

THE TIME BUDGET – A TOOL FOR URBAN PLANNING OF THE LIVABLE

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ABSTRACT

Our approach to urban planning is part of a democratic movement that is to demand the right to count otherwise to put evidence in the territorial indicators of the elements that are too often ignored (Jany-Catrice, 2010). It is counterfactual. We hypothesize that the Livable character of the urban way of life depends on a time pressure which, according to H. Rosa, has often been approached but did has never truly been demonstrated and measured. This article intends to fill this gap by constructing a theoretical model for analyzing the acceleration of urban life and making the method of time-a tracking tool useful for urban planning of the livable.

KEYWORDS: *livable, time budget, time pressure, urban planning*

JEL CLASSIFICATION: *O1*

« - *Hello, said the little prince.*

- *Hello, said the dealer.*

It was a merchant from sophisticated pills that soothe the thirst. It swallows a week and it feels more the need to drink.

- *Why do you sell it? said the little prince.*

- *This is a big saving of time, said the dealer. The experts made calculations. It saves 53 minutes per week.*

- *And what will happen to these fifty-three minutes?*

- *It is what you want...*

"Me, said the little prince, if I had fifty-three minutes to spend, I would walk slowly towards a fountain... ».

Antoine de St Exupéry 'dialogue between the little prince and the merchant' extracted from the Little prince.

1. INTRODUCTION

Sustainable urban planning began in France in the early 2000s with the vote of the solidarity urban renewal Act (known as SRU law). Environmental problems and those of social mix are laid with the creation of the local plan (PLU) urbanism and territorial coherence scheme (SCOT) (Merlin, 2013). The ALUR Act (access to housing and renovated urbanism) March 2014 reinforces this position and push the communes Department to cooperate for the regulation and monitoring of the land based on environmental and social criteria. However, urban planning remains rather spatial and not temporal. The question of the rhythms of urban life and livable character are therefore not fully laid. This means that the desires of time fall under privacy or that city dwellers are plentiful temporal structures imposed by the city (Boulin & Mückenberger, 2002). Yet, the Livable urban planning is not totally absent. The question of the urban rhythms of life is partially raised by the

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Turkish law which provides for the implementation of a territorial plan of coordination of public services and an office of time schedules in cities with more than 30,000 inhabitants. The dynamics of the temporal policy is so committed (German, 2005).

We would like to further the approach of temporal urban planning policies by us in a democratic movement that is to demand the right to count otherwise to put evidence in the territorial indicators of the elements that are too often ignored (Jany-Catrice, 2010). The approach is counterfactual. We hypothesize that the Livable character of the urban way of life depends on a time pressure which, according to H. Rosa, has often approached but no has ever truly been demonstrated and measured even in the recent time policies. This article intends to fill this gap by the method of time-a tracking tool useful for urban planning of the livable.

In the first part, we will try to propose a theoretical model of analysis of the acceleration of urban life. We will proceed in two stages. Starting from a multidisciplinary approach we behave the link between temporality and lifestyles. In a second step we will develop the vision of planners on the link between temporality and urban lifestyles. In a second part, we present the methodology of the time budget and how to adapt it to the measurement of acceleration of urban life from the perspective of urban planning of the livable. We will in a research future quash or confirm this theory and the effectiveness of the method by implementing a survey on some metropolises and a analysis of collected data.

2. THE THEORETICAL ANALYSIS OF THE ACCELERATION OF URBAN LIFE MODEL

We would like to show in this part that there is strong link between the uses we make of our time and our lifestyles before presenting the characteristics of the urban way of life in temporality.

2.1 The link temporality and lifestyles

Need us to first demonstrate the link that exists between the use of the time and way of life regardless of the reporting company. Social anthropology to answer this question in the affirmative. It showed that modern societies appeared very agitated over traditional societies and that they tended to spend much time on intermediary activities that are not ends in themselves (Arendt, 1983; Girard, 1996). Economic anthropology has also clearly shown that there was a link between the scale of values and uses of the time (Godelier, 1965). This link also helps maintain the myth that modern societies are more efficient companies of abundance in the use of their time that traditional societies so that they spend much less time at work (Sahlins, 1976).

We must then distinguish between two forms of temporalities that are the expression of a way of life: the temporality of traditional societies and the temporality of modern societies. Sociology and philosophy and sometimes history to make this differentiation. Modern societies are past an anthropo-theological temporality to a familiarisation and economic temporality (Hottois, 1990). It is at stake in the construction of the philosophy of history. Man there seeks to exercise its will to bring down too much the invisible barrier among the companies. It also seeks to emancipate an eschatological temporality and a too-this providence in the ideologues of the middle ages (Guibert-Sledziewski, 1988). The economic philosophy will allow it to build a temporality that will allow to grow, while it was not allowed in the theological temporality. It is largely the challenge of the Protestant ethic (Weber, 2003). Setting up a familiarisation and economic temporality is accompanied by progress in the measurement of time and the dissemination of this measure on the whole of the territory (Goff, 1979).

