

Chapter 2

Working on Sunday: Regulations, Impacts and Perceptions of the Time Use Practices

Jean-Yves Boulin

Abstract During the last decades, most European countries have changed the regulation of Sunday's opening hours. The trend is clearly an extension of work during Sundays particularly in shops and cultural and leisure activities. But the rising Sunday's work in these fields call for an extension of working hours in other services: transportation, childcare, cleaning, etc. The issue of Sunday's work raises a strong debate between supporters and opponents. This contribution first shortly reviews the changes in Sunday's opening hours in different European countries. It then looks at different controversial sets of arguments and at current time use patterns comparing those working on Sundays and those not. The time use analysis is done in a gender perspective. Indeed, women tend to be more involved in activities that are subject to the debate (retail, cultural activities such as libraries). These data mainly come from surveys and analysis of different sets of data. Finally, the contribution gives some ideas concerning the way to regulate Sunday's opening hours and the possible impact on time uses and on representation of the Sunday in our culture. One of the results is that Sunday's regulation should be defined at the local level, in the frame of local time policies.

Keywords Sunday • Retail • Regulation • Work patterns • Leisure • Time use • Europe • France

J.-Y. Boulin (✉)

Institut de Recherche Interdisciplinaire en Sciences Sociales (Irisso), Centre national de la recherche scientifique, Université Paris Dauphine, Paris, France
e-mail: jean-yves.boulin@dauphine.fr

2.1 Introduction

In 1985, Eviatar Zerubavel wrote: ‘We usually surround the 7-day work by an aura of inevitability’ (Zerubavel 1985 cited in McCrossen 2005, p. 31). Although today the majority of employed people in the European Union still have a standard work schedule, there is an increasingly important quantity of people that have atypical work schedules. The peculiarity is that somebody is always working somewhere – regardless of whether it is evening, predawn, middle of the night, Saturday or Sunday. In France, the 2010 census showed that more than six million people (28 % of persons employed in 2010, a figure steadily increasing since the early 1980s) work more than one Sunday a month, of which about half do so on a regular basis. European data (Eurostat) indicate that in 2011, 13.6 % of the employees (EU-27 Nations) were typically working on Sundays. To better understand this development, we must look at the data for the EU-15 Nations for which the percentage was 14 % in 2011 compared to 11.1 % in 2002.

The increasing trend of working on Sundays is a sign of the 24/7 society whose inevitable prospect was announced by Zerubavel. The consequences of this trend are the main issue that will be developed in this chapter. Questions raised are numerous: Is there a trend rendering Sunday’s work a commonplace? To put it in a nutshell, do Sunday’s time uses tend to become similar to those observed during other weekdays (Zuzanek 2011)? Are there pieces of evidence of such changes? Are changes in Sunday’s work regulation at the root of such an evolution? What impact does this have on the social perceptions and values given to Sunday? What is the time use behaviour of those working on Sunday compared to those who do not?

In the frame of this chapter, we will actually not try to answer all the questions raised. We will limit ourselves to what appear to us as the most essential issues currently on the agenda. First, we will assess the evolutions of Sunday’s opening regulations in EU in the retail sector. Many changes have occurred in most of the EU countries since the mid-1990s and, for example, that question of shops’ Sunday opening is subject to a recurrent debate in France since more than 20 years. In a second section, we will look at the evolutions in the social meanings of Sunday and of what people expect from that day in France. In a final part, through processing the data of the French time use survey (EET, *Enquête Emploi du Temps*), we will show the initial results of a work in progress,¹ which aim to track the time uses of people working on Sundays, and how they differ from people who don’t. This can be considered as a relevant indicator of changes in the behaviour over the entire week and on Sundays. Further in the conclusions, we propose some strains of thought and research ideas related to the rules for working on Sundays and particularly to the activities concerned.

