The malleable, adaptable metropoles: towards a temporary and temporal urbanism

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Luc Gwiazdzinski calls for a greater use of temporal levers to face the challenges of sustainable urban development, emphasizing the concepts of temporary and temporal urbanization, promoting malleable and adaptable metropolis.

Time, "the meaning that human groups have given to change" (Tabonni, 2006), is key to the comprehension and management of societies, and a major issue for humans, organisations, and regions. This dimension is naturally embedded in sustainable development approaches, which "respond to the needs of the present without compromising the abilities of future generations" (Brunstland report, 1987). Time remains, nonetheless, a key to understanding and to action; a control gauge that is much less-often called upon than that of energy or space in the production and management of cities and regions.

Times are changing however : the spaces and times of our cities undergo transformation and desynchronisation; they engender tension and inequality ; various actors and institutions are forced to adapt. Above and beyond the first individual and collective responses, such transformations strike academics, urban planners and municipal officials more generally, instigating changes in their ways of seeing, thinking, and governing. The materiality of urban space is thereby taken into account, along with the flows and chronological life-worlds of users, in an effort to design more liveable, welcoming, and human-friendly cities.

Such transformations likewise compel the development of tools for a chronologically-based urbanism, inciting reflection on the dynamic character of a "malleable city" (Gwiazdzinski, 2007), in addition to the versatile nature of space and the built environment in relation to the time of day, the day of the week, or the year. This type of reflection on sustainable cities attempts to limit the consumption of space, reduce energy use, and maintain urban intensity with its attendant social life.

A CENTRAL ISSUE

Mundane, indeed, it has become to speak of space-time from the point of view of philosophy or physics; rarer still is talk of the space-time approach to regions. Yet, urban society, like any other, produces its own temporal system (Sorokin, 1964), which is the result of the social activities that take place there. As "the abstract measurement of concrete things" (Sue, 1994), time is but a convention; the product of the social activities that it manages to measure, harmonize and coordinate. Social life proceeds within a multifold of times that are often divergent and contradictory in nature, and whose unification is relative at best. Such a precarious coalescence is worth analysing in detail.

LONG FORGOTTEN

Time has long since been the neglected stepchild in reflections on regional planning and development, in favour of infrastructure. Social politics have most often been considered a function of the material aspects of city life. Hardware has been favoured over – even opposed to – software. There are few disciplines or scholarly pursuits based on time; instead, specialists of space are legion. The temporal dimension has been neglected by planners and town councillors with inversely proportional intensity to its importance. It constitutes an essential aspect of urban activity, yet until now, urban planning has always focused on arranging space to use time better (Gwiazdzinski, 2001, 2012). Counter-efforts that consist of time-based planning with an effect on the occupation of space are few and far between. Many urban planning studies focus on space, but not many focus on time, time-space relations, or its representation. Analysis of the formalisation of urban change and its modalities has long been privileged, with long-term city development approaches that are favoured "to the detriment of an approach that would have aimed to provide the components of a typology with which the diversity of social times and their combination could be organized." (Lepetit, Pumain, 1993). Times are changing however.

A LIVING BEING

Cities are not set in stone. One of the most classic analogies of the city is that of a living being which develops according to historical, social, political and cultural event. Urban materiality is subject to continuous change (construction, destruction), which affects economic and social space (the emergence of new activities, new groups, and new practices), legal space (restrictions, the privatization of space), and/or politico-administrative space (changes in constituencies). Social life articulates itself

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over a multitude of divergent – often contradictory – timeframes, whose relative consolidation is part of a precarious hierarchy, and which poses a problem for almost every society (Gurvitch, 1963). The entire city is an ephemeral, fragile and fugitive, difficult-to-grasp universe ; a labyrinth that evolves in time and space; a function of daily, weekly, monthly, seasonal and secular rhythms in conjunction with more subtle forms of events, accidents and unexpected uses. Agendas and schedules provide the tempo; they synchronize the occupation of space and define the limits of our lived domains, be they mastered or alienated. The users of a city do not simply live its spaces but also its time. Though urban materiality – the outer shell that humans have created for themselves in the form of buildings – develops slowly, populations succeed each other according to diverse sets of rhythms and temporalities which are often difficult to pinpoint (Gwiazdzinski, 2001). Some spaces come to life while others wane, some empty out while others fill up, some open up while others are continually in operation.