We as some authors assume that one of the characteristics of postmodernism is the acceleration of time. This acceleration takes first at the nature of the story that we live. It's a micro history which emphasizes the role played by the event in the structuring of time and on the densification of the history. 'The event by its discontinuity even with regard to the foregoing, forcing the distinction and the articulation of the past concepts and future' (Dosse, 1997). Events multiply depending on the immediate context but the sense of history appears less and less obvious. This acceleration is due to the crisis of temporality in which we entered (Sue, 1995). This crisis is a company that is struggling to overcome a vision of the time focused on the work. This crisis is disrupting and gives the impression of a time pressure.

We now have a clearer idea of what might be this time once the crisis exceeded. We will mobilize a critical approach to the acceleration of time and life in a post-modern society (Rosa, 2010). This approach allows us to evoke the factors of accelerated time and life and paradoxes associated. The first influence of time factor is technical. He contributed largely by the decrease in some time (transport time, time spent on the physiological reproduction) but indirectly contributes to the increase of other times. The second factor is the acceleration of social change. It is a 'increase in the rate of obsolescence of experiences and expectations with the action as a shortening of the periods can be set as belonging to the present, for the various spheres of functions, values and actions' (ibid. p. 101). This acceleration causes new and aggressive stimuli that affect human effects irritating and disturbing for the psyche. The third acceleration refers to a densification of the episodes of action or experience per unit time. Can also be called in this context for intensifying the pace of life consequence of the depletion of temporal resources.

This acceleration of life obliges us to two paradoxes that are the manifestation of the crisis of the time. "We have no time, even though we always win more" (ibid. p. 7). The first paradox is that one is always looking for in time and as technical progress including we can while we are afraid of running out of time to do so in time becomes a scarce resource. We also live 'the abolition of the temporality of life understood as a project extended in time' (ibid. p 286). The second paradox that we do more in addition to thing, but things have less and less meaning which gives the impression of flight time and vacuum. This abolition of temporality makes can be part of the project of a post-modern society. Try to understand why and how by connecting these paradoxes to the personality of the various companies.

These paradoxes are must be connected to an illusion produced by postmodernism. "The time, unlike economic resources, is 'ascribed', it is conferred on individuals because of their birth. (...) It is a highly personal to the limited exchange opportunities. Even sold, it remains linked to the person. "It cannot be saved or increased if not by streamlining its employment" (BW Busch 1975, p 163-164). It is therefore well excess of rationalization of employment that produces the illusion that we can try to save time while we proceeded to a simple change in distribution in its use. These paradoxes are actually connected to a certain internal architecture of personalities (Goh, 1996). Individuals are actually between two extreme positions. The position of temporal depression that matches the feeling of emptiness evoked by H. Rosa and overwork for fear of running out of time. The individual must seek to exist between these two forms of experience and find its narrative identity (Ricoeur, 2000). It represents the temporal component of that is personal identity management of its existence. Through this narrative identity, it seeks to say and to say to give

meaning to his life and find some form of stability existential even when we know that this identity is still best alleged car never fully affirmed and highly contextualized. One may think that the postmodern personality is of the third type (Gauchet, 1998). In traditional societies the individuals do pre-exist not as a subject before the society. They incorporate temporal standards of collective life and their narrative identity is very limited but strangely not their autonomy since all constraints provide the possibility to assert themselves towards an 'other' completely virtual and completely memorized by individuals belonging to this company. The modern personality has a narrative identity because the individual is counted as much as the company and must assimilate collectively decided time standards. It is also to build history and memory allowing it to assert this identity.

Postmodern personality puts on the contrary the individual before the society. The process must have the possibility of total emancipation of the spatio-temporal constraints in other words to be totally free to decide. Narrative identity is therefore totally flexible. You can mention the existence of a mode operational decision-making (Freitag, 2002). The individual decides its commitments according to the contexts and assume several identities at the same time or subsequently. This flexibility, which corresponds to a search for autonomy of the individual on society, is, however, problematic. It is a problem of democratic indeterminacy (Ehrenberg, 2004) or forgotten by society (Freitag, 2002). Note to say or telling the individual to less recourse to comfort-oriented consumption but consumption turned toward being (Passet, 1966). New information and communication technologies multiply the possibilities of existential affirmation. It entered the age of access where the individual will pay to access his own life (Rifkin, 2002).