¹These are the first provisional results of a research developed in collaboration with Laurent Lesnard (Researcher CNRS-Institut des Sciences Politiques and director of the CDSP – Centre de Données Socio-Politiques).

2.2 The Specificity of Sunday in Western Societies

Sunday is a ‘marker’, a time reference in Western societies for which it constitutes a ‘setting for memory’ (McCrossen 2005). Since 321 of our era, when Emperor Constantine decreed Sunday as the ‘Lord’s Day’, the seventh day of the week took a notable place, especially for Christian societies. This specificity was maintained over centuries in spite of profound changes in societal regulations and practices. This specificity determined Sunday as a ‘singular cultural fact’ if we follow the definition given by Durkheim (1912, 2003). After 321, three major periods can be distinguished in France (as in other Western societies) that refer to the regulations and practices related to Sunday:

- In the beginning, Sunday was devoted to religious activities and therefore free from all material activities, work or retail. This said, even at that time, there were opportunities to market activities, crafts and entertainment (stimulated by mass attendance and social interactions around the churches) that religious powers had failed to eradicate (Beck 1997). The revolutionary voluntarism – shift from the 7 days week to the 10 days week, named *Decadi* – was not able to trivialise Sunday and has only been a parenthesis for some years (1793–1805).
- The Industrial Revolution was much more effective than the revolution of 1789 regarding thinning of Sunday as a day dedicated to the Lord and rest. In the course of the nineteenth century, work became an everyday activity, 7 days a week (the emperor Napoleon Bonaparte proclaimed that since the workers eat all day, then they must work all days of the week. Emperors definitely love to interfere in the daily life of individuals!). But even during this period, Sunday became the sanctuary of the rare moments composed of time for rest for the hardworking population and the rising bourgeoisie (Cabantous 2001). Therefore, in response to the emergence of this ‘bourgeois’ Sunday, the highly skilled workers, known as ‘sublimes’, decided that ‘Saint Monday’ would be their rest day, differentiating and distancing themselves from bourgeois practices (Thompson 1963).
- In the late nineteenth and early twentieth centuries, department stores’ employees working 15–17 h a day (and sleeping often on the job) were in alarmingly poor health. Because of this, the legislature passed the first legal regulation of labour on Sunday in 1906. From this date on, Sunday became the weekly day of rest for the workers in France (as was the standard throughout much of Europe by the end of the nineteenth century), although for evident reasons of society functioning, many exceptions were granted.

From this date onwards, for the majority of the population, Sunday became a day of rest, a time for family life, leisure, tourism, etc. With the loosening of social and cultural constraints (going to mass on Sunday, family lunch) and the rise of individualism together with family structure changes, Sunday also became a day characterised by a great diversity of practices and activities. What impresses us today is its polychronic character (Hall 1984). This latter specificity of Sunday

has been strengthened over the past two decades by the development of flexible working schedules which render undifferentiated moments devoted to work and those attributed to other activities, such as leisure, family commitments and social interaction.

This context has crystallised the debate on Sunday's shops' opening, not only in France, where this is a recurrent debate since the 1980s, but also in many other European countries. One striking point is that the arguments around Sunday's work are targeted on the opening of the retail sector whose employees represent only a portion of the people who work on Sundays, the other being employed in agriculture, industrial sectors and other services such as security, health, transport, culture and leisure.

It is noteworthy that the arguments opposed to working on Sundays have evolved over the centuries. Initially, the debate placed laymen and believers against one another, focusing on the choice to respect the biblical *Shabbat* or not. Nowadays the arguments are mostly of social, societal and economic nature. To illustrate, France has known during the last decade an increasing deregulation trend of the working schedules under the slogan 'work more to earn more'. In this line, the Sunday retail partisans support economic arguments (encourage employment creation, raise the purchase power through wage subsidies and lower prices for the growth of competition, etc.) and societal arguments (changes in lifestyles, essentials of urban life, etc.), whereas the opponents refer to the deterioration of working and living conditions of the employees involved: difficulties to synchronise family times (Lesnard 2009) and to reconcile working life and nonworking life (e.g. social and leisure life) and need to preserve common times to ensure social and cultural life, a role played by Sunday until now.