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RAPID TRANSFORMATIONS

Life rhythms evolve quickly. They are the culmination of a number of phenomena. Humans now live for approximately 700,000 hours. In less than a century, life expectancy has increased by sixty percent and the total number of working hours has been divided by more than half. Leisure time has experienced a five-fold increase, now amounting to fifteen years of human life (Viard, 2012). The amount of time people spend sleeping has decreased. The "24/7 city" is no longer a figure of speech: its direct physical consequences have been observed and analysed (Gwiazdzinski, 1998, 2002, 2005). Society has revised its biological cycles and the city has changed. Individuals have become more mobile as a corollary. They are multi-topical : they inhabit many different places. They are multi-active: they perform a number of activities as opposed to one single function. They are increasingly unstable: in their families, at work, in their geographic location. They are increasingly hybrid and unpredictable, and yet the gamete of urban offerings remains relatively static and rigid.

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Such transformations have drastically changed our relationship to space and time, to the rhythms of our lives and of our cities (Bailly, Heurgon, 2001). Traditional quotidian socio-spatial frameworks, in addition to the usual boundaries of our regions and our timetables, have been pried open. Activities have sprawled out; spaces, times and priorities have fragmented and been recombined. New practices, constraints and opportunities have emerged, for cities as much as for individuals. The rupture that has occurred in the synchronisation of spaces and times has fused with a new form of temporality. Agitation, mobility, and a sense of urgency and speed have installed themselves as new values, in a strange sort of inversion. In the absence of feeling, only noise – even violence – and speed allow us to truly

grasp the present moment. This need to exist hardly manages to mask the difficulties of a society whose malaise lies in its inability to revisit the past, to project itself into the future, and to collectively build for the long-term. Such "neo-situationism" is evidence of our imprisonment in an emotional present, from which certain scholars propose to free us (Emmanuelli, 2002).

Reunited by flows of information, humans have never seemed to have lived in such a temporally dislocated manner. Acceleration, the advent of a global temporality, the rupture of social time and general desynchronization incite people, institutions, and regions to compete with one another. From the denizen who wants to take advantage of the city both day and night, to the salaried worker who seeks to avoid working an atypical schedule, everyone becomes a little schizophrenic. Our agendas are breaking under the pressure of desynchronization : everyone juggles their professional, familial and social lives, their workloads and their everyday obligations. Information technology and modern communications provide an illusion of ubiquity. Faced with an ever-mounting number of responsibilities and with the difficulty of mediating them, the "fatigue of being oneself" (Ehrenberg, 1998) sets in, threatening the most fragile with overexertion.

Conflicts arise on another scale of the "poly-temporal city", between the individuals, groups, regions and neighborhoods who no longer share the same life-rhythm. Even worse, new types of inequality begin to divide populations, organizations and neighborhoods, as they are unequipped to deal with the acceleration and increasing complexity of social time.

INDIVIDUAL AND COLLECTIVE FORMS OF ADAPTATION

In order to overcome the consequences of such changes and the tensions that accompany them, people, associations and regions have reorganized and adapted at different scales.

DECELERATION

From an individual point of view, some have decided to get around the "cult of urgency" (Aubert 2010) by letting go; taking a break or regaining control of their lives and opting for relaxing hobbies such as walking, yoga, gardening or second-hand trade. Elsewhere, academics and essay writers have for a number of years been elegizing idleness, and networks such as Slow Food and Cittaslow have begun to flourish. The do-it-yourself and hobby crafts movements have accompanied the development of informational infrastructure and the participatory Web (Flichy, 2013). Michel de Certeau described the practice of "*bricolage*" (de Certeau, 1990) to articulate the idea that artisan-like inventiveness can sometimes be considered as an art – the art of the detour, of craftiness, which allow us to overturn the constraints of the established order.

