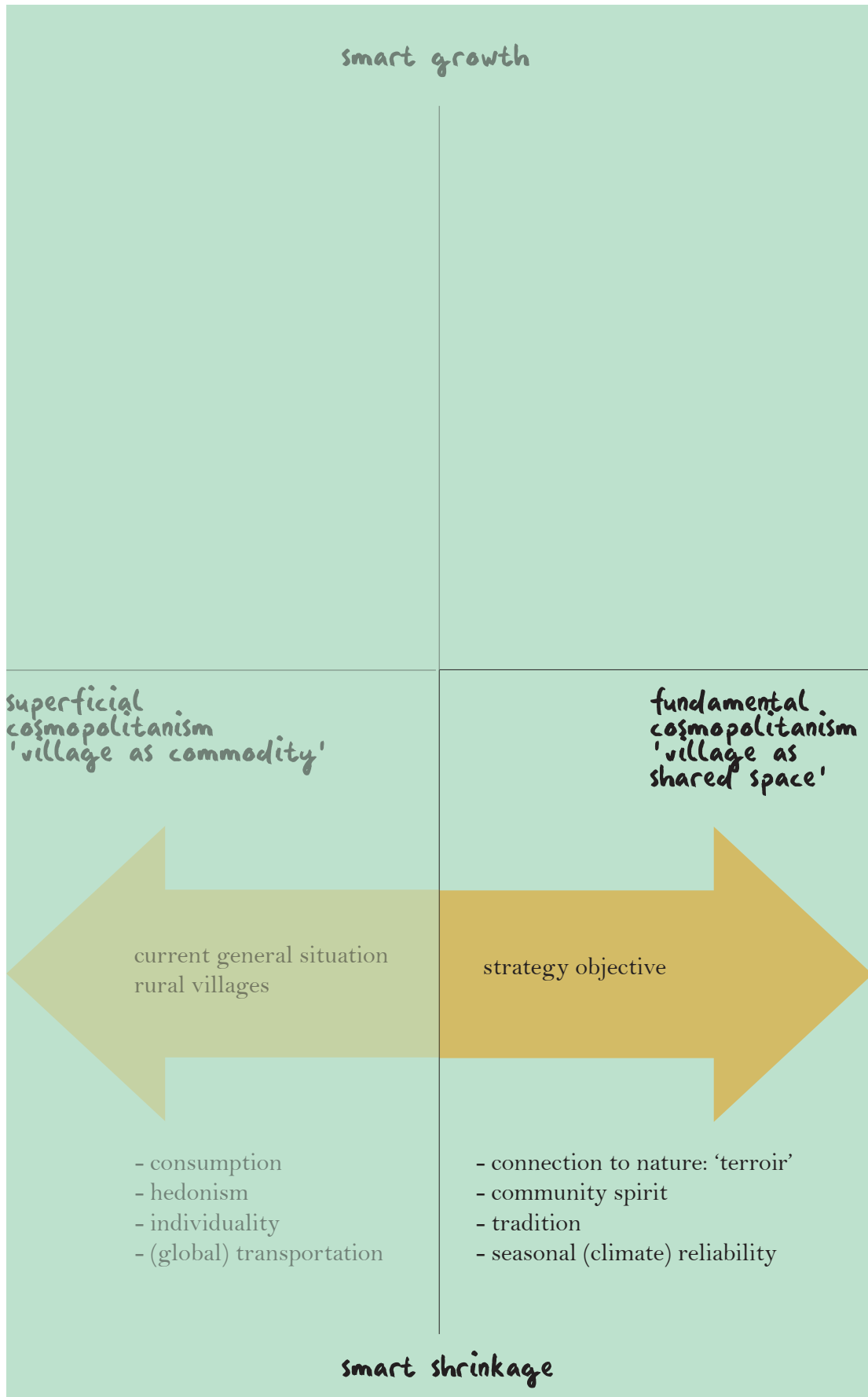
Chapter 2 and field work observations in Book 2 have provided insight in the mentality of local inhabitants; their attitudes towards tourism, the landscape and changing social dynamics in their villages. As it appears, many fundamental values of Embres-et-Castelmaure inhabitants correspond with the notion of fundamental cosmopolitanism.

Despite tensions between different social groups, in the base, there exists a deep connection to nature, in specific the 'terroir'. Terroir meaning "conscience of a territorial identity". It comprises important values that are shared and claimed, forming the local identity. The landscape of the viticulture is a collective work, which the people are inherently, through traditions and family relations have been related to for decades and decades. The patchwork of vineyards to the eye form an interesting pattern - a series of elements. The 'vignerons', the wine growers, are all responsible for a small piece of landscape that they build together. (Delebecque, 2011).

"A winegrower has chosen to tell us about it with the metaphor of a museum. Each plot would be like a painting, with its individuality and its particularities, and the regional landscape like an exhibition in which each painting takes on its meaning. To look at the landscape as one looks at an exhibition is a way of observing the particularities in a larger whole. The eyes of a winemaker are also biased by the fact that there are his plots and those of others."
(Delebecque, 2011, p.9).

Thus, the landscape today is one of the constituent elements of a territorial identity, understanding identity as a set of values characterizing belonging to a country. In regard to 'rural representation', how the identity/the terroir is perceived and appreciated/acknowledged, there is a tension field between the locals' agricultural daily practices in the vineyards and the perception of landscapes that results over time; reality versus image/perception.

In designing an intervention that connects the day-to-day reality of locals to the expectations and the perceptions of the tourist, the 'smart shrinkage - fundamental cosmopolitanism' approach could possibly be a suitable intermediary in which to explore a design intervention.



Conclusions

Chapters 1, 2 and 3 have outlined a framework in which several socio-economic questions have been discussed within the southern French viticultural region of the Corbières. The additional textual and visual diary in Book 2 have resulted in constructing the local traces, and looking past the present, thus stepping out of the 'tourist gaze'.

The objective of these three chapters was to construct the most suitable strategy, and accompanying (to a certain level risk-avoiding) future scenario, in order to inform decisions regarding the concrete design intervention in the village of Embres-et-Castelmaure. Research and personal observations have directed the strategy along the discovery of several core values within the local community; some of which are compatible with modern forms of tourism.

The most suitable strategy appears to be a smart shrinkage strategy which is formed by values guided by the fundamental cosmopolist perspective/attitude. This implies a bottom up program, which engages the local population and features as a connection between the daily tourist and the permanent resident.

Chapter 4 (Project location) and 5 (Program) combined, explore program criteria and feasibility. These chapters will unify the insights that have been gained in chapters 1-3 with the physical surroundings. The challenge is to translate the collected intangible narratives and values to a spatial language and organization. This transition must occur naturally, not as two separated elements, but as a complementary whole. One can already establish that in context of the smart shrinkage - fundamental cosmopolitanism approach, self-sufficiency and (long term) adaptability are key components of a successful design intervention in the village of Embres-et-Castelmaure. The adjacent page features three key strategy points; combined they embody the translation of the gathered observations in Book 2 and literary insights to main principles which will inform design decisions.

1. *physical autonomy, mental collectivity*

As mentioned in this chapter, each vineyard, each 'patch' in Embres-et-Castelmaure (in fact, the whole Corbières region) has a personal history, and ties into families, decades of traditions and territorial claims. Thus, there is an interesting dynamic of the wine-growing landscape as a 'collective work' versus the individual patch. The design project should embody this collective purpose and mentality reflected in the landscape. However, throughout the centuries, most tensions have been territorial. Inhabitants and (im)migrants have continuously claimed each others space, through trading vineyards, taking over each other's parcels, marriages and heritage. Thus, a location with some physical autonomy, but with collective memory, is preferable.

2. *self-sufficiency*

In the context of the 'smart shrinkage' strategy, but moreso in parallel to local living styles and attitudes, the design project should keep closely in touch with the basic, intuitive conditions of living. This asks for a practical and self-reliant approach, applied in all architectural elements implemented. The surrounding natural conditions are the main provider; the support base, both in regard to program activity as in use of material, building conditions, climate system and so forth. The natural cycles and seasons should be used to advantage; they should be celebrated and embodied in the design project, not perceived as boundaries.

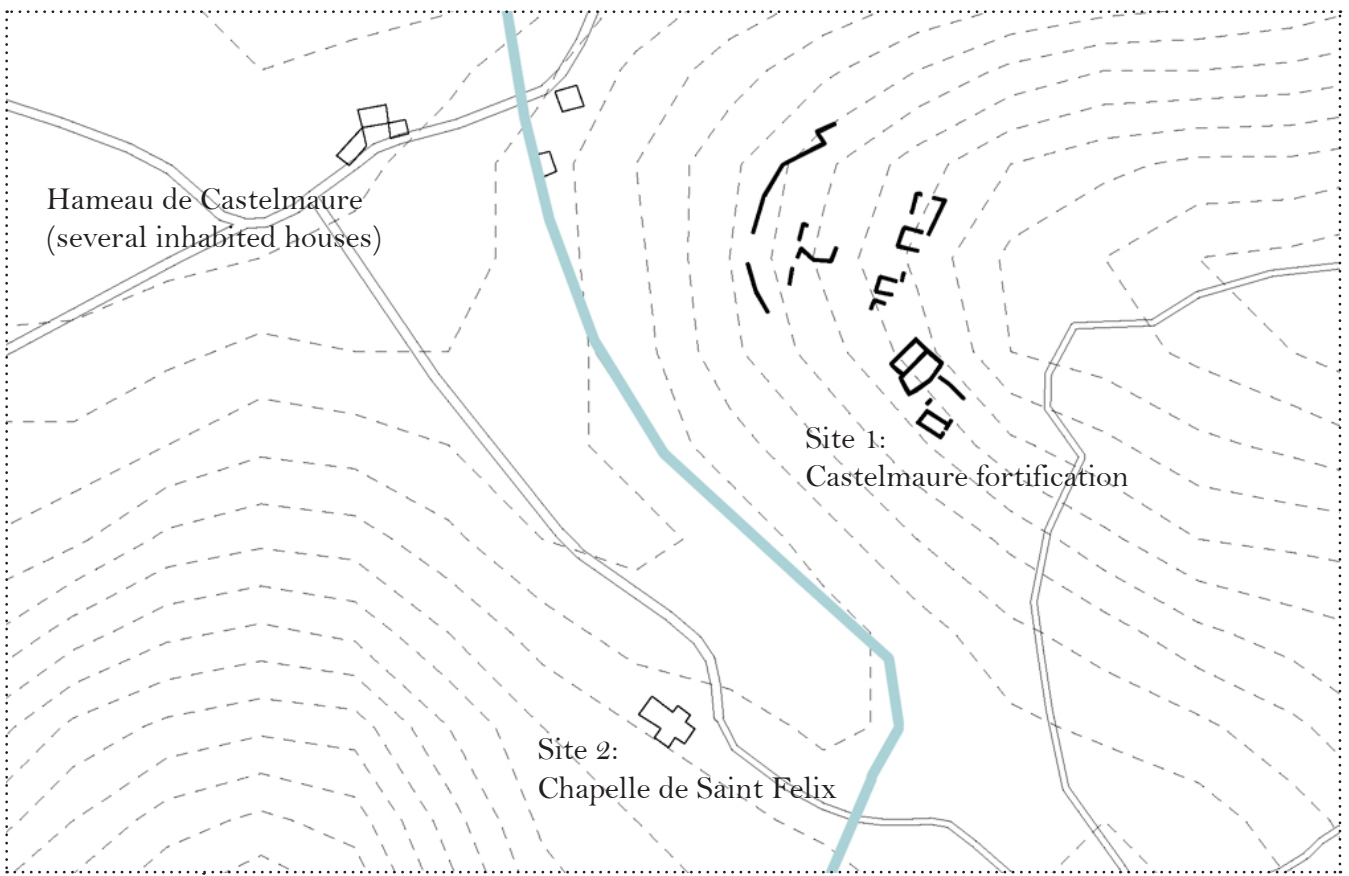
3. *transformation*

In the local culture there are a lot of re-use, transformative practices. Old sheepfolds were transformed to private wineries, and now people use them as garages. On a more psychological level, most inhabitants never had much wealth – thus using what you have, adapting to the conditions of the day is part of their daily life. Adaptability is key. Thus, the design project should be a transformation, instead of a new building.