2.3 Strong Trend Towards Liberalisation of Business Hours in the EU

The European Working Time Directive of 1993 stipulated that workers have a weekly rest period of 24 h minimum and recommended that the day of rest be placed on Sundays. The Court of Justice of the European community annulled this recommendation in 1996 and the Commission, in the context of the 1993 directive revision process, stated that the Sunday rest day is an issue under the sovereignty of the member states. Part of the European Parliament pleads in favour of the return to Sunday as the rest day in EU. However, the draft revision of the 1993 directive from the Commission submitted to the social partners did not present the Sunday issue.

During 1990–2000, there was a broadening of constraints related to business hours and other commercial activities (e.g. banks) (Boulin 2010). Between most of the European countries and France, there is an essential difference over the regulation of business hours. In France, this is the working time of employees that

is regulated by the 1906 law which requires that Sunday is a weekly rest day for all. That said, the French law does not prevent stores from opening on Sunday, but it does prevent employees from working on that day, except for workers in food retail and few other activities on Sunday mornings. In the four Scandinavian countries, Great Britain, but also in Germany and the Netherlands along with certain other countries of the Mediterranean, these were the shop opening hours which were regulated on both daily and weekly scales, typically closing after 17:00 on weekdays, Saturday afternoon in some countries and all day Sunday.

During the 1990s, the Nordic (except Sweden which had removed the restrictions on Sunday shop opening in the 1970s) and several other countries have gradually widened business opening hours. The pioneer country has been Great Britain in 1994, under Margaret Thatcher's deregulation policy (and after 10 years of debate, following the Auld report published in 1984). The Netherlands and Denmark followed during the second half of the 1990s and eventually also Germany. These three countries were the first to extend opening hours during weekdays (introduction of a night time once a week, closing time limit extends from 17/18 to 20:00) and then to an elimination of restrictions on Saturday (in Germany, e.g. before 1996, businesses were closed three Saturdays afternoons at month). Then progressively, Sunday retail has been allowed under specific conditions for each of the countries.

Table 2.1 summarises the developments related to the regulation of shop opening on Sunday for a number of European countries. It shows clearly that the deregulation movement was primarily between mid-1990s and the beginning of 2000.

During this period, several countries have revised their legislation on the opening hours of shops: (a) extension in the evening during the week (Germany, Denmark, Great Britain and the Netherlands), (b) extended opening hours on Saturday, where the opening was limited (Germany, Denmark, the Netherlands), (c) extended opening hours on Sunday, especially afternoon hours (e.g. Germany, Denmark, Spain, Finland, Italy).

Finally, we might stress that other European countries have no opening restrictions for retail on Sundays: Sweden (since 1971), Hungary, Romania, Czech Republic and Ireland.

Regarding France, the legislative changes in 2008 for employees who work in furniture stores, and the more generalised ones for all retail activities set in 2009, have created inequalities for employees in retail. These new legislations produce in fact different working conditions and salary payment depending on whether the business is in a 'touristic' area, where working on Sunday is permitted without obligation for additional remuneration, or the business is in a *Périmètre d'usage de Consommation Exceptionnel* (PUCE),² where employees are entitled to wages increase (they should be theoretically doubled) and should work on a voluntary basis.

²PUCE are commercial malls which are settled in the periphery of large urban areas gathering more than one million inhabitants such as Marseille, Lille, Bordeaux and Paris.