2.2 Characteristics of the urban way of life

We can consider the city as a laboratory for experimenting with lifestyles related to modernity and Postmodernity because "vulnerability is an intrinsic part of the systemogenesis of the urban" (M. Lussault in L. Caballero and Mr. Vanier 2010 p 50). Urban problems arise so more and more in terms of sustainable development or risk (Chaline, 2002). About the urban civilization urban theories founder H. Cerda, evokes indeed "very serious headaches and the dire consequences that resulted, for the individual, the family, the neighbourhood, and the entire humanity, ignorance and laissez-faire with which we look these issues almost never well studied, understood and worse yet, poorly resolved" (H. Cerda 1867 by M. Roncayolo and T. Padmanabhan 1992p 141). Likewise the existence of the principle of occupation to evoke the faceless nature of the urban culture that seems to invade all the territories with the increase in the population living in urban areas. This allows us to passing mention recurring stigma of a rural world called reactionary towards the progress or even back. Knowledge of the characteristics of the way of life is therefore an essential element in the construction of the time budget as reflection of this way of life. However, there are two visions of the urban lifestyle characteristics which also give rise to two readings of the time budget that are contradictory from a certain level of acceleration of life.

The first vision presents an urban lifestyle that has positive effects or which induces sacrifices in terms of the kind of life that are far outweighed by what it brings. The city and especially the big city called often metropolis is the development of all contacts of all connections. It is in this framework that is located the urban theories advocated by Mr. Webber (1996) and F. Ascher (1995). F. Ascher clearly announces the color from the beginning of his book in stigmatizing the septic tanks of the metropolisation. "Reflections and debates are congested received ideas, legitimate concerns but poor advisors" (Ascher, 1995) the metapolitain feeds actually do addition

and a mobility that offers the possibility of a sociability expanded. The metropolis allows to increase the number of contacts, to emancipate themselves cultural prejudices, to become more tolerant and even to have a conscience more acute of its relationship to the ecosystem. The metropolis is therefore opposed to the campaign instead of a geography of the talents and the ideal of tolerance (Florida, 2002). The metropolitain is also one that gets a kind of spatial vengeance on the social link because the new means of communication required him to look elsewhere, causing her emotions. The city is preparing to live in a future hypersensitive where sensory and event dimensions will be more numerous and more complex than in the countryside.

The metropolisation also induced a «transpatialite» within the meaning of M. Lussault (2007). It characterized a spatiality that is to always cross thresholds, barriers and so to be mobile to emancipate the space constraint. The Metropolitan has the possibility of all innovations. Now found in the urban theories a literature on the 'creative cities', the 'smart-cities' (Pilati & Tremblay, 2007; Scot, 2010). It is the acceleration of the flow of goods, people, information. It therefore promotes access to employment and certain recreational or cultural consumption. This assumes of course devote lots of time to work and transport if the city spreads as well as consumption. Economists have long insisted on the role played by urban growth in economic growth by the agglomeration economies that it generates (Catin & Von Huffel, 2003).

The second vision seeks to interpret the negative effects of urbanization. Can analyze the trend of metropolisation as a narrowing of sociability. Since the work done by the urban sociology of the Chicago school, it has realised that the city was instead of strategies of invasion districts but also of social, racial and spatial segregation posing problems of integration of people with evil the idea of the city open to multiculturalism (Fitoussi et al., 2004; Lacour et al., 2008). "Segregation is a set of processes, behaviors, procedures that, voluntarily or not, enable and produce spatial inequalities concentrated in certain places; are barriers to integration and real accessibility brakes, penalize or make difficult the insertion; promote or accelerate the removal or exclusion. (C. Lacour in C. Lacour and alii, 2008 b, p 14). This lack of integration is urban violence risk becoming increasingly important. It progresses with the rise of the deficits of identity and with the rise in the cost of living in the city and especially with the rise in the cost of land (Marcus Brahmhatt in C. Lacour et alii, 2008).

You can also analyze the trend of metropolisation as a mechanism producing non-places (M. Augé 1992) or the human post (Choay, 2011). This allows us to point the sacrifices in terms of kind of life and more directly address the question of the livable. The "on modernity» cities actually produced "non-places" that are fully interchangeable spaces such as airports, major hotels etc. These spaces have lost any anthropological character. "Here defended hypothesis is that the "modernity" is producer of non-places, i.e. of spaces that are not themselves anthropological sites" (Augé, 1992). They are more defined identity and historical manner by the tangible and intangible elements that determine the ethnological dimension of the place. They are more than places of relations between those who recognize the place and defend it. They are the targets of terrorists that they more or less clearly reflect the spatial strategy of "" those claiming new socialization and new locations but can see as the negation of their ideal ' (ibid. p 140).» It can be said in a way that these "non-places" allow individuals to emancipate the report to a social construction of space that requires a permanent incompatible with the pursuit of economic interests.