Chapter 4

Project location

Sites plan 1:1000, 4 meter contours



Chapter 3 was concluded with the key strategy point to transform an abandoned or unused building instead of constructing a new building. In addition, another key strategy point is to choose a location which embodies collective memory, but stands territorially autonomous. Embres-et-Castelmaure features two interesting locations which meet the set criteria; the fortification of Castelmaure and the old 11th century chapel Chapelle de St. Felix.

Supported by observations, of which some are featured in Book 2, these two locations form part of the local identity, since - as will be explained later on in this chapter - the current village of Embres-et-Castelmaure was built with stones and material gathered from the previous Castelmaure fortification which is now an abandoned ruin.

Both the chapel and the fortification are used as important imagery to promote the village (for example; the sign at the entrance of Embres-et-Castelmaure features the chapel), however both buildings are badly or not at all maintained. Thus, in regard to identity, these heritage spaces are claimed by the local population, constituting a collective memory, however, physically, there is hardly any authority. Both buildings have degraded over the years, and in 2019 the roof of the chapel collapsed. These spaces offer opportunity for re-purpose and meaning.

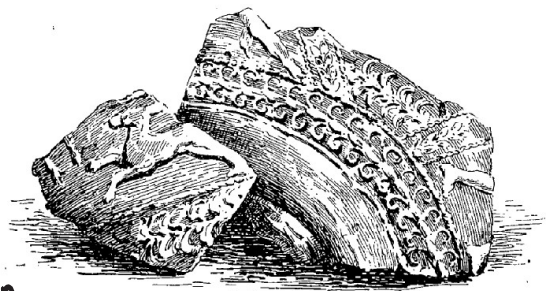


History

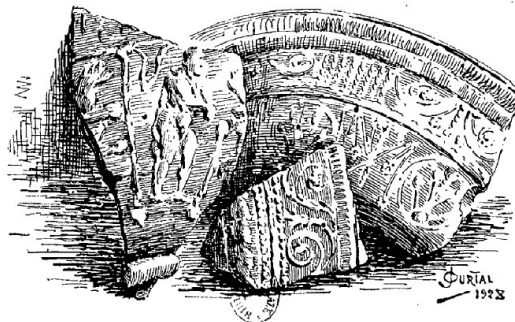
“On prend un chemin de vignes qui vous conduit très rapidement au pied de la montagne, ou, la vigne finit et le rocher nu commence. Du petit chemin on aperçoit, perché sur un roe, le castrum qui domine le ruisseau et l’Eglise. Nous sommes à l’entrée d’une combe grandiose, sauvage, déjà fréquentée dès la préhistoire”

“We take a vineyard path which leads you very quickly to the foot of the mountain, where the vines end and the bare rock begins . From the small path you can see, perched on a hill, the castrum which dominates the stream and the church. We are at the entrance of a grandiose, wild valley, already frequented since prehistoric times.”

This is how Grizaud (1960, p.186) starts his research article on the fortification ruins of Castelmaure and the small neighboring chapel ‘Chapelle de St. Felix’.



remains of the Roman
times found in
Embres-et-Castelmaure



Nomenclature Embres-et-Castelmaure (1790) throughout the centuries:

Embres
 Villa Imbrices - 990
 Locus de Embres - 1272
 Embretz - 14th century
 Embret - 1366
 Ambres. - 1558
 Ambrezie - 1587
 Hembres - 1645
 Embres - 1781

Castelmaure
 Villa de Mauris - 1084
 In Castro Maura - 1206
 De Castromauro - 1218
 Castelmauro - 1220
 Castrummaurae - 1280
 Castelmaura - 14th century
 Castelh Maura - 1538
 Chasteau Maure - 1583
 Castelmaure - 1639

The two locations of this graduation project are located on an ancient crossroads, which from the end of the 19th century has lost its importance. As in many peripheral areas, fluctuations in demographics respond to periods of construction or creation of new habitats. In 'low' demographic periods, much like nomads - habitats are abandoned and sites become deserted, much like has happened in this specific location.

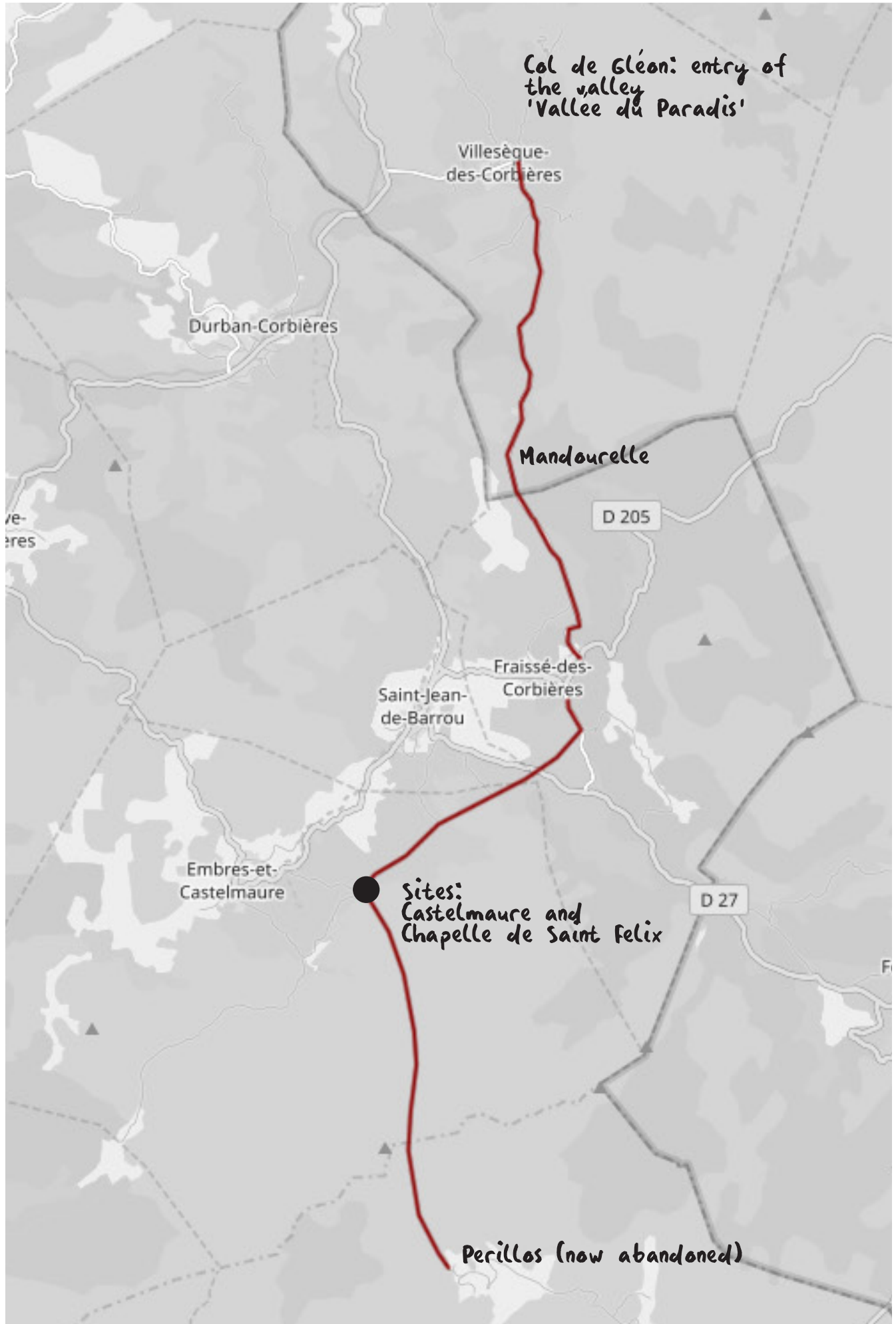
For several centuries this crossroads featured as an important stop for Gallo-Romans on their way to their villa's - of which several fragments and ruins have been discovered and excavated. The remains of an old villa from the Gallo-roman times, close to the fortification and the Chapelle de St. Felix, explains the nomenclature of Embres: the villa was called Imbrices and built in the first and second century AD.

This relatively short route was suitable for those who wanted to avoid the long coastal route. It was on this path that later, at water sources, places of rest were established, at the same time of liturgical diffusion.

“These rural chapels were multiplied by neighboring monasteries for the evangelization of the countryside. It is understandable that this location with a water source, and the existing fortification of Castelmaure, was chosen as site for the establishment of the chapel.”

(Grizaud, 1960, p.187)

Then, during the middle ages a short medieval expansion occurred from the 11th century to the first half of the 14th century. The “demographic collapse” which follows this period, from 1348, due the black plague, is characterized by a clear a wave of desertion. Then, in the 16th century, there is a revival. The two villages of Embres and Castelmaure were joined in 1790.



"Closed by the mountain, by ridges, which has always served as a natural border between the current Aude and Roussillon departments; sometimes Spanish, sometimes French. If we draw a line of Castelmaure to Perillos and we see that this line corresponds to a dotted line on the map indicating a path. It has always been a path: dominating the valley, it follows its western ridge and hunters know this easy path. Traders and smugglers have taken this route and thus the installation of a fortified town, which features as entrance and defends the pass, is justified. We can still distinguish the steps, the solid walls, planted on the rock and behind this enclosure, the sections of walls, remains of a poor village, which was abandoned at the end of the last century."

(Grizaud, 1960, p. 185).

Site 1:

Castelmaure fortification

Despite several researches by local scholars and historical institutions, there is little information available on the Castelmaure fortification. In early 19th century an excursion and accompanying excursion were conducted:

“You can see, leaning against the mountains which limit the view, a fairly narrow plateau surrounded by an enclosure of “Roman construction”. The walls are built in so-called Visigothic apparatus, that is to say in horizontal foundations, separated from distance to distance by foundations laid obliquely [method from 11th century]. This name [Castelmaure] does not appear in written history until 1084: “Villa de Maurs”

The fortification was abandoned after two people from the known Taba family were murdered by Spanish robbers at the end of the 19th century. Since then people gradually moved to Embres for safety, building up Embres with natural stones that had been used for Castelmaure. During the 20th century, no person or organisation has taken effort to preserve the site and it currently forms an extremely rugged and overgrown landscape.

view on Castelmaure around
1900

3 - CASTELMAURE — Vue Générale des Ruines



Sources: Municipality of Embres-et-Castelmaure (n.b.)

remains of the fortification



Story of abandonment

In the evening of May 14, 1879 everything seemed asleep in the peaceful hamlet of Castelmaure. It was around 9pm when there was a knock on the door of the Taba house. The mother was preparing to go to bed. It was at this moment that three men entered unannounced. The poor, unsuspecting woman offered them the remains of the meal that they did not find to their taste and an argument started. Fully informed, they knew that father Taba Antoine, who had been crippled for several months, had sold his flock a few days before. They began by threatening the poor woman with a knife and a pistol and asking her for money. The Taba marie mother, of a certain age, did not lose her cool and replied that the buyer of the herd had not yet paid and that he had no money in the house. She was only half believed because while one of the bandits held her, the other two went up to the room where the Taba father was sick in bed and unable to defend himself. He refused to indicate where the money was and to intimidate him one of the bandits fired a shot in the room. They searched through all the furniture in the room, threw the linen locked in the cupboard to the ground, raised their heads hoping to find money under the ceiling. Their research was unsuccessful, and they decided to leave the house. Due to the noise of the shot, the poor woman believed that her husband had been killed. She began to cry while struggling and managed to get away from her guardian.