OPTIMIZATION

Technologies, sharing and collaboration. Certain technologies favour adaptation as a way to deal with desynchronization. In the absence of shared meal and work schedules, appliances such as freezers, DVD/VCR recorders, micro-waves, and portable phones allow each individual to organise life according to his or her fancy. Current trends move towards the hybridization of practices, times and spaces, and to new assemblages, alliances and collaborations: co-construction, co-development, co-habitation, co-conception, and even *co-voiturage* (car sharing). No longer based on a traditional hierarchical structure, collaborative work is undertaken with the help of new information and communication technologies – even if people are not in the same place and time.

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Polyvalence et hybridization. The borders between the times and places of work and of pleasure dissolve. "Third-level spaces" develop, in which a mix of different activities take place: café-libraries, café-laundromats, business-and-art incubators, day care centers inside train stations which have been converted into supermarkets, rooftop gardens, eco-museum housing estates.

Modularity. Current trends also lean towards optimizing available space, as in the offerings of a well-known Swedish retailer, who proposes "convertible solutions" for interiors of a limited size. "In today's cities," explains Mia Lundström, the company's strategic director, "the average space per person is fifteen to twenty square meters. It makes sense that space optimization would be one of our key ambitions. Of course, unlimited spaces and resources inspire us. Yet finding solutions for compact spaces is an even more exciting challenge, because it forces us to be more creative."

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Modular, adjustable, and convertible furniture is in style, as it allows people to optimize their living space – day beds, sofa-beds, fold-away-beds, folding chairs, low tables that easily turn into dining tables, removable cubes, furniture on wheels. On another scale, design trends favour modular housing projects that adapt themselves to the life-cycles of their residents. Everywhere, it seems, developers are offering adaptable homes, able to accommodate the unexpected: partitions can be moved, pieces can be added on… and ta-da! a new bedroom appears. Recreational vehicles and trailers further enable multi-purpose lifestyles; they provide a hybrid form of transport and habitat. Elsewhere still, time-share housing allows for composite vacation solutions.

The organization of rotation. Examples of revolving activities have always been indigenous to the city: carnivals that seize possession of public spaces for anywhere from a few hours to a few days; circuses that are set up in city squares; markets under bridges; schools in which forms of community activity take place in the evening; or streets that are appropriated as football fields. Faced with the rarity of space and the need to facilitate encounters,

the city adapts, and new uses of public space develop at different temporal scales. These can include but are not limited to the closure of certain riverbanks on Sundays; the ban on driving cars downtown in the evenings (Rome); the yearly conversion of roadways into man-made sandy beaches (Paris Plages); the refashioning of parks into outdoor cinemas at dusk; the alternation of public squares as gardens in summer or skating rinks in winter (Brussels); the authorization to park in bus lanes at nighttime. Each of these efforts is part of the differentiated use of the city and its public spaces according to the time of day or night, the day of the week, or the season (Gwiazdzinski, 2006).

Optimization of temporary spaces and amenities. In a context of economic restructuring and flux, precarious forms of habitat crop up within the city. Slums and encampments, canvas shanties and cardboard-blanket fusions overwhelm a whole host of "species of spaces" (Perec, 1974): vacant lots, interstitial tracts of land, in-between plots, abandoned urban areas, inhospitable access points to transportation infrastructure. In France alone in 2006, eighty-five thousand people lived in makeshift shelters. In response to increases in rent, the unavailability of social housing, and the culmination of personal and professional difficulties, a majority of them sought refuge in year-round campgrounds. Provisional situations become prolonged stays; seasonal fittings are reworked into semi-settled outposts.