In return these "non-places" so lead solitary individuality, anonymity, the provisional and ephemeral. Accordingly although, G. Simmel already denounced these evils in his article on the city of 1903 (Simmel in Roncayolo and Padmanabhan, 1992). It is added, however, the jaded nature of urban areas. The city dweller also presents the characteristic to feel at home everywhere if the places are interchangeable. There is no longer need a 'home' "If the sign that one is at home, is that it manages to make himself understood without too many problems, and that at the same time it was possible to enter the reasons of counterparts without the need of long explanations"(Augé, 1992). The 'home' also works as an attribute because it is identified as a place of condensation of a me that I give to see others and myself to talk about me (Debarbieux, 1995). It is well evoked narrative identity previously. I therefore attribute to this place of objects, architecture, relationships. This allocation shall be made by reference to a memory that allows me to remember when I find myself in the same place (Hawlbachs, 1997). The city dweller who feels at home everywhere may also emancipate this need memory to focus on the perception of a hypersensitive world.

Meanwhile F. Choay evokes the slow evolution of the urban to the post-human and the birth of a connection planning (Choay, 2011). The urban seeks "dedifferentiation" by adopting a unique pattern of behavior. He chose "deinstitutionalization" by abandoning the idea of building some form of identity capable to give meaning to his life to choose tolerance not as recognition of the values of others but as acceptance of the idea that each person does what she wants. He chooses to multiply contacts by using new technologies. He then saw the "de bodyisation". He chose especially for live the instant and the hyper mobility the "de-temporalisation" of his life. It goes out of synch his life of rhythm required by the production of emotional relationships and the relationship to nature. It will abandon the idea of building some form of intimacy. The Metro is by nature stressed, he seeks to offset this stress by the exercise of certain activities or certain addictions.). It is able to invent substitutes and the significant others families within the meaning of F. Of Singly to maintain emotional stability. F. Choay evokes the existence of relation or quasi-grand-mere in a context of strong defamiliarization.

The choice of the hyperspatialite is essential in a context of monetization of an increasingly large number of activities (Giarini, 1981). "Man of the productivist city must be a docile, current Nomad where the purpose of maximizing the product calls it. Here, one can notice a moral paradox. Because ultimately, what is asked to the worker of the productivist city, it is a certain detachment against the temporal links capacity, which is also required at the Mystic; "but in humans of the productivist city, this detachment is rewarded, not by an abundance of spiritual goods, but by an abundance of temporal goods ' (Jouvenel, 2002). In these circumstances, it is all the free time that becomes social time and will be streamlined in the interests of efficiency and why not search for new markets (Busch, 1975). It even while private which may disappear in a society based on access. The time spent for consumption which is in principle a private time prepares for example working time (Rochefort, 1997). Conversely, it seeks to pass the time of work for a time in the new spirit of capitalism (Boltanski & Ciapello, 1999). For the city dweller the company becomes the place where come true and create all the links that are needed.

Taking into account the positive issues or negative of the urban lifestyle it seems important to propose a methodology of analysis of the evolution of this way of life. First we chose a tool focused on the use of time by the Metropolitan: the time budget. We must now present this tool and adapt it looking for the good of the metropolitans.

3. THE ADAPTATION OF THE TOOL TIME BUDGET TO THE LIVABLE URBAN PLANNING

After you have reviewed the history of the method and recalled our goals we will evoke its conditions of use in the context of urban planning of the livable.

3.1 Background and objectives of the method

If the time budget reflect the link between urban lifestyles and temporalities so we can think that the history of the use of this method we will reflect the concerns brought by the different actors who seek to understand or act on different temporalities arising therefrom.

The first time-use survey dates from 1913, it was made in England by G.E Bevens (Busch, 1975). P. Sorokin will undertake the same type of investigation in the 1920s and 1930s in the Soviet Union and then in the USA where it is going to emigrate before the war these investigations focused on the lifestyle of workers or particular categories. It is expected the 1960s to see this type of studies to develop large scale, first in the USSR, and then under the aegis of UNESCO. In the USSR, it was to consider the rational use of time in an economy of rationing. With productivity increasing free time develops while the satisfaction of basic needs is not yet covered satisfactorily. The tail are often needed to get satisfaction. It may of course not deny the ideological objective finding objective evidence proving the effectiveness of the collectivist economy cold war. The same ideological argument type or rational crosses all the work carried out in the West but in an economic context of increasing urban population and strong economic growth (Dhéry, 1980).