Table 2.1 Evolution of regulation of shop opening on Sunday in some European countries

Country	Precedent legislation	Year of change	Actual legislation
Great Britain	Sunday is closed	1994	<280 m ² , without restriction >280 m ² , max. 6 h (10–18 h)
Germany	Sunday is closed	2003/2006	Federal Law: eight Sundays a year; but regulated by Länder
Netherlands	Sunday is closed	1996	Opening from 12–17/18 h (regulated by region/city government)
Spain	Sunday is closed	1980s 1990s 2005	Without restriction <300 m ² : without restriction >300 m ² : at least eight Sundays a year (the trend is 1 once a month) (regulated by the Comunidad Autónoma)
Finland	Sunday is closed	1997–2005	<400 m ² : 12–21 h >400 m ² : 12–21 h (from May to December) (regulated by the province)
Italy	Sunday is closed	2000–2001	Complete freedom during weekdays; eight Sundays a year and the whole month of December (regulated by region/city government)
Belgium	Without any restriction, but weekly rest for employees	2007	From six to nine Sundays per year (regulated by city council)
France	Food retail open on Sunday morning (market and small business)	2008 2009	Opening of the furniture shops Field of deregulation extended touristic areas and PUCE

Source: Data collected by the author

As suggested by Table 2.1, the distinctive criteria for the regulation are, depending the country, linked to the geographical area (touristic, urban or suburban areas) and/or to the size and nature of the stores:

Tourist areas (deregulation almost everywhere)

Types of commerce (France)

Size of establishment (England, Spain, Finland)

Finally, we note that in some countries, like France (but also in Great Britain), the regulations of the business hours are dictated by the national government (although, in France, the mayor also has power to make decisions, but in a minor level than the prefect) while, in most of the other countries, the national legislation sets general principles (Germany, Spain, the Netherlands, Belgium, Finland, Sweden, Scotland and Italy) and gives the final say to the local government. Legislation is carried out similarly in Canada (Provinces and Municipalities), the United States (States and Counties) and Australia (Provinces).

2.4 Evolution of the Perceptions and Practices on Sunday in France

In France, according to 2010 employment survey, about 6.5 million people (28 % of workers) had worked on Sunday, of which 12 % (2.5 million) did so regularly.

The newspaper *Le Pèlerin* conducted opinion surveys in both 1990 and 2006 asking the public three basic questions that when reviewed allow an understanding of the developments and changes over that time period.

The first question was: ‘*From a general point of view, do you love Sunday?*’ (Table 2.2).

The majority of people clearly have a positive assessment of Sunday, even if we may notice a dilution during the period of the surveys (–7 % for the positive appreciation and +5 % for negative evaluations). These data reflect the intensity of the debate – which is reflected by the growing difference of those who love Sunday ‘a lot’ and those who do ‘not at all’ (growth of those who love Sunday ‘a lot’ and those who do ‘not at all’).

The second question was: ‘*What is your opinion on working on Sundays?*’ (Table 2.3).

The answers to this question are evidence of serious ambivalence about Sunday’s work. Indeed, those who have a positive view of working on Sundays and those who have a negative one have increased over the period, while the share of ‘no opinion’ tend to grow. But in total, the majority of opinions are sharply negative in both 1990 and 2006.

The third question asked: ‘*What are typical Sunday activities for you?*’ (Table 2.4).

The survey shows that during the period, when the 35 h working week was introduced in France (and therefore the benefit of days off – Working Time Reduction Days – for part of those concerned by a 35 h agreement), the activities

Table 2.2 ‘From a general point of view, do you love Sunday?’

	February 1990	March 2006	Trend
A lot	42	46	+4
Enough	44	33	–11
Total positive answer	86	79	–7
Slightly	11	11	0
Not at all	3	8	+5
Total negative answer	14	19	+5
No opinion	0	2	+2

Table 2.3 ‘What is your opinion on working on Sundays?’

	February 1990	March 2006	Trend
It’s a good thing	28	26	–2
It’s not a good thing	69	63	–6
No opinion	4	11	+7

Table 2.4 Typical activities on Sundays

	1990 (%)	2006 (%)
Family, friends	56	55
Walks	43	49
TV	50	41
Take care of children	20	27
Go to the market, handling chores	9	8

such as taking care of children and walking increased compared to passive activities like watching television. It is worth noticing that shopping on Sunday was marginal in both periods.

