

## Urban Mind

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The temporality of capitalism is contradictory to the human-based development of urban society. The economic temporality, or the temporality of the market, capitalism and finance, demands rapid decision making in an increasingly globalized system (Ambinakudige et al., 2017); while the political system, in contrast, requires time for discussion and decision making in a more localized democratic system. That is to say, in reality, the rhythms of the living place do not share a pulse with the rapidly changing financial systems. As the pace of the global market system accelerates, the processes of democratic decision-making are also forced to accelerate (Lefebvre, 1991; Giddens, 1997).

However, the human mind does not duplicate a reality as it is but continues the act of creation that takes longer time (Libet et al., 1992). Authoritarian revolutionary decision-making tears the fabric of history, emerging as something new that is alien to the users. That is to say that a random temporal structure of space constructs the provisional image of space does not exhibit a clear trend of living in space. In this way, the layers of the fabric of the mind that carry the knowledge of living face the risk of annihilation through revolutionary decision making. Revolutionary actions require consistency with local resources, but in reality, it is far from human mind to revolutionarily analyzing events (Madanipour, 2017). Suppose that one person works and thinks very slowly, and other works and thinks very quickly. According to Kahneman (2011), while fast thinking is emotional and unconscious, slow thinking is conscious and logical. In this regard, although policy makers assume the inter-subjective time-space is irrational, it is rather their planned time-space that is more irrational due to the rapid changes of decisions.

According to neurologists, the human mind reconstructs pursuantly the own experiences that happen in time and space. Accordingly, the experienced time does reflect neither the real time of a place nor the reality of the living space, in that the human mind always follows a trial-error approach in life to explore a reality (Lotfata and Lotfata, 2018). Cognitive acts are

indeed in a state of coming and going in the stream of the consciousness (James, 1907), and are essentially related to one another. ‘Stream’ here refers to the processing of time in the construction of subjective and inter-subjective time-space.

Broadly speaking, two different systems, the policy makers and people, experience, perceive and articulate time at different velocities. While the former is more reactive and unrealistic, the latter is realistic and coming and going in past and present culturally experienced time (Lotfata and Lotfata, 2018). Do policy makers think around the sharing of time in space? The annihilation of inter-subjective time threatens the movement of people and cognitive development and ends up disenfranchising the users (Kaplan and Kaplan, 1982). The planning and design of space based upon inter-subjective time conflates the two temporal systems. Inter-subjective time valorizes the acts of individuals from every group. Constructing inter-subjective time-space wherein all groups of society are aware of living in it. Inter-subjective time indeed points out the human consciousness constituted under the influence of the culturally experienced time of other subjects. Individuals continue experiencing and acting in space under the influence of their mind status, as well as socio-economic and political factors. People connect with one another through the appropriation of space, and then re-use the space based on their apprehension and understanding.

## **Conclusion**

The sense of time is both inter-subjective, socially constructed and location-specific (Issac, 2001), while also being sensory and meaningful. This study investigates how time is constructed over years, highlighting the importance of a sense of time in the fields of urban place-making and design (Lotfata, 2015).

The temporality of urban space generally ranges in length from a daily cycle to conventional linear time settings. Mechanical and conventional time are foreign to human life and the human mind, which operate according to their own changing regulations, like the beat of the heart, the breathing of the lungs, changing from hour-to-hour according to mood and exercise (Mumford, 1963). Time is not in a state of inertia but is rather a complex socially constructed phenomenon. There is no hierarchical organization of spatial time, in that people engage with and experience multiple temporalities to survive within social life, including memories, meanings, myths and sociocultural events (Laguerre, 2003; Lotfata, 2013). Humans operate at the intersection of these multiple temporal modes; and indeed, time is a sociocultural phenomenon that takes advantage of the temporalities of newly constructed practices to reconstruct and modify the temporalities of the context.

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