When she got outside, she called for help and it was then that the drama happened. One of the neighbors, hearing the shot, was the father Bellissent Louis, a relative of the Taba's, was shot. The third bandit coldly fired on everything he was trying to approach. Taba's mother was shot in her breast; the two wounded escaped and stayed in the hospital for a month, but the father Bellissent lost the use of an eye. Two days later, two of the bandits were arrested in a cafe in Durban where they were arguing, denying each other responsibility for the crime. In court on November 24, 1880, the two bandits Ribo and Servant were sentenced to life imprisonment, when Sanz, the third member, managed to take refuge in Spain. As for the money, this was hidden in a basket of vegetables hanging from a beam of the ceiling. After this tragedy, the hamlet of Castelmaure, was gradually abandoned.

(Poudou, 1999, p. 285).

Site 2:

Chapelle de Saint Felix

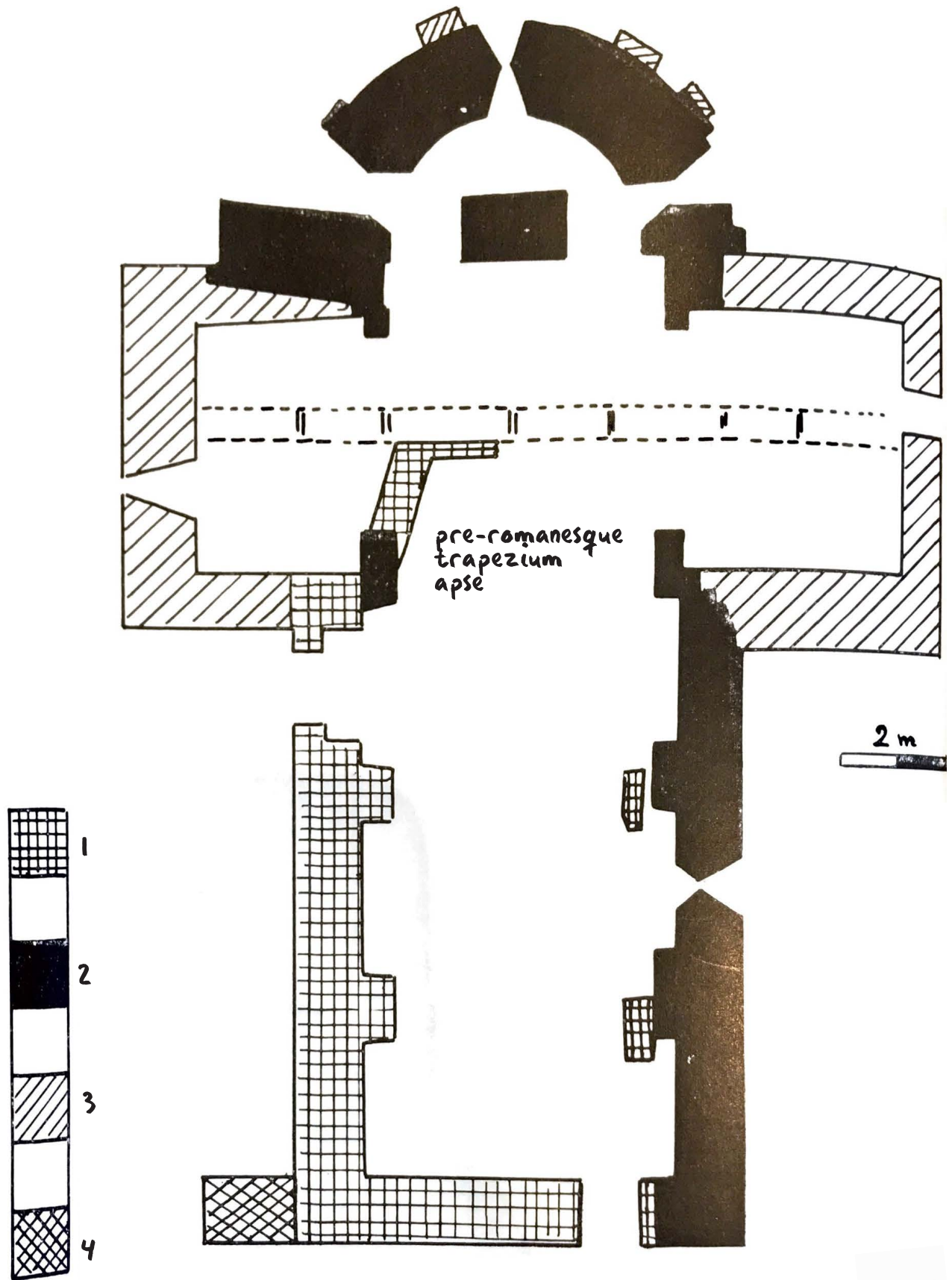
In contrast to the the Castelmaure fortification much more remains of the old adjacent chapel 'Chapelle de Saint Felix' at the bottom of the hill, along the road that passed through to Perillos originally. In addition, there have been several elaborate researches and articles on the origin of this chapel and its transformations through time.

His current plan is quite simpel: cruciform. It consists of a nave, an apse in the east and two side chapels. It is oriented northeast - southwest.

It was renovated and transformed several times to adjust the building to different uses, most radically at the end of the 11th century. This is not a coincidence since around this time, Castelmaure was established and increasing in population. It was also necessary, on different occassions, to add solid buttresses on the northern side. Its position on the mountainside and stormy weather has subjected it to water hammer; thus the southern walls had to be completely rebuilt.

(Grizaud, 1960)

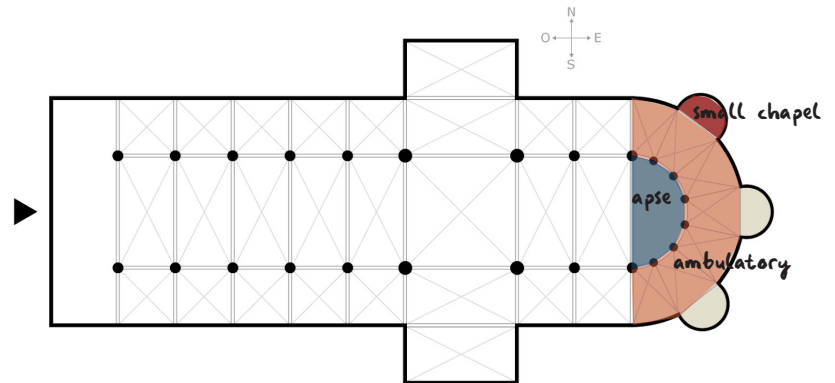




- 1. pre-romanesque
- 2. End 11th century
- 3. 14th century or later
- 4. Undetermined



Chevet: eastern end of a church. Specifically, Romanesque builders began to elaborate on the design of the area around the altar, adding a curved ambulatory behind it and constructing a series of apses or small chapels radiating from the ambulatory.



Before an elaborate analysis of the current form and structure of the chapel, it is important to track back its history to its origins, since the chapel has been transformed multiple times over the centuries, adjusting to local living conditions and religious traditions. When researchers in the 1950s excavated the pillars of the walls, they discovered two flat stones which were left by the reconstructors from the 11th century. In addition, the foundations of a pre-romanesque, probably from the 8th or 9th century, trapezium shaped apse was discovered on the northern side of the chapel.

Most probably, this trapezium was then replaced by a square cevet, which is explained above, used until the 11th century when the entire cevet was rebuilt to a semi-circular structure.

The plans on the left page shows these pre-romanesque foundational remains and how the structure would have presumably been.

Source: Grizaud, 1960)

excavated pre-romanesque pillars



Walls

south wall

The South wall is consistently built up out of bluish cut, local limestone. The structure is regular, with perfect horizontal layers of stone, all the wall, including the arches, visible on the inside. This regularity leads to the conclusion that the wall and the system of arches were erected simultaneously. At the top of one arch there is window opening, the only authentic one left of the 11th century: due to its narrowness it allows the nave to remain in a religious half-light. This opening related to blind arches gives an indication of the era in which it was built: it is an example of Lombard architecture of the 11th century. Puig i Cadafalch defined the architecture of the early Romanesque as an itinerant style from southern European characteristic; he established a sequence that sprang from the eastern zone of Moldavia and the Balkans and was consolidated in northern Italy and Catalonia: the construction is made of stones of small dimensions, broken with a hammer. These materials are carefully arranged so that the appearance acquires a certain regularity:

“Perhaps we should recognize the desire to imitate the brick masonry so often used in northern Italy where the style originated”

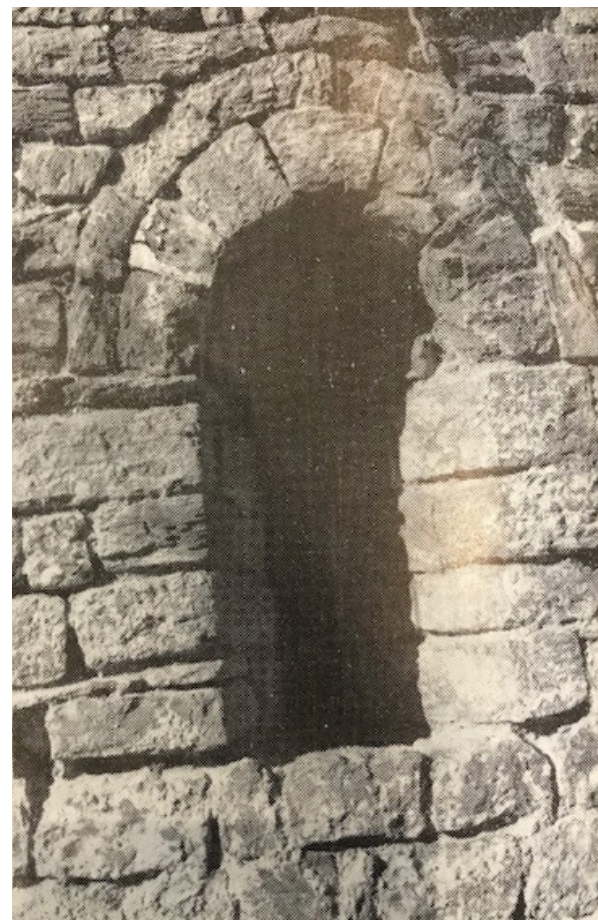
(Grizaud, 1960, p. 195).