2.5 The Contribution of Surveys on Time Use

To end this chapter, I present the first results of a work undertaken in collaboration with Laurent Lesnard (CNRS/Sciences Po),³ which aims to analyse the use of time and specific practices of those who work on Sunday compared to those who do not. To do this, we use time use surveys (EET) produced in France by INSEE about every 10 years (1974/1985–1986/1998–1999/2009–2010).

Our preliminary work uses only the investigation surveys of 1998–1999, but in the next months, a comparative analysis over time (from 1974 to 2009/2010, date of last EET) will be available.

The interest of the time use surveys (still called Time Budget Surveys or Time Use Studies) is to give people a ‘book of activities’ for two separate days, one for a weekday and one for a weekend (Saturday or Sunday), which they write down their daily activities, every 10 min, in their own words (not with preset answers as in the case of most questionnaire surveys).

Our first approach has been to understand the difference in activity duration for a population group between the ages of 15 and 64 years, between Sundays and weekdays (Table 2.5).

These data reveal that people sleep more on Sunday and spend more time having meals (both at home and in restaurants) and visiting friends and taking walks. They also demonstrate that television occupies a large part of the use of time on Sunday, and that people devoted less time on shopping than on weekdays. This data shows the special status of Sunday on the week: It is the day where rhythms are less intense (people sleep more, take more time for lunch and/or to take a walk, etc.).

³A first presentation was made during the 33rd IATUR conference in Oxford, August 2011.

Table 2.5 Time devoted to the main activities on weekdays and Sundays

	Sunday	Weekday
Sleep	9 h 48	8 h 35
Television	2 h 23	1 h 48
Having a meal at home	1 h 54	1 h 34
Having a meal in restaurant	0 h 49	0 h 25
Taking a walk	0 h 35	0 h 13
Visit friends	0 h 29	0 h 14
Cinema and/or theatre	0 h 07	0 h 03
Shopping	0 h 16	0 h 33

Source: Boulin and Lesnard (2011), data: EET 1998–99

2.5.1 Who Was Involved in Sunday Work in 1998/1999?

In 1998–1999, 6.63 % of the people who participated in the survey (a sample of approximately 16,000 individuals) worked regularly on Sundays, 20.55 % worked occasionally and 72.81 % did not work on Sunday at all. On average, those who worked on Sunday had a minor daily duration of work than those who used to work on weekdays (6 h 20 vs. 7 h 35.)

Sunday work primarily consists of services, such as security, health and necessary services for the continuity of social life (energy, transport, hotels, restaurants, entertainment, etc.). According to the logistic analysis, the most concerned sectors, besides agriculture, are transport, health and retail. This is reflected in Table 2.6 that exhibits there are more chances to work on Sunday if you have a job in these activities and also if you are employed in security and defence activities or in intellectual and cultural sectors (museum and artists working in theatres, etc.). The regression analysis reveals that being self-employed or professional and staff managers working in small business but also being factory employees (whose work is organised on shifts) increases the probability to work on Sundays.

An important element that appears in the lower part of Table 2.6 is the correlation between the type of working weeks (i.e. the type of working schedule or shift) and that of working on Sunday. Such an analysis indicates that the Sunday work is often associated with teamwork or long weeks, and also, very significantly at irregular weeks (e.g. when from 1 week to another they do not have the same number of working days), and certain types of part-time work, for example, the short part-time (marginal, part-time 3). Therefore, it seems like the people who work on Sunday are those who are already disadvantaged in their working conditions.

2.5.2 Impact of Sunday Working on Daily Activities

We compared the time spent – on Sundays – in major daily activities of those who work on Sunday (more than 2 h away from their home) with those who do not work that day (Fig. 2.1).