In the West, time is considered to be a scarce resource to more or less save to devote it to rest, leisure, once the work is completed. The report to the money is almost always underlying the analysis since it is he who determines the main activity. Finally the technique and the change in the Organization of domestic life are ways to save time in particular in domestic activities. Faced with this, also had to observe the recomposition of temporalities strategies. The objective is implicitly ideological as it is to show that there is a movement of progress which is at work in the dynamics of growth. In France the INSEE will resume the same objective of this type of investigation and publish a certain number of work related to decadal surveys. The first date of 1966 and the last of 2009-2010). The first survey specifically on the time budget of the date of the 1970s (Lemel, 1974) urban. It will be followed by surveys on transport time use enabling urban planning taking into account related to sprawl development in transit needs urban (Raux, 2010). The offset for an hour and sometimes less at any time of the day for a primary activity subsequently prevents the achievement of a secondary activity due to bad timing public transit or the insufficient densification of the network.

In this paper we would like to assign to the method of time-other objectives since we are from the perspective of the construction of an ecology time (Goh, 1996). This is in fact to arrange public policies and in particular metropolitan regional planning policies to reduce the time pressure on individuals. It is indeed a resilience factor for the sake of planning livable metropolises. "If one of the objectives of public action is to make possible the individual satisfaction, we can think that a lever is located in the loosening of the temporal availability constraint" (Jany-Catrice & Méda, 2013). In accordance with the classical approach to management of risks in the territories it should start with a diagnosis on the risks before considering the factors of resilience for the sake of protection, prevention against risks or caution (Duez, 2009).

The method of the time budget will therefore enable us to make a diagnosis on the different temporalities. Two types of information will be, in our opinion, relevant for the sustainable planning of a metropolis and planning altogether. The first will involve the average evolution of temporalities by Ward and the city in general. One can speak of the existence of chronostyles (annex 1) (Rouch, 2006). This evolution will help to highlight the substitutions that occur between the temporalities to deal with the acceleration of lifestyle and existing deficits by district. You can also remove profiles of Metropolitan to see how they behave towards the risk of excessive acceleration of urban life imposed by the urban system. One can speak "carrying-capacity" or load capacity of the urban system in this area. We need to identify major trends in the use of time and deduce a lifestyle change and possible strategies in the management of the temporalities. It seems to us that three strategies should emerge. These are marked by investigations on the temporal guidelines identified in social psychology (Ramos, 2008) as well as in philosophical reflection on the dialectic of reason (Merleau-Ponty, 1955). The first could be an attitude of total acculturation and total acceptance of post-modern temporality and its sacrifices in terms of quality of life. In contrast, one would find the strategy of the total refusal of acculturation which needs to live in a different space-time corresponding to the temporality of sects or communities focused on themselves. An attitude of acceptance of a certain temporality and refusal of others that correspond to a willingness to bypass or compensation compared to the sacrifices made in terms of quality of life.

Be able to play on these attitudes is an important factor in resilience towards psychological disorders that could arise from the acceleration of the pace of life. Seeing things from a purely positive very strongly influences the way one can live. The fact to see them realistically in becoming aware of the sacrifices in terms of people's life also strongly influence. Gold should devote time to get there. In a democracy, it is for individuals to choose the time they will devote to the activities that will allow them to change their attitude (time for reflection and review of life, aesthetics or ethics for example learning time). In this context the use of foresight is decisive because it constitutes an exercise of collective maieutics in a reflection on the policy of civilization (Duez, 2012).

In this context the currency has power of substitutability among different assets or temporalities (Jany-Catrice & Meda, 2013). Earn money returns to save time. Not win is wasting his time. Economists reflect this power in their reasoning in terms of substitutability between goods and time on the basis of a model at the G. Becker (Babu, 2003). The monetarisation of activities to establish an equivalence relation between the values associated with each activity and produces especially no negative externality. Yet the currency is involved in a process of intellectual abstraction that takes away the scale of values of the scale to be as well as the scale of temporalities (Simmel, 1999). This means that to restore meaning to the uses of time and combat the paradox of the void, must be démonétariser activities. It should also "give time", this precious time lack us. The voluntary commitment allows for example to develop a narrative identity which will tell who I am and what I am by reference to different ethical sources. The choice of other forms of family organization is another example because it allows to give time. Will thus be to convert the time savings made on intermediary activities in time spent on activities that are in themselves (De Montbrial, 1985). The demonetarisation of the time which saves time for work or to be is a resilience factor insofar as this will give a different meaning to these activities. DIY with others allows for example to reinstate a form of solidarity and to respond to the need for autonomy and creativity. More generally to give meaning to the time it must 'live at the good time' (Viveret, 2009). It comes out of the ubiquitous excitement/depression couple in the urban lifestyle to enroll in

research of *joie de vivre*. This implies searching for intensity of life quality in relationship to others or in our report to the nature. Live in the correct time is to be fully there and be fully aware of what we live.