The wall has been completely redone from the base to the top, from the side chapel to the bell tower wall closing the nave entirely. The wall and vaulted roof are supported by rectangular pillars.

north wall

The north wall, which features the current entrance door, depicts a different architectural history. This wall is built up more coarsely and shows more irregularities. The stones used for the North wall are the same as those of the South wall, but mainly the arches reveal - at a specific height - traces of a former construction. This indicates that constructors from the 11th century used the bottom of the existing wall and pillars as their base instead of removing the whole structure. The explanation: the north side of the building survived more years of destruction, erosion and weatherly damage than the southern side which had to be entirely rebuilt in the 11th century. Thus, on the north side, the pillars are shorter (2.80 m), wider and less tall than the Lombard pillars. In addition, the arcs are lower than the arcs on the opposite side.

romanesque window
11th century



Source: Grizaud, (1960, p.192)

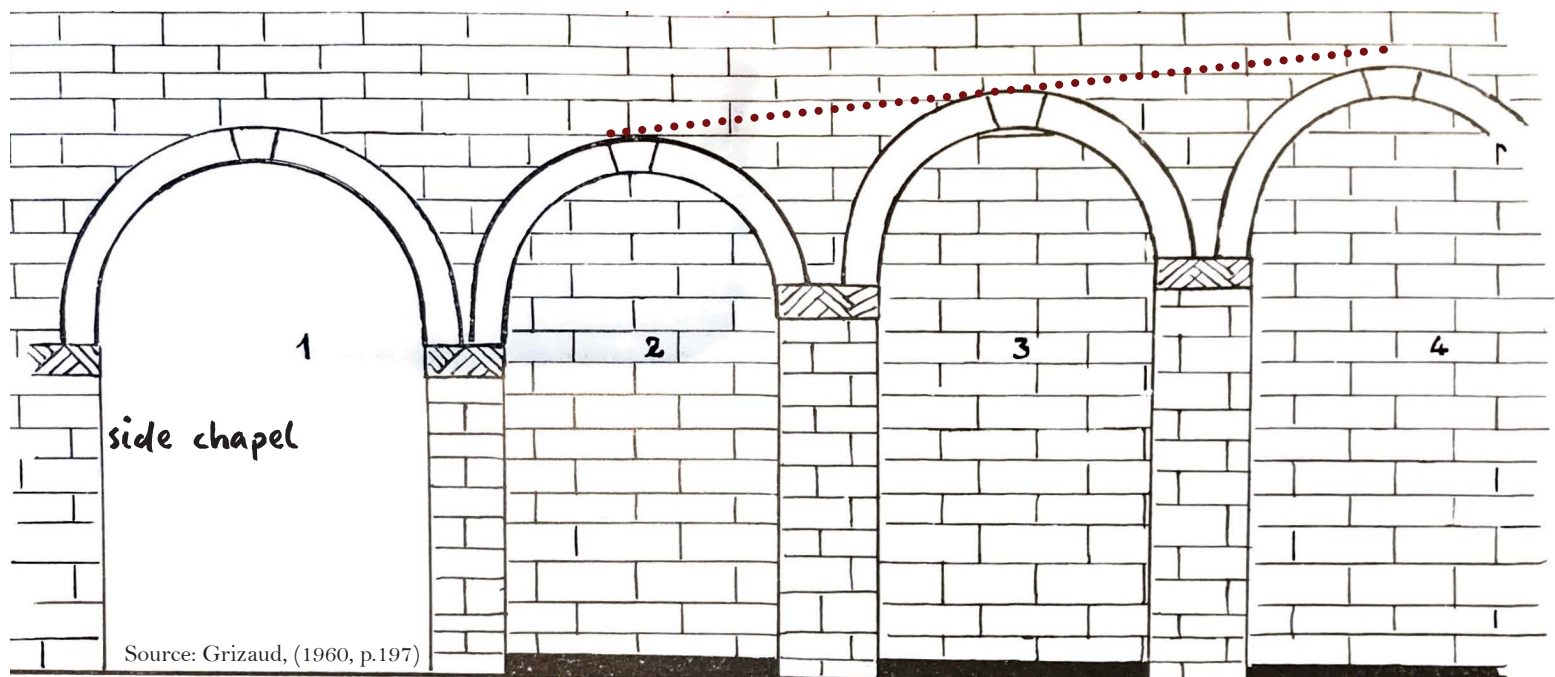
Blind arches

The arches deserve some extra attention. Researchers state that they were not merely a structural choice, but also an architectural one. Structurally the arches are used as a double walling, to add thickness to the total construction. The type of arches used as named 'blind arches'. Series of these arches were typical of Lombard architecture.

In Romanesque architecture, these Lombard arcs devoid of transom were used as ornamental element, playing with form and light. They give the walls an interesting relief. Without them the walls would seem very flat.

“Without divisions in the space, without supports dividing the nave, the whole glance is then attracted towards the ‘chevet’, that is to say towards the altar. The arcatures would only seem a decoration for the wall”

In addition, there is a clear purposed difference in heights of the arches. Both on the South and North wall the top of the arches form an oblique line which rises as it nears the bell tower wall.



Bell tower and side chapels

bell tower

The bottom of the bell tower wall is of coarse construction, (cut but irregular stones), while the top of the wall is built of regular cut stones of the same material and shape as those of the South wall; this facade was also constructed in the 11th century and features another typical lombard architectural feature from that time: the cross-shaped opening which is an original window. On the northern side, a buttress was added to consolidate the sub-bell tower wall: it was not built simultaneously, but built after the facade, against it. The 'shoulders' of the bell tower have been redone on the right and on the left and have skewed the original form of the existing facade; for example on the left side it exceeds the base wall.

side chapels

The side chapels are, in their architectural style, construction and material different from the rest of the building. When archeologists in the 20th century dug into the ground at the entrances of the side chapels, they found, about 50 cm. deep under the paving, well-built wall foundations which were in line with the the current south en north walls. These were the former structures of the original walls which continued towards the apse and which were demolished during the construction of the side chapels.

Researchers have suggested that the side chapels were built towards the end of the 16th of 17th century when an important family moved into Castelmaure and wanted to spatially organize the choir.

Apse

The apse is semicircular with a radius of 2 meters and quarter-square vaulted (cul-de-four). The daylight comes in through three windows: two side windows, one central. These windows have been altered to an extent that no chronological conclusions can be drawn from them. The exterior of the apse is more interesting for the chronological study. This present present 'cevet' - a cevet is the combination of the apse - was roughly built after the 12th century. There was a Lombardian apse in the eleventh century of which the remaining pillars are still present and incorporated into the wall up to about a metre high, protruded by a few centimeters. A second starting arch lesion, rises to the current roof at the junction of the walls of the south side chapel and the apse, finally a third was discovered, hidden by a buttress, on the same southern side: this third arch lesion is in regularly arranged like the other two, incorporated in the wall and clearly distinct from the materials which were used to build the buttress: these have been justaposed and the separation between the two constructions is very clear. Due to these existing Lombard arches it can be concluded that before the construction of the current apse in the 12th century, another apse was built in the 11th century, probably more than 1 meter higher than the present roof of the apse.

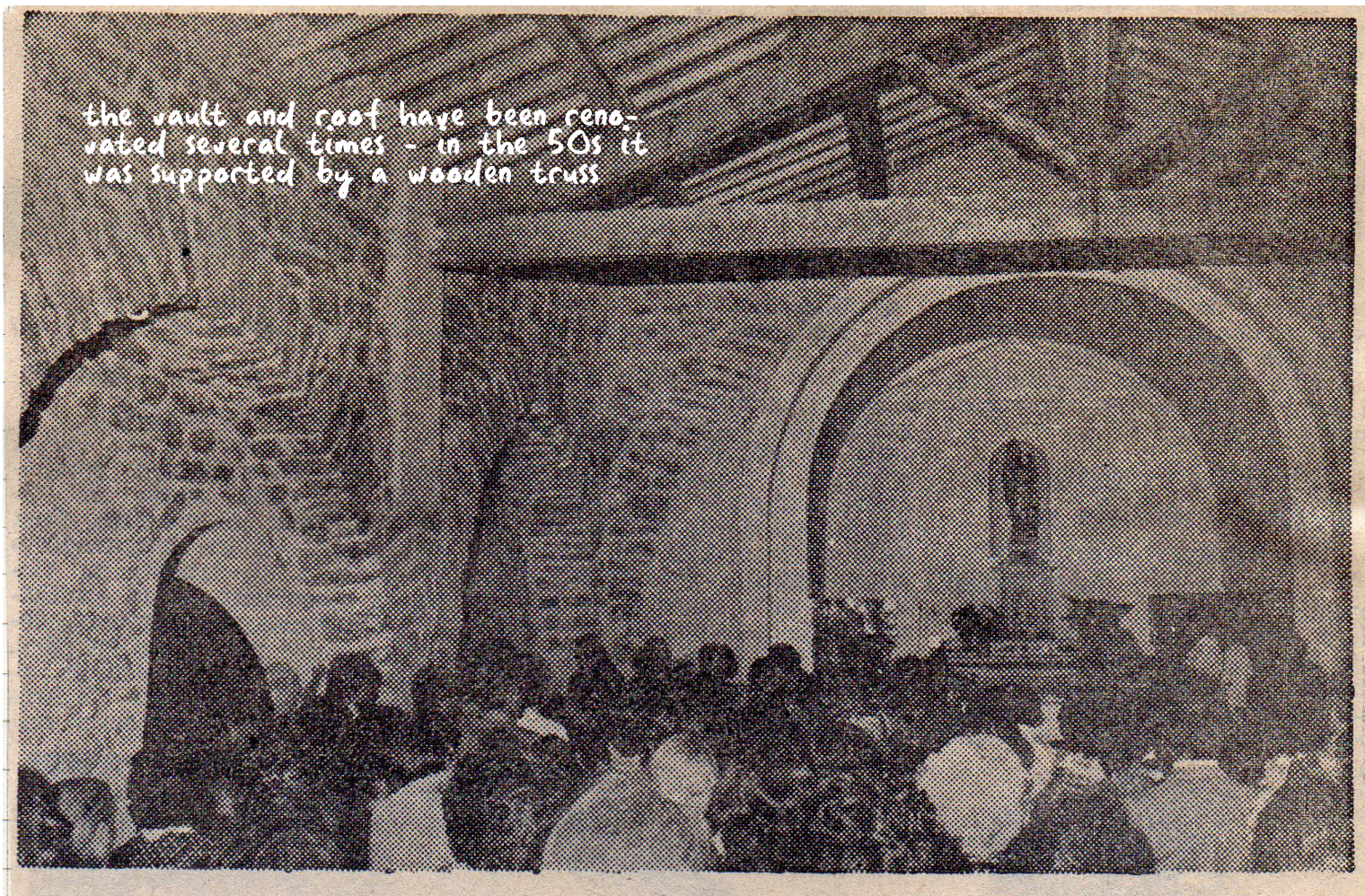
Several researches have established that the chapel has been enlarged from the 11th century onwards. Before the 11th century, the cevet was shaped differently; it has most probably evolved from trapezium shaped in the pre-roman era (7th or 8th century) to square shaped up to the big tranformation in the 11th century.

Probably all the current imperfections result from destructions made by the duke of Albe in the 16th century. The window openings are probably from this era as well. In order to construct the side chapels, it is certain that the large buttresses were established before the enlargement of the building as support structure.

Vault

The vault which collapsed in 2019, previously rested on the series of three blind arches which line the walls, plus the arches forming the 16th century side chapels. Last year was not its first collapse; it also occurred in the 1950s. Thus, the vault has been rebuilt several times. Despite changes in bearing structures, the original form and use of stones have been maintained.