Table 2.6 OLS regression modelling of the probability to work on Sunday depending industry, occupation, gender, family status and type of workweek

Variable	Model 1	Model 2
Industry		
Agriculture	1.80**	2.18***
Industry	1.14	1.16
Construction	0.9	0.97
Transport	1.69***	1.31
Commerce services	1.51***	1.33**
Services firms	Ref	Ref
Education, health, social	2.05***	1.89***
Administrations	0.8	0.83
Industry NAP	2.03	2.25
Occupation		
Farmer	8.82***	5.64***
Small business	2.95***	2.52***
Professionals	1.3	0.93
Managers	0.85	0.83
Intellectual and cultural occupations	2.14***	1.64***
Teachers	1.16	1.07
Intermediate health occupation	1.07	0.9
Intermediate occupation	Ref	Ref
Police and military	2.92***	2.24***
Clerks	0.82	0.9
Service and commerce employees	0.92	0.68**
Skilled factory worker	0.78**	0.73***
Unskilled factory worker	0.71**	0.61***
Sex		
Male	1.15*	1.15*
Female	Ref	Ref
Family status		
Single	1.14	1.07
Couple no child	Ref	
Couple 1 child	0.88	0.89
Couple 2 children	0.96	0.92
Couple 3+ children	0.94	0.94
Single parent	1.06	1.05
Other	1.73***	1.73***
Type of workweek		
Standard		Ref
Long		2.39***
Shift		2.96***
Irregular		8.09***

(continued)

Table 2.6 (continued)

Variable	Model 1	Model 2
Part-time 1		2.73***
Part-time 2		0.88
Part-time 3		9.05***
N	6,257	6,257
Pseudo R2	0.09	0.17

Source: Boulin and Lesnard (2011), data: EET 1998–99

Dependent variable: Sunday work

The reference category is a person employed in services firms, in an intermediate occupation job, female, in couples without children

Model 2 adds the type of workweek as explanatory variable

Type of workweek:

- Standard: 5 standard workdays
- Long: 4–5 workdays
- Shift: 4–5 workdays shifted in the morning, evening or night
- Irregular: different number of working days in the week, or different working hours in the working days
- Part-time 1: short workdays, whole week
- Part-time 2: 1 day off, standard workdays
- Part-time 3: very short workweek, few days' work

The reference is a standard workweek

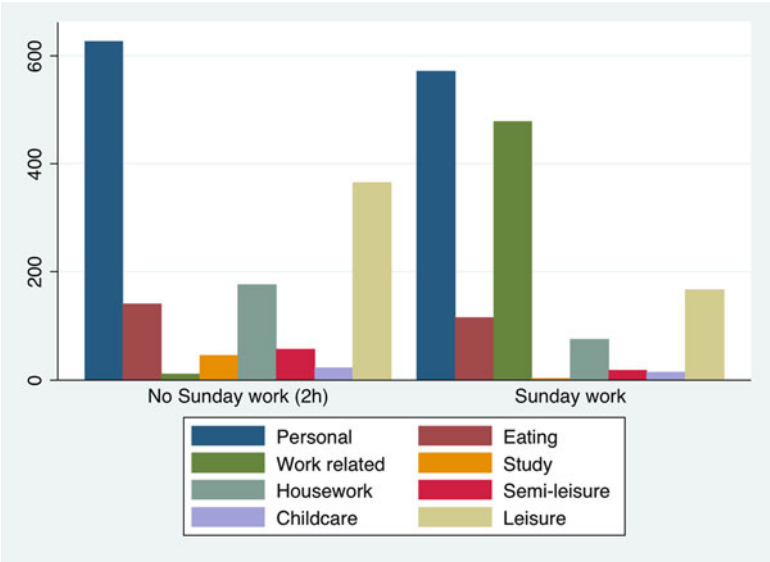


Fig. 2.1 Time spent on different activities on Sunday, for those who work on Sunday compared to those who do not (Boulin and Lesnard 2011, data: EET 1998–99)



Fig. 2.2 Time spent on main activities of daily life by employees working weekdays compared to those who work on Sundays (Boulin and Lesnard 2011, data: EET 1998–99)

The result is that for those who work on Sundays, the time spent working negatively impacts the other activities. Figure 2.2 shows more explicitly that leisure and domestic activities are the most affected activities for those who work on Sundays.