Another factor of resilience in the sense of time is make things take place within the meaning of M. Augé. The project of the postmodern society is emancipated modern man of the time and by the same space. To give thickness to the various territories, one can imagine develop the territory against an urban sprawl that speeds up the dissemination of the lifestyle that goes with it. It will include build a pattern of urban frame giving the place in medium-sized cities. This means that it will have to control regional and national primacy index. The index is obtained by the ratio between the largest city and the second city. It also need to ban all forms of transport network which would be totally fan around the metropolis. In a society that is tertiarise more, including in the industry, there is room for the development of teleworking. This would again combine simultaneous activities that could no longer be particularly by reducing the transport time or allowing more easily reconciling family and professional life. Should then take care to enable the development of other forms of socialization within the district. It is probably in this way that already operates some households having chosen a part-time or parental leave for education.

The resilience of the paradox of the lack of time can be solved by the use of technical solutions or by a different temporalities resynchronization or improving the management of leisure. Technical solutions are located on the side of the coordination of development policies. Policies resynchronization of the timetables of public services or the coordination of the timing of urban transport modes within the travel plan are good examples of what it is possible to it also easy to resynchronize the temporality in fighting against atypical schedules as the three 8 or work on Sunday. To combat the desynchronization, need above all enable people to take the time (time to stroll, time for yourself...). Must be the praise of slowness as already did G. Simmel comparing the life of cities than the countryside. Need to 'reintroduce the slowdown and reintroduce the pause time in our own temporal rhythms' (Viveret, 2009). Sabbatical time will be at the same time the time of reflection on the meaning of life. The multiplication of activities that enable to develop a narrative identity in family or in society is also important. This assumes a land use favouring the development of certain infrastructure. You can clearly see resilience factors are extremely linked but there is nothing surprising insofar as "free time takes all its meaning than by its interrelationships with other areas of existence" (Busch, 1975). It is also on the side of the reduction index of primacy between the first metropolis of the country and the next town and one of the regional metropolis metropolis and the city that follows. This is achieved through the development of network of cities-average and through a fan and not star transport networks that connect the various metropolises to medium-sized cities.

At this stage of the reflection we would stress the importance of simultaneous temporalities in the resilience of two paradoxes. They rightly resynchronize certain forms of temporalities without necessarily requiring individuals to make choices between the uses of time. The development of working at home by inter alia by teleworking is a good example of resynchronization of the social work time with family or personal time. It is actually easier to take a break and reduce stress because you are at home. Searching for a certain pampering meets probably in postmodern society to this will of withdrawal on the 'home' to de-stress. The use of the car compared to public transport also corresponds to this desire. In a more general manner everything that contributes to the development of home an element stabilizing over the stress of social time that obliges us to multiply the movements and contacts because it allows to stabilize the identity. The development of a plan of moving bike plays the same role. The initial target is environmentally friendly while its effect is just

as much livable. The bike used loitering and observation of landscapes or architecture of monuments and feel with you longer.

3.2 The terms of use of the method

Discussions on the method are numerous but all pointed the same problems. Turning them we will be able to specify the sample, the organizational arrangements for the investigation, the type of questions asked, the type classification of activities. Ourselves for the moment aside issues of encoding and method of analysis of the data that we can ask ourselves once made collection. We will build on the statistical guide published by the UN in 2007 as well as the method of the decadal survey by INSEE for elements of methodology. We must bear in mind that it is difficult to attribute to the time a disjointed existence of social activities (Sue, 1995). In other words, to appear in an investigation as a value suspended above all others can cause problems of interpretation.

The result is that the method of the time budget is relevant only to compare different countries or companies. Therefore, we will choose a number of addresses of homes to wonder in a metropolis (the main city for example) compared to a smaller town or in relation to one or more villages to account for the acceleration of life. We will examine in the foyer the guardians of the fireplace and all dependents of the guardians of the home with more than 11 years. The main survey will be conducted among all the people chosen after explanation at the first meeting of the manner in which you must complete 24-hour backlog. This book will be first completed as in the INSEE survey by a study on irregular activities or long period of time (vacation, special events, for example). To avoid problems, tests on a sample of persons will be ex-ante. It will eliminate expost books with any sense and those for which there is greater than 10 H empty beaches. We also conduct a longitudinal study of the evolution of the use of time in the main metropolis to see how time accelerates. The frequency chosen by INSEE is ten years. This us seems a good time to appreciate the scale of a change in lifestyle if we consider that the acceleration of social life lives in intra-generational way and not on a life or several lives as was the case previously (Rosa, 2010).