EVENTS AND SHORT-LIVED INTERVENTIONS

Événement artistique. Artistic and cultural events. Other forms of collective adaptation are identifiable at different scales in both time and space, principally responding to the need to facilitate meetings, forms of socialization and cultural consumption. Our agendas for the "metropolitan season" quickly fill up with events, demonstrations, parties and festivals – in France, these can include the *fête des voisins* (meet-your-neighbor day), the *vide-grenier* (annual neighborhood garage sale), the *brocante* (flea market), the *fête de la musique* (annual "make music" festival), and the *nuits blanches* (all-night art festivals), among others.

New rituals such as these celebrate memory, identity and a renewed sense of belonging in the city. They enable people to act like kinsfolk despite that they live in contexts of continuous territorial competition; they allow citizens to maintain the illusion of social connection in opposition to a rather diluted form of quotidian collectivity (Gwiazdzinski, 2001, 2011). The regime of the "intermittent metropolis" is established : a temporal counterpart to the archipelago's spatial character. The fleeting and festive event-based city unfolds. Conservation and cultural heritage are allowed to preside over space on a yearly, weekly or hourly basis. Winter, summer, nighttime, evening – and soon, perhaps – 12 p.m. to 2 p.m. (lunchtime) and 5 p.m. to 7 p.m. (afternoon tea) are identified, set apart, and designated to construct a "spectacular" rhythm, in contrast with arrhythmia. These types of ephemeral art events enable the tactical overturning of space and time; a transformation of the city to which art – and especially street art – is

called upon. Artists help themselves to the city; they take hold of its boulevards and refashion them on a whim. Over the course of a few hours or a few days, their interventions sculpt new rhythms, invent new places, and fill in the white areas; they remodel space and time. Events are the thread from which alliances are woven; events are the everyday brought to life; they transfigure the real; they make public space more human, for a certain period of time. The arsenal of their apparatus is light – it simply rustles the urban fabric rather than ruptures it. Events are fugitive and sometimes cyclical space-times. They embed themselves in competitive environments before self-destructing and allowing the city to return to its usual state. Events reveal the temporal and sensible dimensions of the city, they uncover the importance of a style of urbanism and regional planning that takes them into account. All of these abilities permit events to remap terrain: its positions, its centralities. They constitute an outpost for the integration of time and rythms in the observation and planning of urban spaces. Certain even provide examples of "presential" and "situative" identities, in which culture most particularly shifts from one of objects and their materiality to one based on meeting and exchange.

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Inventive diversions and short-lived interventions. Many artists and activists have intervened in public space, and example of which is changing the urban furniture. The act is part of a general movement to play around with urban formations by questioning their polyvalence and flexibility within the street and the surrounding real estate. Such is the case with the artist The WA, who transformed a garbage can into a basketball net, or with Démocratie Créative in Strasbourg, who turns public squares into playgrounds. The collective Etc experiments with methods and tools in an attempt to make place for people, developing temporary fixtures in a form of participative urbanism. This is also the case with the young Grenoble-based collective Moducité. Others still engage in the creation of practices to transform public space for a limited time, such as PARK(ing) DAY, a worldwide event every September which encourages citizens to turn their paid parking spaces into gardened places for socializing. The chairs in the Jardin de Luxembourg, and the GPS-tracked bicycles on free six-hour-loan in the city of Modena by the group Snark are another example of this.

CHRONOPOLITICS, OR THE POLITICS OF TEMPORALITY

Parallel to these individual and collective adaptations is the emergence of a public politics of temporality. The movement started in France in the middle of the 1970s when a taskforce from the Ministry of Quality of Life worked on lengthening vacations, making working hours arrangements more flexible, and making the urban environment more lively. *Bison futé* (a government information service aiming at reducing traffic congestion, most notably during mass departures for public holidays), flexible schedules, daylight savings time, and school vacation periods organized by region, have survived to this day. At the local level, fourteen municipalities put their

efforts together in an attempt to reduce the number of traffic jams, improve services, and reduce wastage, most particularly in terms of shared amenities and by encouraging friendliness in cities.