During one renovation, the constructors had to remove the tiles from the roof. They found slate under 50cm of earth: this had been the roof of the 11th century which was covered with earth and tiles during the construction of the side chapels.



chapter 5

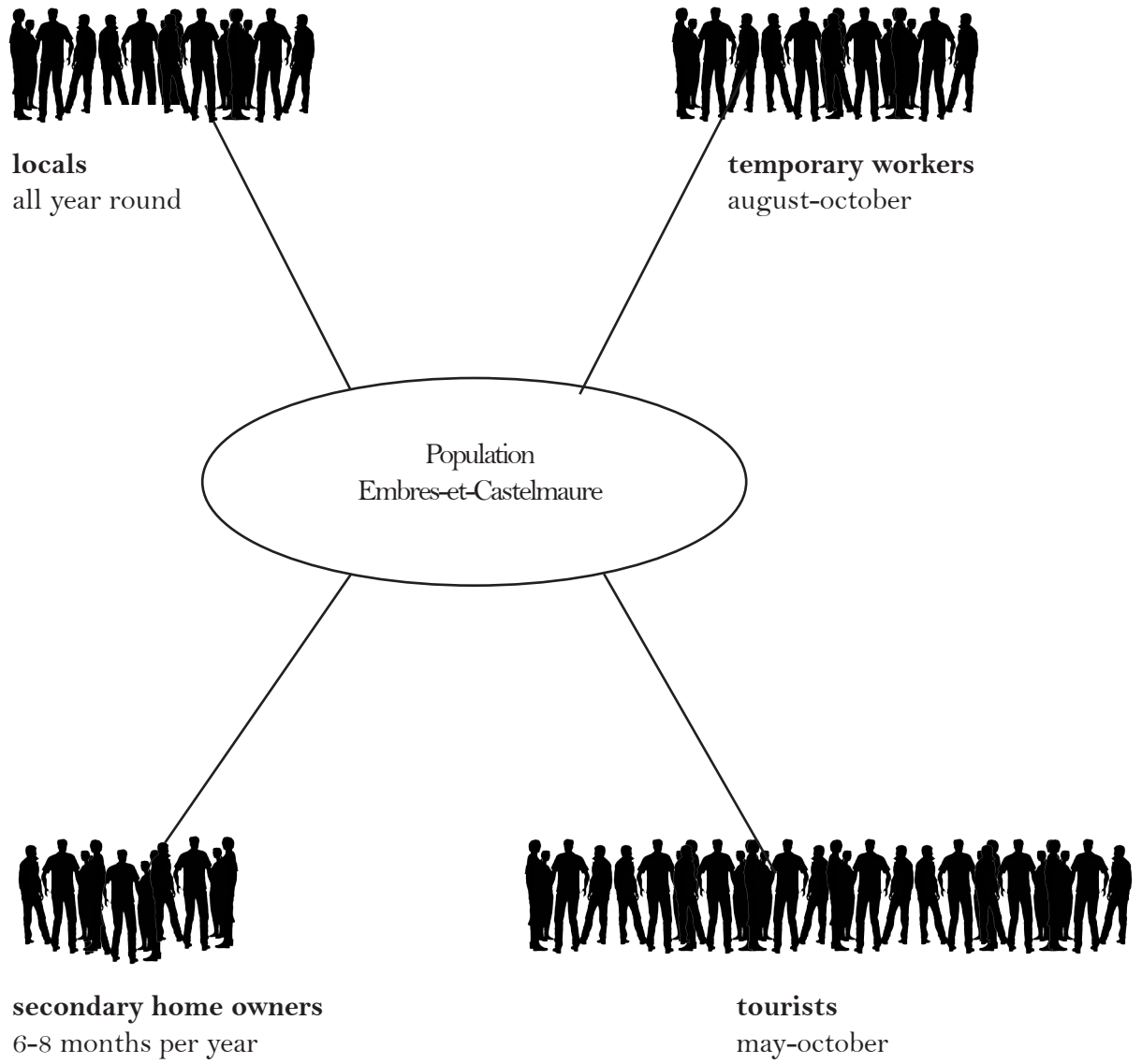
Program

This chapter explores the architectural opportunities within the researched context of changing population dynamics, modern tourism, the local identity and the chosen physical locations. The challenge is to transform the chosen ruins to structures that are able to cope and embrace several future scenario's. Flexibility is a key component in this challenge - not only in construction, but more so in the organisation of spaces and how spaces can be used.

“How can an architectural intervention in Embres-et-Castelmaure positively contribute to long-term adaptability of the local community?”

The new structures and their functions must not only be adaptable long term, but must also contain an inherent flexibility on a monthly basis, since there is a strong fluctuation in seasonal population due to tourism and temporary workers during the ‘vendanges’.

As has been established, the daily activities in the Corbières region evolve around production of wine and food, thus these form the central elements of social life. This chapter explores how to transcend these activities and habits to a larger audience, the tourists, while keeping the in touch and in engagement with the local community and temporary workers.



Tourism to a certain extent implies 'consumption' which taps into the superficial cosmopolitanist perspective. However, the challenge is to move the local tourism in Embres-et-Castelmaure to the other side of the spectrum, without fully disregarding their wishes and expectations.

As Clavé e.a. (2007, p.25) state:

“Tourist spaces have to be both symbolically recognizable and maintain the balance between safety and comfort, and unknown and surprising. This is why it **requires appropriate forms and contents**”

Nowadays, many people who experience the luxury and privilege to travel abroad, have gotten used to a certain casualness of self-evidence that everything is always up for grabs, ready to consume. This habitual process of 'instant gratification' has provided a certain disattachment with the real (production) processes that lead up to that moment of consumption. This leads to anonymity, ignorance, sometimes ignorance, impatience, and maximum efficiency; it has become goal - oriented, often forgetting about the beauty of ritual and the journey of discovery; the anticipation.

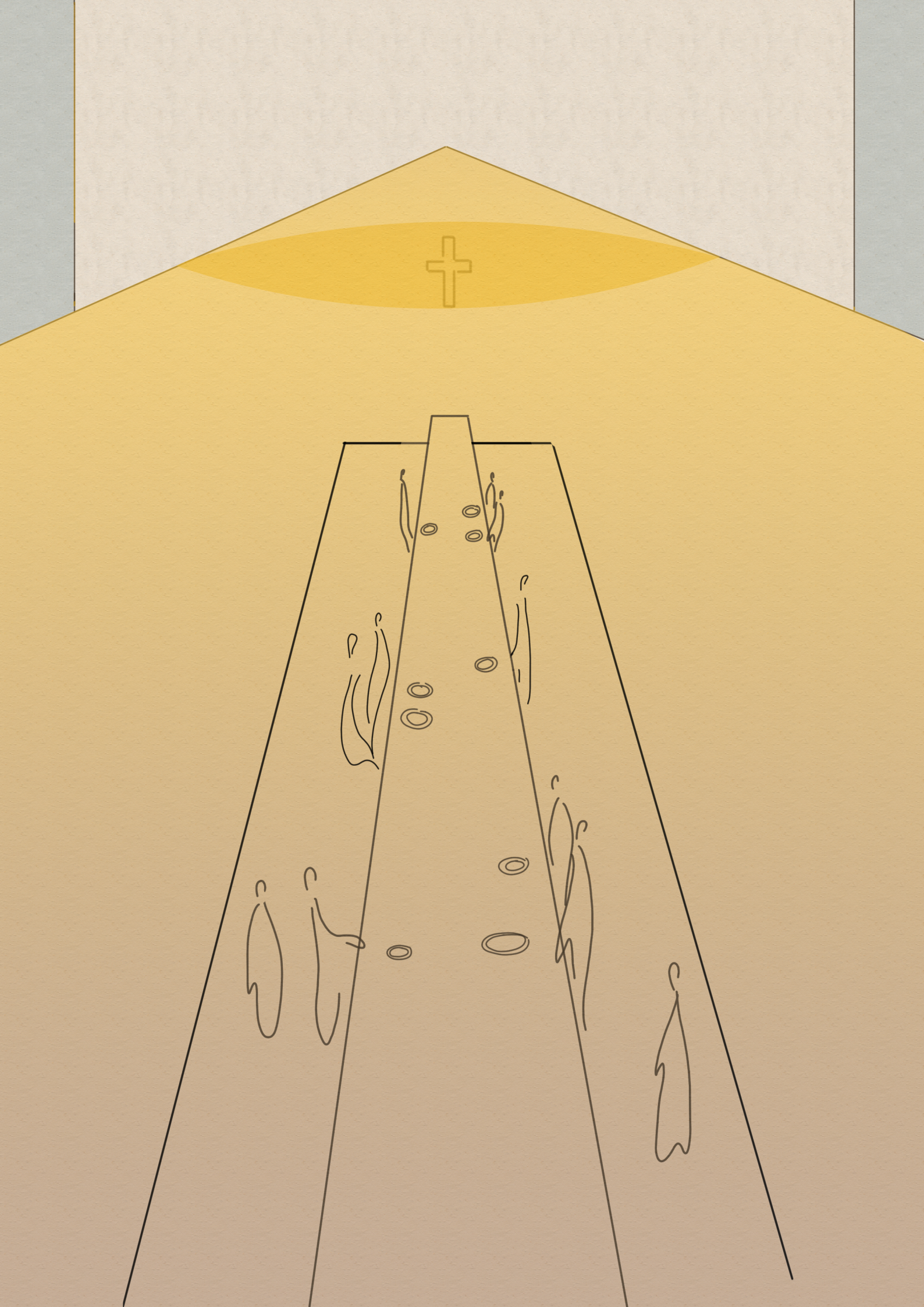
The objective of this project is to not only reconnect tourists with the basic production methods and stimulate engagement with nature, but even more; shift from a superficial cosmopolitanist local tourism to a fundamental one. The celebration of food, and the celebration of wine, are ancient traditions in the region of Corbières, including Embres-et-Castelmaure. In honour of these local traditions, food and food production play the central characters in the program of the two chosen locations.

fortification

chapelle de St. Felix

'walk of anticipation'





Recipe or ritual?

Chapter 2 features a collection of food habits in the Corbières; one can conclude from these paragraphs about cooking traditions that food and the preparation of food form inherent elements of the Corbières locals' identity and culture.

Moreso, the narratives, recipes, even the songs [feast of the pig] have become sacred traditions - many yearly food feasts are connected to religion, in the sense that the farmers thank deities and saints for their protection. The 'Dius a vol' was mentioned; the god in flight, which marked the end of the harvest season.

The fattening of a pig over a couple of weeks or months, and its eventual slaughter was genuinely celebrated - the pig was 'sacrificed', killed, and cut up according to a set of rules. These elements of heritage seem to blur the lines between following a recipe and ritual. Food was as much about social mixing as it was about religion. These moments of food are about sharing, about coming together and celebrating the land; the 'terroir'.

Since centuries and centuries food has been part of liturgical acts, aspiring to a sacred experience. The following pages 92-95 feature several works of art starting from the 1st century BC, to illustrate the important connection between food and religion.

A ritual: is a sequence of activities involving gestures, words, and objects, performed in a sequestered place and according to set sequence. Rituals may be prescribed by the traditions of a community, including a religious community.

the readily identifiable stone block and knife show that a butcher is at work here.



it seems clearly from this relief that as early as roman times, legs of pork were important as something to be eaten fresh or preserved as ham.

The Butcher, detail of relief showing shop signs
1st century AD ostia



the bread recalls
the Eucharist

the cuts of roast meat are
linked to the idea of Christ as a
sacrificial victim

The feast in the house of Levi
Paolo Veronese,
1573

in the 16th century, the kitchen was sort of alchemist's laboratory, a backstage room where food was transformed before being presented in the theater of the dining room



the commonest method of cooking poultry and game was on the spit. ever since ancient times this added an element of theater to the banquet

Kitchen Scene,
Joachim Anthonisz,
1605

sweetness of honey
symbolises the
sweetness of love

wine was
considered a
suitable drink for
toasts



candied figs are symbols of
fruitfulness
because the fig tree
normally produces quantities
of figs three times a year

Still life of pottery, glass and sweets
Juan van der Hamen
1622

Liturgical space

The architectural transformation of a chapel requires - besides the analysis of the historic background of the building in chapter 2 - research on its former religious, symbolic function. It is important to strike a balance between honouring its prior religious meaning and modernize its abandoned use; thus this paragraph, through using several case studies, features an exploration of how far we as architects can go in our transformative measures.