As a result, it is difficult to give a life to activities without taking into account the contextual variables. Figure 1 provides all of these variables.

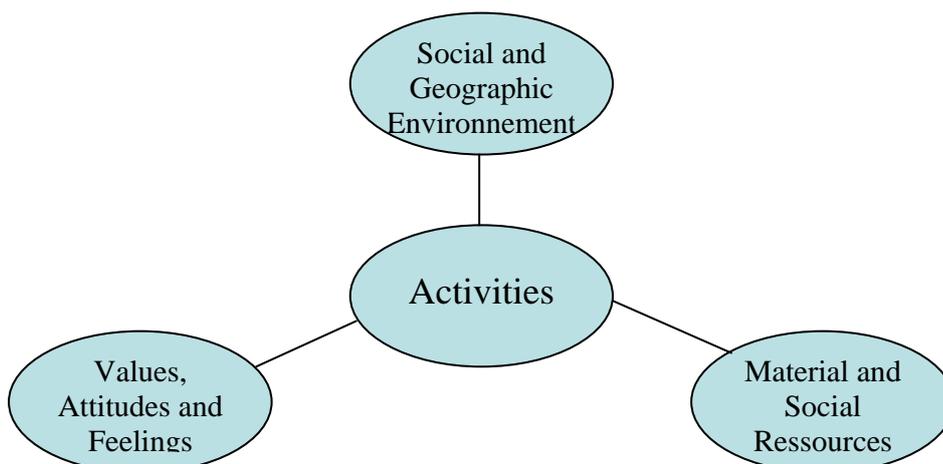


Figure 1: the contextual variables influencing the perception of activity
Source: From after UN p 50 time budgets statistics Guide

Context items include elements more or less that will influence the vision of the uses of our time (Ricroch, 2011). An incident in the work will make you will feel in a negative manner a family meal that yet is part of the pleasant moments of everyday life. Conversely, work can be felt as an enjoyable activity by those who are comforted by a family balance or are in good health. The methodological risk is a decontextualization (Ramos, 2008). It is all the more important that this is a factor of resilience as we showed previously.

To enjoy the values, attitudes personal feelings INSEE added the subjective evidence of the moment. It proposes to note between -3 and + 3 each period of 10 minutes and the appreciation of the day with a score of 1 to 10 while you brought these notes to the context in which the activity occurs. Put a note makes no doubt the work of codification of the responses and the classification of temporalities but we prefer for our part use a likert scale ranging from the less pleasant to the nicer. The notation below 0 is not natural for a respondent. On the other hand we want to reintroduce in the investigation of the elements of subjectivity that the words are better able to take into account than a note. The rating grows the objectivisation by a cardinal measure where should use an ordinal scale. To obtain an order relation between the different usages of the time we offer to the respondent to establish a complementary classification 10 most popular activities in the day of 24 hours or in the week or year. Taking into account the role played by the impressions left by the reorganization of the social time we complete the investigation by an interview after allowing the investigation to verify certain inconsistencies in the drafting of the specification and specify impressions (Rouch, 2006). Taking into account the importance of attitude as a resilience factor during this conversation could use a survey similar to the one conducted by Philip Zimbardo (Stanford time perspective inventory or zimbardo time perspective inventory).

The link between economic and temporal resources crossed all companies (Busch, 1975). For Sociology this link translates a social division of labour which strongly influences the position of the individual that can be defined by objective factors (salary, employment e.g. Security) and subjective elements (the esteem granted to the trade for example). Therefore also contextualize the time paid by these subjective elements. Certain occupations does not necessarily require the question of the who and is part of the vocation or are highly estimated. This is very important for the satisfaction of earning but also of all other activities (Viveret, 2009). The question can be posed during the first survey during the first appointment. You can also take account of the classification of the most beloved crafts of the french. It will complement this subjective information by more objective information about the resources of the household to know: its level of training, its socio-professional category, his income, his health and on the number of people in the household and their age.