In the 1990s, first in Italy and then in Germany and France with the help of DATAR, the government put in place a number of structures, monitoring agencies, and a strategy of communication, dialogue, exchange and experimentation that attempted to institute changes in the temporal approaches to cities. Without much funding at all, they promoted a temporally-sensitive point of view on society, suggested new cartographies, experimented with new opening and closing times for businesses and schedules for transport. They participated in public debates around such topics as nighttime and Sundays, with the intention of improving quality of life. These local initiatives affected approximately thirty localities (Mallet, 2011), but unfortunately did not result in the adoption of any national policy on the subject of time. This should not prevent us from engaging in important debates on society, however, in which pressure is mounting.

A NEW REGIME

Responses to the immanent confrontation with spatial, temporal and mobile rupture are still a bit roughly hewn. Slight arrangements, adjustments and the nascent approach to chronopolitics fall within the polyphonic resonance of "hypermodernity" (Lipovetsly, 2004), in which the emergence of spatio-temporal organisations for whom notions such as *polychrony* are essential.

POLYCHRONY.

The widespread flexibility of social time is linked to the diversification of practices at the interior of each person's schedule, most naturally leading to a fragmentation of lifestyles (Sue, 1994, and to other forms of desynchronization that combine to create a new "time-map" (Ascher, Godard, 2003). The unsynchronized or disintegrated functioning of social sub-systems are part of how Harmut Rosa defines the end of society (Rosa, 2010) – but this is just the end of a particular society. Instead of the mono-oriented, monochronous timeframe of modernity, polychromatic society hinges upon the use of its agenda (Boutinet, 2004). The latter seems to be gaining in importance, without completely overcoming the former. "Hyperchromatism" is our way of describing such a temporal social structure (Gwiazdzinski, 2012). It suggests a subtle alliance between the calendar and the schedule; a melange of the phenomenological here-and-now with the intervening agenda, its promises of meetings and synchronization. Hyperchromatism is a temporal regime that motivates us to manage the tension between the ephemeral plan and the simultaneous plurality of engagement. It requires a cultural change in the tools we use.

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INTERMITTENCE

That the collective and ritual celebration of sacred gatherings, a recurring and repetitive historical phenomenon that dates back to the beginnings of human society, allowed people to mark time is well-known (Hubert, Mauss, 1929). These first calendars were a type of "intense moments", which were more or less fixed; periods were defined in their intervals. Our metropolitan calendars are marked with new celebrations. The "intermittent metropolis" (Gwiazdzinski, 2011) allows us to understand the complexity of a socially-ruptured urban system, in which the multiplication of individual rhythms is compensated for by the development of intermittent metropolitan events whose intensity and location vary. People are thus able to synchronise themselves, and to "be a metropolis". This "intermittent city" is for us a reversible figure, an ephemeral and cyclical space-time that allows us to explain and experiment without risk. The hypothesis of the "extraordinary festive event" – a collectively-lived, ephemeral and cyclical space-time – is for us a major constitutive component in the intermittent metropolis. It is a possible periodic and temporary response to the need for encounter, cohesion, identity, and the urban, but also as a moment of letting go, of joy and of pleasure; a temporary space for the rearticulating of the here and there, the "I" and the "We", the local and the global, the one and the other… the voluntary abandonment of reason and the consented rip-off, all at the scale of metropolitan ensembles.

TOWARDS A TIME-BASED URBANISM
AND A MALLEABLE METROPOLIS

Faced with the rupture in spaces, temporality and mobilites, the wealth of communications tools, the polysynchronous and de-centralized mode of organization, and the open form of planning, chronopolitics is imminent.