Figure 2.3 shows that people who work on Sundays spend less time with their family and more time with colleagues, friends and other contacts (e.g. those working in retail and media centres meet many people during work hours). They are less often in the situation of loneliness than those who do not work on Sundays.

However, EET's data confirms the special status of Sunday as a day dedicated to family life. In fact, those who work on Sunday spend on average more time with their families on Sundays, one of their working day, than the average weekdays workers on their working days. The Sundays' workers spend also less time alone or with friends. This observation is true even for those who work on Saturdays compared to those working on weekdays, although to a lesser degree. Of course, the fact that they work 1 h less per day on average makes this possible, but the logistic analysis highlights this polarisation of family life at the expenses of the friendship circle (Table 2.7).

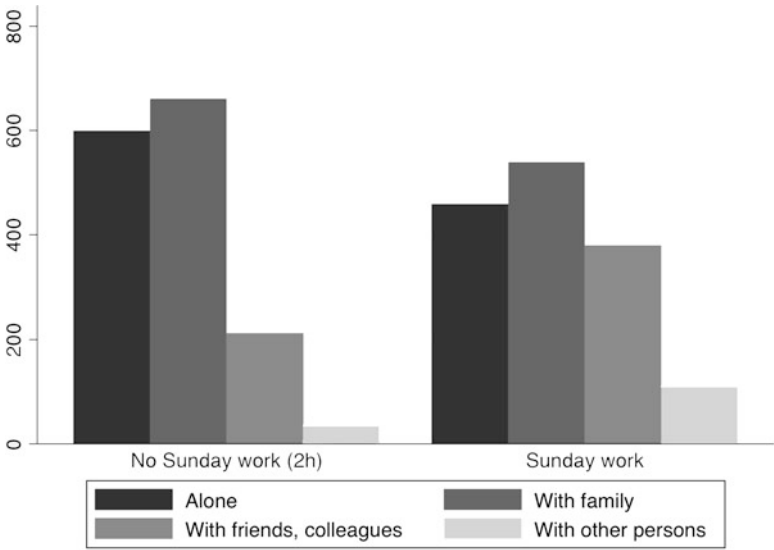


Fig. 2.3 Company of Sunday workers on a Sunday compared with no-Sunday workers (Boulin and Lesnard 2011, data: EET 1998–99)

Table 2.7 Relative probability of spending time with family or friends – depending on working on weekdays, Saturday or Sunday

Variable	Alone	Family	Friends	Others
Weekday (Ref)				
Saturday	−20.54	102.03***	−31.20	−8.94
Sunday	41.32	129.51***	−73.94**	−29.16

Source: Boulin and Lesnard (2011), data: EET 1998–99

Controls: sex, age, occupation, family status

$p < 0.1$; ** $p < 0.05$; *** $p < 0.01$

2.6 Conclusions

Over the past 20 years in Europe, there has been a noticeable decrease of the limitations to Sunday opening hours of shops and, more generally speaking, of restrictions regarding Sunday work. One consequence of this movement has been the increasing proportion of individuals who are directed to work on Sunday: to illustrate, the proportion of employees in France, who work on Sunday (both on a regular and irregular basis) has risen from 18 to 28 % over the past two decades (survey on working conditions). It should be noticed that those who work long working weeks, on atypical work schedules or part time, are most likely to work on Sundays. Since the service industry is the most solicited, women are increasingly involved in working on Sundays.