Technically speaking, liturgy forms a subset of ritual. The word liturgy, sometimes equated in English as “service”, refers to a formal ritual. As a historian Kieckhefer, interested in ritual, his main concern is how a church is appropriated, used and refashioned by later generations:

“When construction of the building is completed, construction of the church can begin”

(Kieckhefer, 2005, p. 30)

The spatiality - specifically the division of certain spaces - of a chapel is a well thought through reflection of its liturgical practices. In the evolution of the Christian chapel, the liturgical reflection of space has often focused on ‘separation’, in the sense that different spaces have been created for different practices. Whenever a practice was added, a space was added; this is reflected for example by the extension and introduction of the side chapels of the Chapelle de St. Felix.

“Liturgy is the customary public worship performed by a religious group. As a religious phenomenon, liturgy represents a communal response to and participation in the sacred through activity reflecting praise, thanksgiving, supplication or repentance.”

(Wikipedia, 2020).

Processions

When speaking of liturgical practices, and its physical representation, processions have historically played a crucial role in constructing sequencing spaces to actively and collectively honour, pray, celebrate, weep, mourn. Processions consist of multiple ritual elements for which certain spaces in the church or chapel set the stage. Rudolf Arnheim (1977, p.158) states the following:

“Any station is a stopping point in a procession, yet a procession can be made of stages without losing its sense of an ultimate destination. The cues need not to be overwhelming; a simple strong colour on the end wall suffices to transform the static passage in a goal-oriented track.”

Kieckhefer explored three forms of sacred space and their affecting or embodying (parts of) the spiritual process, thus the relationship between space and the **‘flow of worship’**:

1. longitudinal space emphasizes the procession and return of sacramental acts
2. auditorium space is suggestive of proclamation and response
3. new forms of communal space designed for gathering and return depend to a great degree on minimized scale to enhance intimacy and participation in worship.

Longitudinal form

While the longitudinal form of a church invites processional movement, no one form of procession has been used consistently in the liturgical practice of such churches. One cannot state that the tradition of longitudinal design evolved in response to a fixed concept of processional liturgy; what can be concluded, rather, is that it remained a dominant form for centuries in large part because of its flexibility; it gave room for creative innovation in processional liturgies of various kinds.

Longitudinal space [in church] can deliberately be distancing, but there is perhaps no better space for inviting movement, for suggesting a sense of passage. A longitudinal space typically gives not only a processional route, but a clear sense of direction to that route.

However, people rarely leave a longitudinal space alone. They set up rails and screens. The vista from one end to the church to the other will eventually seem too long; someone will think of a more efficient way to use all the extended space; or distinct groups within the mass will claim their own liturgical space - and what was once a longitudinal space becomes a corridor of discrete spaces.



longitudinal form



liturgical use of the longitudinal form

The question today is how the sacred potency of the nave can be made manifest in a time when sacredness is not so much defined by seperation as by presence and association.

Flow of worship

As mentioned in the paragraph on liturgical space, traditionally, church architecture is often viewed as a space of seperation; the nave for the assembly, oriented towards the sanctuary for the ministers.

“a static liturgy [...] tends to transform the distinction into a seperation, in which there is no contact at all between the two spaces but the procession at communion. Hence, only one space will be effectively lived space, reducing the other to passivity.”
(Daelemans, 2015, p.32)

Currently, the processional space of a longitudinal interior can be used in diverse ways, yet is not always used as fully or imaginatively as it might be. In transforming the original liturgical space to a modernized version, it could be interesting to take a perspective of ‘unification’ instead of ‘seperation’, thus looking at the space as continuous, complementary to the set up of a procession, which embodies an active ‘flow of worship’.

“The different parts of the procession, reflected in church materiality and spatial composition, should not be defined as seperated, but from the point of view of a worshipping assembly.”
(Kieckhefer, 2004, p. 260).



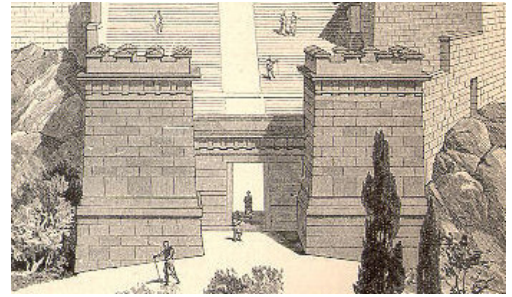
space of seperation



space of unification ‘flow of worship’

Page 100 features the Athens Acropolis as a case study in which the flow of worship is illustrated.

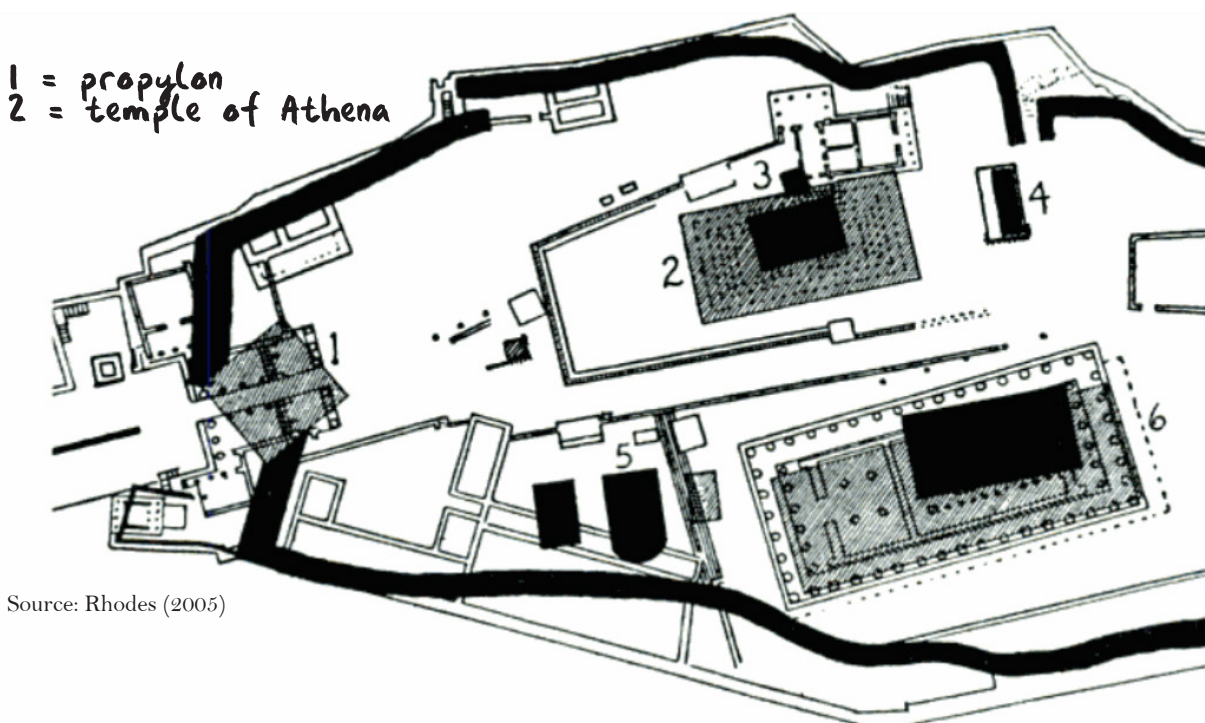
Case study: Acropolis, Athens



propylons

“The Acropolis was the location of Athens’ most prominent festival - so more than a temple, it functioned as the festival’s monumental end point - the concept of procession was an essential influence in the early architectural elaboration of Athens’ religious centre... At its head [Acropolis] a propylon formed a monumental transition from the secular world to the holy temenos of Athena. The propylon channelled led from the profane to the sacred, but channelled the procession to the west side of the Acropolis.”

In the above fragment, Francis Rhodes (2005) talks about the sense of procession; the compulsion to enter a building, directed by architectural elements: elements that indicate and lead the way, show the crowds where to head towards, such as the propylons at the entrance of the Acropolis. Their verticality break up the horizontality of the landscape, and feature as giant signs.



Source: Rhodes (2005)

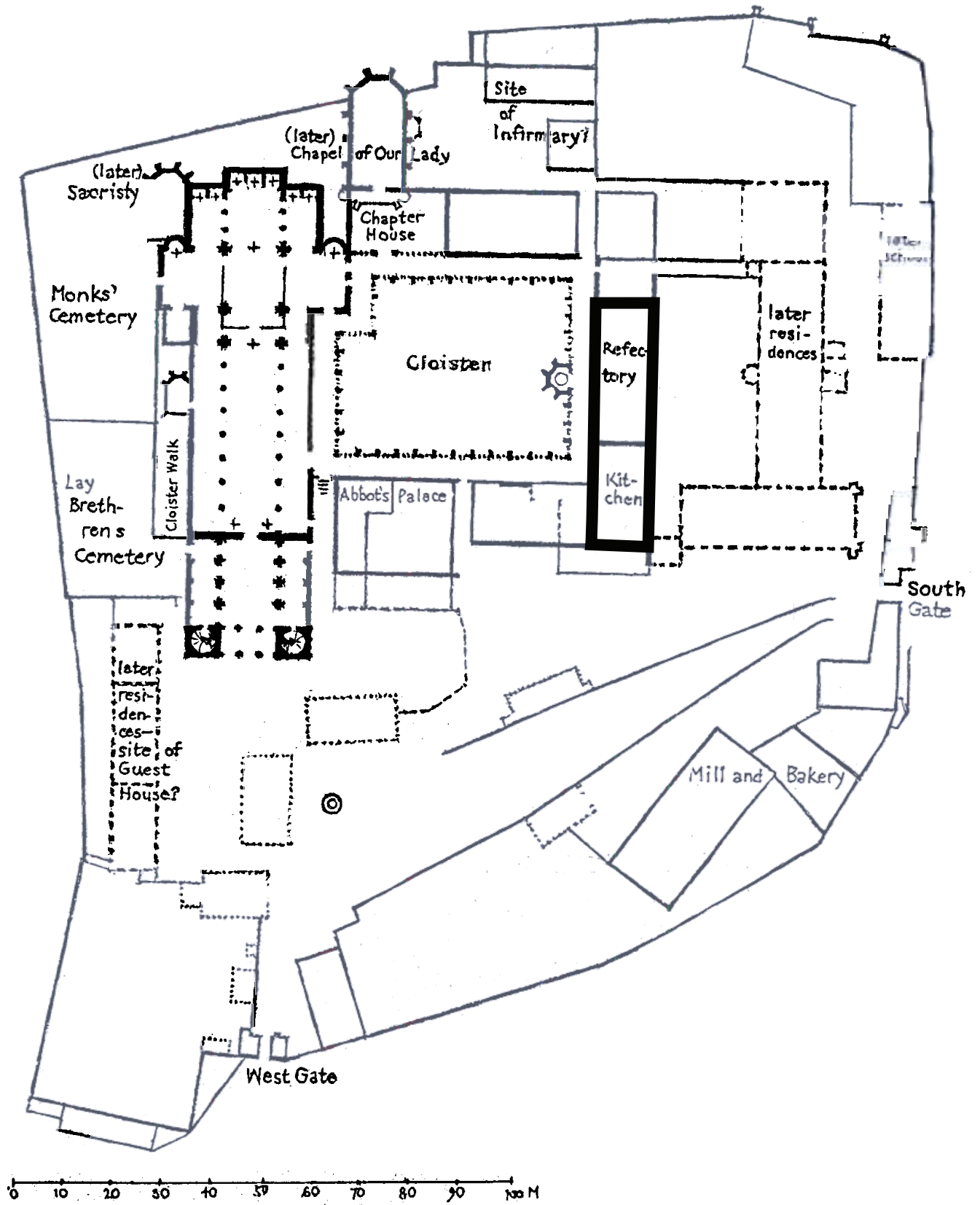
Refectories

In continuation of the relation between food and religion, both food preparation and etiquette, originated in medieval monasteries and abbeys. The refectory in the monastery was where the monks ate their communal meals, and its representation in pictures was intended to remind them of the spiritual precepts related to food. There were monastic strictures on both diet and behaviour. The monks were constrained to serve food to one another.