TILE-BASED URBANISM

Focusing on the articulation of space and time requires rethinking the urban system in terms of flux rather than stock, time more than space, temporary more than permanent. It is necessary to move from the chronotopical approach in which the "chronotope" is defined as "a place for the convergence of the spatial and temporal dimension (Gwiazdzinski, 2009). It is necessary to rethink the relationship between the city and its users in terms of times and spaces, moving from the event to the ordinary, from the exceptional to the daily (in other words, the "urban quotidian" (Paquot, 2001). The exact definition of a a "time-based urbanism" would be "the ensemble of plans, schedules and agendas that coherently act upon space and time, enabling the optimal organization of technical, social and aesthetic functions in the city, in an attempt to create a more human, more accessible, welcoming city" Gwiazdzinski, 2007). Likewise, it is worth thinking about a "tem-

porary urbanism", that would focus on the partial modes of occupation of space and time in the city and to the agendas that would provide for the co-ordination of activities. (Gwiazdzinski, 2009). Appropriate tools for the spatio-temporal representation of such activities must be developed. Gaston Bachelard and Henri Lefebvre's "rhythmanalysis" (Lefebvre, 1992) could perhaps be undertaken, according to which, the two scholars imagined a form of politics that would enable people to live in the heart of a multiplicity of rhythms, each naturally layered upon the last, in tension. Choreographers and musicians could be called upon to imagine such "city dances", constructing a geo-choreographie (Gwiazdzinski, 2013) and finding the right sort of tempo. This approach necessitates thinking of the "temporary architecture" of the city (Bondiglioli, 1990) and the region as the discrete expression of urban culture; at once the arrangement of various temporal configurations, and the art of conceiving, designing and directing their realisation. It allows us to employ notions such as "temporal identity and color" which characterise places in spaces and times, enabling the establishment of their "temporal signatures". Finally, the necessity of the emergence of new professions: "time architects", "time managers", "urban temporalists" – people whose job it is to orchestrate the music of the city and to keep its time.

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THE MALLEABLE METROPOLIS.

This first "census" of individual and collective adaptations, from the basis of the tools and procedures of chrono-urbanism which still remain to be developed in the current context of transition, provides the basis for the concept of the "malleable city", a durable form of the city that can be moved and intervened in without rupturing (Gwiazdzinski, 2007, 2011).

Malleable on Various Levels. Malleability can be understood at different levels of production in the governance of the metropolis, taking into consideration the issues, the practices and the evolving needs within a regional organization. The first of these is the development of a project at the forefront. Malleability remains within the ability to make changes afterwards, but also in taking into consideration existing configurations. It necessitates certain tools: dialogue, co-construction, interfaces and simulations that are capable of assuring the right level of "imagibility", according to Kevin Lynch (1969), and the stages upon which projects can be debated and co-constructed. The second level is that of the production of the neighbourhood – in which the amenities, housing, and the public spaces are flexible, adaptable, and changeable according to their users' needs. A first direction is the accumulated changeability of urban and architectural space, whose rationale is the idea of leaving the city in an unfinished state. The plasticity of the city must be planned for, as regards future changes in the way people use it. "Societies do not slide into the built spaces of the city like hermit crabs into their shells" (Lepetit, Pumain, 1993). A possible direction is to put in place adaptable equipment, with forms that are flexible and can be moved around according

to the needs that arise (Gwiazdzinski, 2010). The third level in which we are particularly interested here is that of the users; the citizens of the existing structure. It means allowing the population some leeway as regards the way of using infrastructure in a different way, or in assuring the multi-functional character of spaces at different scales. Paris Plage provides a possible example of this.