Must be added to these subjective elements of contextualization of the objective factors which will invariable or variable with the activity (United Nations, 2007). To facilitate the collection of data, the survey context items will perform initially in front face and a sample of the population as is the case in the decadal survey of INSEE. Among the objective elements found employee workplace but given the importance we attach to the telework can be complete response by an estimate of the share of the work done in the home. May be added the issue of the location of places of consumption and their level of attendance as well as the location of places of recreation and holiday. These two variables may be directly supplemented by questions on the modes of transport used for the different activities. There are also regular contact with other places. It will differentiate the home and outside to take into account the contacts taking place remotely by internet (skype,

mail, participation in social networks etc...). We will thus take into account the context elements specific to each activity. We however ignore the elements of own context referring to the monetarisation of the activities in the nature of the social contract that is more able to reveal the meaning given to the simple search of compensation activities. The issue of the social contract that binds me to another is particularly important outside the employment relationship. It affects all activities.

INSEE takes into account these factors, collecting data for context on the distribution of tasks in the couple. May be supplemented by questions on the type of commitment and the level of volunteering because they allow to restore meaning to temporality. Traditionally this type of survey on the variable «for who» takes place in the context of the second investigation that we will later evoke and poses problems for use in the method of the book for a gain of information which is important to reveal the existence of an informal economy in all its forms but that appears low to account for the meaning of these activities and attempts of monetization. The codification of the for which restraint by the United Nations can serve as reference (annex 1). It is important to define its values by taking as a basis the report evoked narrative identity previously. One can start to take into account of Maslow's hierarchy of starting values that will allow me to satisfy the need to be loved or to love, need to be valid, the need for independence, the need for security. You can also insist particularly on the element "feeling at home" which is a factor in the determination of the identity of individuals. The question can be asked the respondent to each activity asking him to identify the elements involved in its definition. .

It follows that activities are rarely isolated but are often simultaneous. We therefore need to know how to handle concurrent activities. It is all the more important that they can be a factor of resilience in the context of the new temporal policies developed by the cities. More statistically, their registration can substantially modify the estimates of time devoted to the main activities associated with them. Individuals tend to encourage activity that holds the more their attention so that the simultaneous activity is one that directs the temporality. I will revert at the same time that I keep my children but I can not do other activities. The surveyed will associate in his answers a principal activity to another. The measurement method simple that we propose to retain is to count the same time for both activities.

Finally resulting difficulties to propose an understandable 24 h carnet without bias by the respondents. It can actually offer a full book with fixed predefined activities time intervals or a book to open without preset time intervals (annex 2). The standard advocated at the international level is ICATUS (International Classification of Activities for Time-Use Statistics) (Appendix 3). We can talk in this context of "naturalization" of social time by the method time budgets since the standard may be foreign to (Rouch, 2006). We prefer to give priority to a completely open book. Present a choice of activity or predefined slots is locking up the interviewee in boxes and discourage him in the effort it takes to fill the notebooks. It is keep it let play subjectivity without being to obtain a total objectivization given the complexity related to the breakdown of certain activities within the classifications. 26 of the classification of the INSEE survey concerns activity will say anything to the person being surveyed. In addition, activity participation comprises not less than 10 other activities that will be connected to it bringing to more than 170 topics the most detailed nomenclature. Could also correct some bias by subsequently coding by specialists according to the standard and check the stability of responses for a person through longitudinal studies or compare the responses of people having the same type of contextual variables.

4. CONCLUSIONS

The reading of these time-by decision makers may be made in different ways. They will be able to make a positive reading and take measures that will accelerate lifestyle whereas it is insufficient with objectives of economic development, for example. They can instead make a negative reading and implement time much more ambitious policies than those that exist far. He will also join time-signals do not exceed to populations in a situation to have a sustainable way of life. This will require the Planner to analyze the effects of acceleration on other elements of the urban lifestyle. It will then accompany the time budget of an indicator of human footprint as a synthetic indicator of the Livable development or a Control Panel taking into account all pathologies related to the problems of existential affirmation emerging in very large cities (Duez, 2011). We think of the issues of stress, violence, or consumption of addictions and that can be interpreted as being at odds with what is an acceptable existential affirmation.

It may also have a fatalistic attitude because liveable urban planning is not without problem. There is much in this area a certain crisis of the mind as understood by Merlaud-Ponty (1955). Today's society is the growth of the urban population and population density a necessary condition to combat environmental problems and especially to create wealth and jobs. This is what reaffirm the World Bank in its report of 2009 (World Bank, 2009). Consequently many difficulties to propose solutions for the territory which is not at the same time the question of the size of the cities or the attitudes related to the urban lifestyle. These issues have yet arisen very early by the founders of urban theory as we have shown, but remained unheeded for too long. This means that the solutions in terms of developing liveable must tackle the issue of the urban frame scheme to avoid too high primacy indices and mobilize multiple instruments to tackle this type of problem.

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