The architectural design especially that of Benedictine monasteries (an example is illustrated on page 102) was clearly in response to culinary needs. Life in the monastery was structured around the church and the cloister, the most important places around which the other areas were built.

The cloister tended to be square or trapezoid in shape, each of its sides covered by a gallery with an archway. At the centre of this space, there was usually a small garden or a vegetable plot (where they planted herbs). The kitchen was next to the refectory, and close to that, the store and warehouse.

Land surrounded this ensemble (the amount of land was in accordance with the monastery's importance), as well as other buildings such as mills, workshops and stables. The winery was a very important building, and monasteries played a crucial role in preserving the culture of wine. Each monastery enjoyed complete economic independence, although they did exchange plants, seeds, and mushrooms, among other things, with one another.



The Modern Monastery

In chapter 3, several criteria were outlined for a ‘smart shrinkage’ strategy, within the framework of fundamental cosmopolitanism: the village as a ‘shared space’. Translating the original structure of a monastery into a contemporary setting could embody all the project values and objectives that have been explored in the chapters 1-5. The culinary tradition of monasteries stems from a combination of observing the monastic rule and eating the products that were most accessible.

Monasteries highly regarded self-sufficiency, collectivity and the relation between food and spirituality, much in parallel to previous fundamental cosmopolitanist values:

- connection to nature: ‘terroir’
- community spirit
- tradition
- seasonal (climate) reliability

Through transforming the existing structures of the fortification and the Chapelle de St. Felix, ritual and celebration in religion could be transcended into an equally symbolic gastronomic experience - through using what is already on location in nature: a modern monastery.

“gastronomy is the reasonable art of producing, creating, transforming, developing, preserving and safeguarding activities, consuming healthily and sustainably, enjoying natural, cultural, intangible, and mixed heritage, and all in respect of the human food system”.

(Montecinos, 2012)

After 5 chapters of research we have arrived at a definite program. The main research question has been answered:

“How can an architectural intervention in Embres-et-Castelmaure positively contribute to long-term adaptability of the local community?”

Among many influential factors mainly the local Embres-et-Castelmaure mentality and lifestyle; the expectations of tourists; the analysis of the two sites; and the current context of rural shrinkage have all led to the informed decision to reconstruct the project location to a self-sufficient ‘modern monastery’.

The program and the transformation will allow the local population to rediscover and actively pursue their traditions in collecting, hunting, preparing, cooking and serving food, while adapting to the ‘problem’ of shrinkage in the village of Embres-et-Castelmaure. The group of tourists, who are in search of the authentic Corbières viticultural experience are tempted and stimulated to partake in this food cycle.

The next few pages feature several diagrams that illustrate the intended ambition to transform the two sites into a gastronomical experience. The diagram on page 105 portrays the four dominant population groups which this design intervention will affect, plus their visiting/living period and motives for engagement with the program. Pages 106-107 feature the different ingredients that are produced locally, and which together form the ‘pantry’ of the modern monastery. Pages 108-109 present the self-sufficient food cycle, including several methods of preservation. Preservation, as has been concluded from chapter 2, has been a longstanding local tradition, which will return in the program of this design project - through preservation the life of produce from different seasons can be prolonged, thus increasing adaptability and decreasing dependency on food import from elsewhere. Pages 110-111 features a translation of the program requirements into space, into square metres, both exterior and interior.



locals

all year round

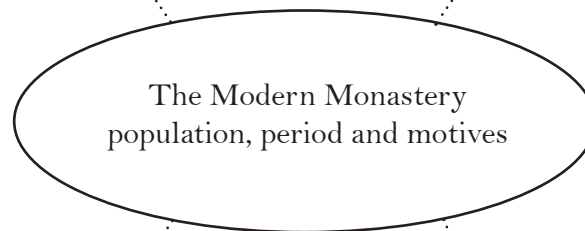
- leisure
- social cohesion
- physical activity
- cost efficiency through shared local economy
- know-how transfer
- resilience through agricultural diversification
- preservation of tradition
- conservation natural ecosystem



temporary workers

august-october

- social cohesion
- cost reduction
- establish deeper ecological connections
- increase know-how



secondary home owners

6-8 months per year

- leisure
- establish social connections
- establish ecological connections
- food supply
- self-sufficiency
- cost reduction
- personal growth
 - agricultural know-how
 - sustainability goals



tourists

may-october

- recreation
 - gastronomic experience
- educational experience
- local attachment
- personal growth
 - sustainable mentality

Vegetables: tomatoes, zucchini, aubergine, onions, squash, lettuce, radish, pepper
different vegetables in different seasons

- fresh
- dried
- pickled
- fermented
- canned
- salted

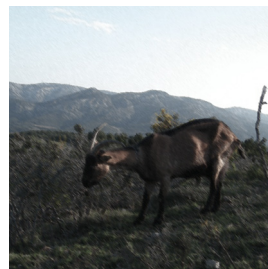


Olives
september-november

- cured (water/salt)
- brined/fermented
- pressed (olive oil)

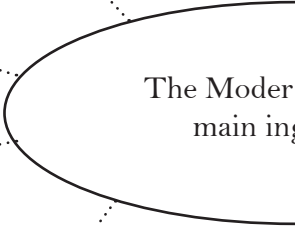
Boars and pigs
all year round

- grill
- cured: application of salt, drying, wetting in white wine, smoking and hanging



Goat milk
all year round

- directly consumed
- indirect produce
 - yoghurt
 - cheese
 - (ice) cream
 - pudding/flan





**Nuts: walnuts and almonds
august-november**

- soaked and pressed to milk
- ground to flour
- toasted/grilled

**Grape marc
september to november**

- liquor
- dried and ground to flour

**Herbs
all year round**

- dried
- fresh



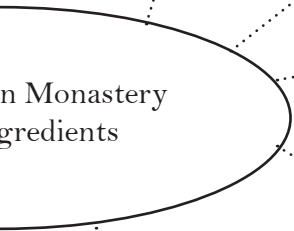
**Fruits: apples, abricots, pears, peaches,
blackberries, oranges, lemons, figs
different fruits in different seasons**

- jammed
- candied
- fresh
- dried

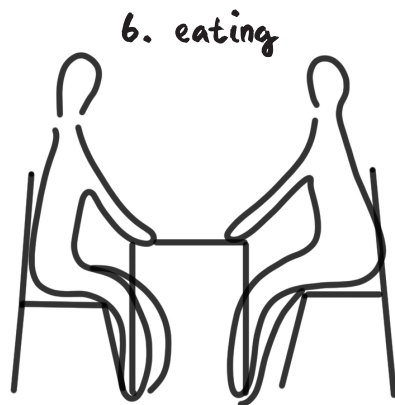


**Mushrooms:
August-September**

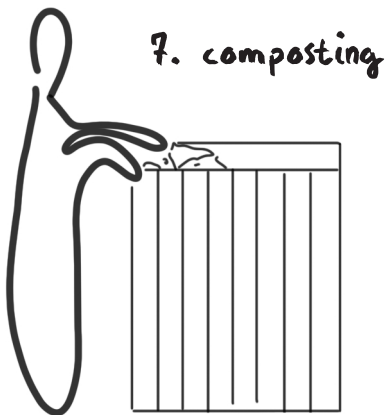
- dried
- pickled
- fresh
- grilled



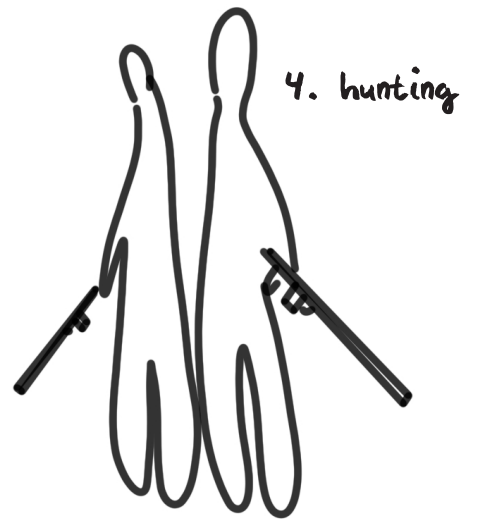
n Monastery
ingredients



5. preserving/
cooking

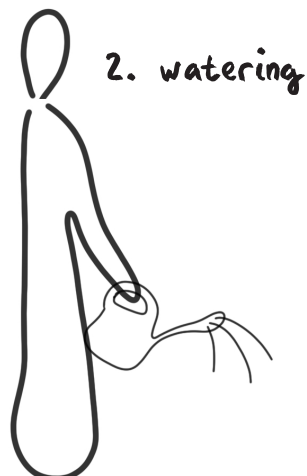
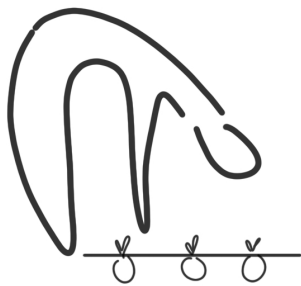


7. composting



4. hunting

1. seeding

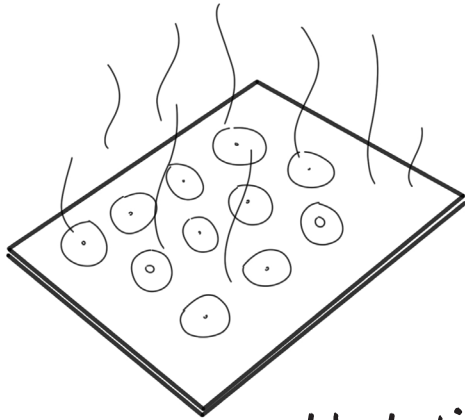


2. watering

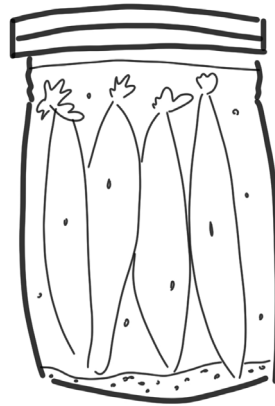


3. harvesting/
picking

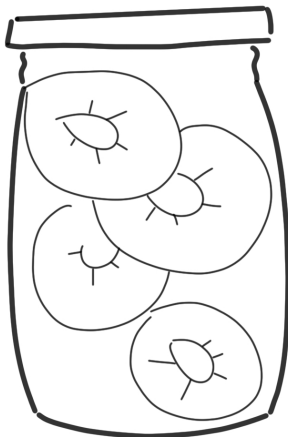
→ METHODS OF PRESERVATION



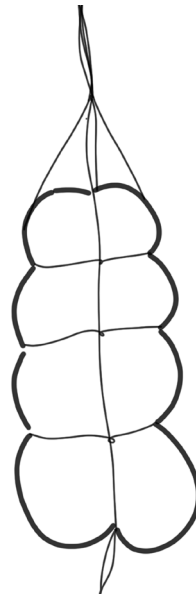
dehydrating



fermenting,
brining,
or pickling



canning



curing

Spatial organization

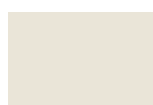
Exterior

Near the Chapelle de St. Felix there is a total of approximately 5000m² of which 4000m² fertile, accessible land.