Devices and Regulations for Collective Space. Malleable cities take into account the constant evolution of their uses on multiple scales, particularly when considering the possibility of creating a sustainable city in which the consumption of space is minimized and the intensity of urban interactions is maximized. The mallaeable city is a place in which spatial optimization is occurs by way of polyvalence, modularity and the alternating use of public space and buildings of different temporal scales (sometimes a matter of years, sometimes, seasons, sometimes days), and spatial scales (from dense housing schemes to neighbourhoods and streets). Malleable cities necessitate the development of a certain number of devices: urban furnishings which are adaptable, modular, and convertible; signage that functions in real-time and which is able to be changed as time goes by; new designs; and most importantly, co-operative forms of planning at each step. It is not a 24-hour city, not a ruptured or fractured city, but a city that that functions in a collectively intelligent manner – one in which there is room for experimentation in addition to the ability to make mistakes and turn back. Reflection on the idea of modular cities requires moving from the notion of "public space" to "collective space", ones that are open to everyone: roadways and parking spaces, collective facilities, public transport, access points, green spaces, cultural spaces, businesses, transitional and leftover

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spaces, semi-public spaces, electronic spaces or vertical spaces. It requires thinking about new rules and regulations for the alternating use of collective spaces in terms of hospitality, urban life, and the development of exchanges. These affect the agglomeration at all different scales: rules for sharing public spaces between people; spatial limits (zones) and temporal limits (day, evening, night, season, and the like); signage and legibility of spaces both in terms of security and social responsibility; management and planning, including the schedule for the various forms of collective use; definition of a Charter and the behavioural edicts for best practices; conflict resolution, particularly between temporary and marginal persons when the allocations change; adaptability of the urban devices and their differentiated function in the collective (benches, bus stops, posts, retractable markers and machines, sign panels); toll booths and the cost of utilization at different times of the day and days of the year; changes to information and its diffusion according to the various uses.

Governance and Principles. Detailing the aspects of the malleable city also means thinking of the appropriate spatio-temporal tools for planning and governance: the installation of "local platforms for innovation", flexible enough to adjust to the tempo of each city; "temporal schema for cohesion" in order to manage different regional agendas; but also the establishment of a principle of "high temporal quality" to which each project and new

public policy would be subject. Finally, flexibility and adaptability require the adherence to certain principles so as to prevent the emergence of new forms of inequality between the individuals, groups, neighbourhoods and regions of the polychronological metropolis—as in the right to the city, in Henri Lefebvre's terms (Lefebvre, 1968), in which there is a notion of participation and of urban equality in both space and time.

« The spatio-temporal approach in our cities is a great source of wealth. »

Openings. The spatio-temporal approach in our cities is a great source of wealth. It puts the idea of polyvalence and the modularity of "malleable" city spaces and regions to the test. Central issues in sustainable development and creativity convene there, along with those of other actors. It more generally opens a host of questions on observation, organization, development, durability, citizenship and iden-tity. "Temporal ecology" (Gwiazdzinski, 2007), which integrates both the domains of the sensible and of urban comfort, becomes possible, and in turn allows us to work together and to live in a convivial manner, in the way that Ivan Illich describes (Illich 1973). The idea of "temporary living", "mobile living", living on-the-go, and "habitational flow" are questioned. Such an approach demands us to reflect upon the notion itself of citizenship – a form of "ephemeral and situational citizenship" may even be conceivable. It begs us to ask if identity is a matter of zones, or of traces; if we can move from having a "territorial identity" to having an "open and situational identity". Lastly, the evolution of the relationships between times, spaces and tempo-rary habitats incites reflection on the construction of a new and metropoli-tan "trust contracts", even if for a limited time.

The time is nigh; the slack must be taken up. The key to the future is in our hands, and it is we who can make choices in favour of the quality of life, sustainable development, and the option to leave things open, assuring the greatest amount of diversity at every level by encouraging the ability to re-flect, to design potential plural futures, and to organize for creative activity. In the end, it is about working towards a mastery of time, of negotiation, of conviviality and of cohesion at the urban level, and against the dictatorship of networks, excessive competition, rupture, fissure, and inequality.

It is up to each and every one of us to set up and maintain our temporal regard, at the national in addition to the local level, in our institutions as well as in our families. It's up to us to prioritize the issues and to think together, collectively, to decide if the cost is worth the effort, and how far we can should take it. It's up to us to create new ways of inhabiting the space and time of our cities.

« It's up to us to create new ways of inhabiting the space and time of our cities »

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