1500m ²	vegetable garden
1000m ²	fruit orchard
500m ²	poultry
1000m ²	available to install
	waterresevoirs (4x 250,000)
	solar panels
	shed
	irrigation system
<hr/>	
total	
4000m ²	

Interior

4m ²	canning
4m ²	fermenting
4m ²	curing
2m ²	toilet
30m ²	overall food preperation and conservation
25-30	dining seats
10m ²	herbs
30m ³	water reservoir (3000 litres)



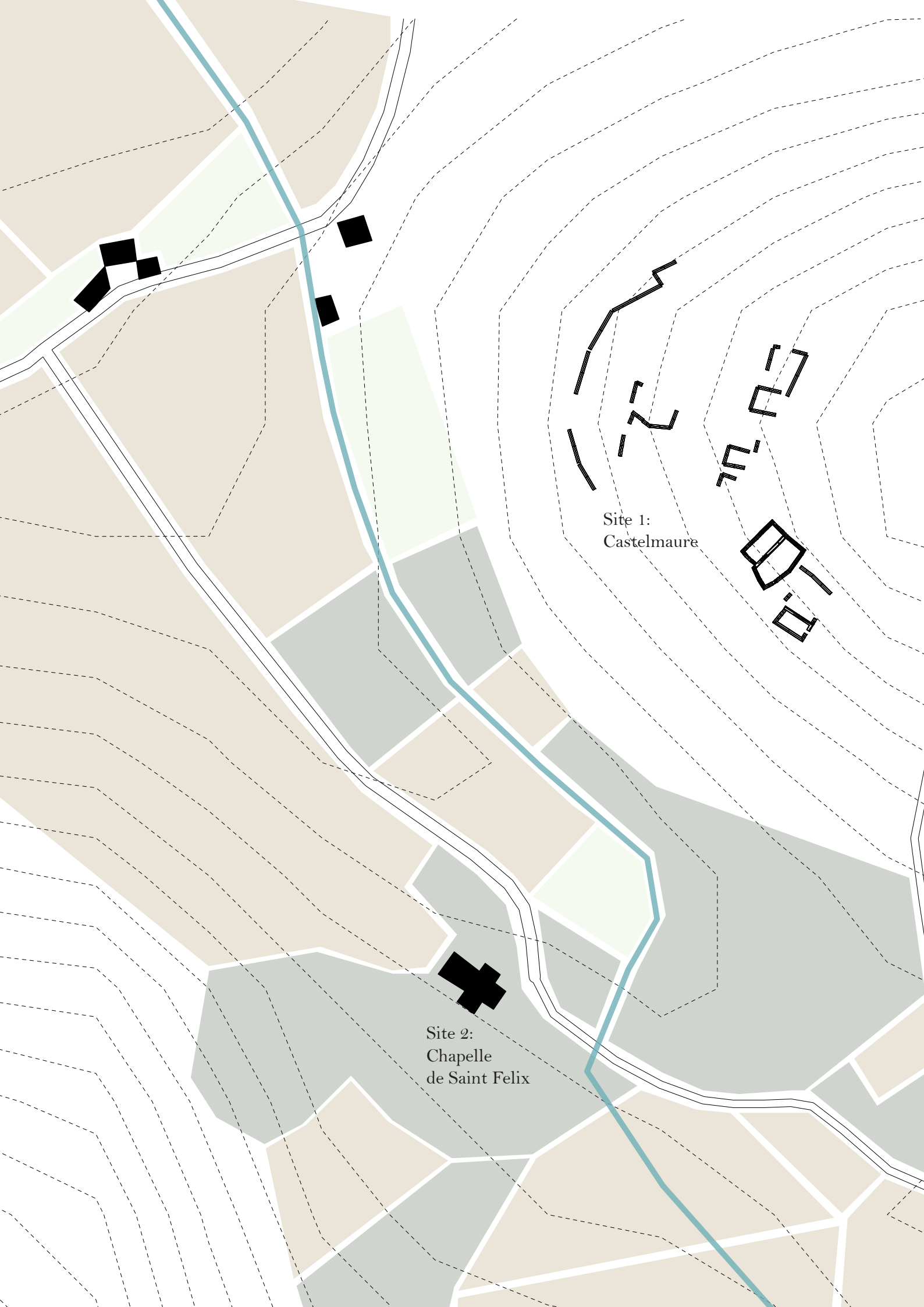
vineyard



forest/broke land

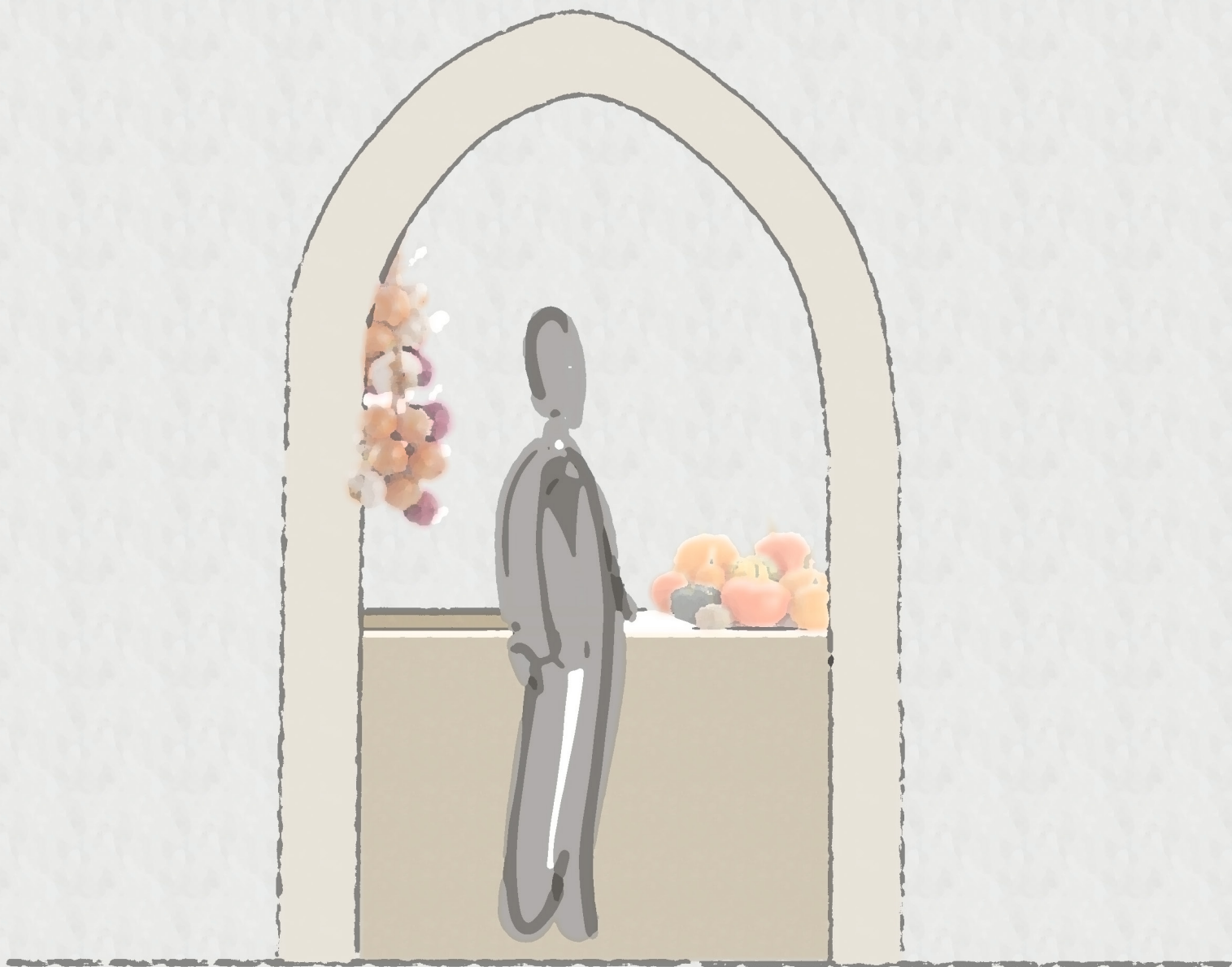


private owned



Site 1:
Castelmaure

Site 2:
Chapelle
de Saint Felix



Final words

The quote below is written by Goetz (1982, p.367). Both the Chapelle de St. Felix and the Castelmaure fortification in Embres-et-Castelmaure emanate these descriptive words; severity and radically downward verticality. To the eye and visitor, the chapel feels almost cave-like, as cutting your way into a mass stone. Daelemans (2015) understands the essence of this style as being drawn into sacred space rather than upwards; weight and solidarity indicate an earthened presence.

He states that a church is only successful when it combines imminence, the embodiment or manifestation of the 'divine' in material, with transcendence, Transcendence is the aspect of a deity's nature and power that is wholly independent of the material universe. Romanesque churches are in general classified among the more immanent style churches, focused more towards the terrain, instead of towards heaven.

The surfaces and angles of Romanesque churches, such as Chapelle de St. Felix are always inexact, when measured - despite the intended symmetry of the construction, the multiple transformations and the lack of precise measurement tools have resulted in a construction piece that can not be imitated; this to me embodies a certain purity, in which I find spirituality and motivation for this graduation design project. Both sites are fragments, one-of-a-kind, physically and symbolically layered with stories from the past, which I am allowed to interact with for a whole year - I admit I am a romanticist.

"A romanesque church with its thickness and mass, its severity, its 'radically downward verticality', allows the eye to move upward only to drive it immediately back down, conveying a theology of profound finitude, of fallen and helpless humanity bound to earth"

For me personally, as a future architect, specifically with new buildings, I struggle with the idea of manufacturability [maakbaarheid]; architecture is to a large extent artificial. You create a space, which - in most cases - is a permanent structure and features as a stage for humans to move in, to live their lives. Somehow it can feel oddly unnatural, impersonal and even unjust to design a space for people who I probably have never met and will never meet. Thus, in this project it felt as an obligation to engage myself with future users, to get into their minds, listen to their memories, in order to create something meaningful and fitting.

The attraction of the buildings I have chosen to transform in this graduation project stems from - besides the various empirically supported arguments - the personal fascination for the beauty found in abandonedness. Both the fortification and the chapel were at some point in time two dominant and influential buildings for their surrounding territories, followed by the harsh reality that they both no longer can live up to their intentions: they have both lost their power in protecting and guiding people. The degradation processes - the literal crumbling of the fortification walls, and the collapse of the chapel roof - which the local municipality cannot afford to reconstruct - to me symbolize that ultimately, once a building has been erected, the straightforward methods of construction no longer apply to the use of the building; a building belongs to the users and its existence depends on them.

I feel that among many architects there is a strong conviction that we can construct lives through buildings - I tend to believe the opposite; the lives who occupy the buildings construct it, not the architect. The layeredness of the Chapelle de St. Felix, the fact that it has been transformed several times in order to adjust to sequencing religious practices shows how people are not afraid to touch and mold architectural structures to their own wishes, even these constructions which were built out of massive, heavy stacked stones.

The time has come for these buildings to adapt to a new era, to a new audience, for however long this might last, until someone else feels the responsibility to transform. Nothing is set in stone.



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