The surveys on time use show that the activities most affected by working on Sunday are leisure activities, domestic work and the time spent with other family members. Of those three activities, it is noted that those who work on Sundays favour family time at the detrimental of leisure when they are not at work. These results must be analysed respect to the hopes and desires expressed by individuals, given that Sunday is collectively understood and recognised to be the day reserved for family time.

It can be concluded that working on Sunday has a significant impact on family and social life of the individuals involved, which are increasingly women. How this affects the work/life balance of those involved in Sundays work must be taken seriously. Is it possible to accept, for example, in the twenty-first century, that employees of a large retail store were fired for ‘insubordination’ because they refused to work on Sunday, as recently happened in France?

The debate over working on Sundays and its subsequent developments, of which they are subject, is an indicator of how people perceive the positions and roles of work, leisure, family, social relations and consumption in their lives. In the late nineteenth century in the United States, a lively debate occurred between ‘Shabbat defenders’ who were in favour of a day dedicated to rest and family life – in their mind a role devoted to women marked out as guarantors of family and religious values – and ‘continental Shabbat’ partisans, who were in favour of opening cultural facilities for personal development and empowerment of disadvantaged populations. The ‘Shabbat defenders’ were against Sunday activities that are not religious or family focused, whereas the ‘continental Shabbat’ partisans aimed to open museums and libraries to promote the emancipation of the people (McCrossen 2005). We know that Fordism and Consumerism have hidden this type of debate: today in the United States, malls are open 24/7. But it is helpful to remember this kind of debate, while in France the recurrent Sunday’s opening battle is focused on retail activities, not at all, to take an example, on the Sunday’s opening of libraries or media centres. Opening hours of libraries or media centres are decided at a local level. They are not part of a national debate on the importance of reading. Neither are the opening hours of cultural spaces as spaces for citizenship. However, all the (rare) French and foreign studies attest the positive impact of Sunday opening of libraries and media centres in a context of attendance stagnation (Donnat 2009): these surveys exhibit an increased attendance and diversification of the public (the attendance being a social event, people coming with family and friends). The example of the Netherlands, where libraries are open on Sundays from October to April/May, usually in the afternoon, and the positive assessment they have should be taken into account (Boulin and Mückenberger 2002).

In conclusion, we propose that the regulation of Sunday work be in the interest of local time policies (Boulin 2008). In fact, the time colour of Sunday is not the same according to the geographical location of the observed territories, some of which offer broad possibilities for developing outdoor sporting activities, while others offer broad cultural opportunities and others exhibit few possibilities of this kind. To this, we recommend also considering the seasons in a given location, as some are more conducive to outdoor activities, while others are more favourable to indoor activities.

Thus, Sunday opening issue is typically a time/space one. All these considerations are reasons to consider that the discussion about what kind of activities should be open on Sunday should be a local one, considering all of the stakeholders involved, beyond social and economic institutions, and including the citizens themselves. The Time Offices have the ability to gather all of the stakeholders (including the civil society, inhabitants and city users) around a project table to define and decide what must be open on Sunday and what should stay closed, taking into account the economic, social and cultural backgrounds.

References

- Beck R (1997) Histoire du dimanche de 1700 à nos jours. Éditions de l'Atelier, Ivry-sur-Seine
- Boulin JY (2008) Villes et politiques temporelles. La documentation française, Paris
- Boulin JY (ed) (2010) Le dimanche, un jour comme les autres? Actes du "Mardi de Tempo" du 27 janvier 2009
- Boulin JY, Lesnard L (2011) Sunday's work, trends in regulation, perceptions and time use impacts, ppt contribution to the 33rd IATUR conférence. Measuring and mapping activities, University of Oxford, 1–3 Août
- Boulin JY, Mückenberger U (2002) La ville à mille temps. Edition de l'Aube, Paris
- Cabantous A (2001) Le dimanche, un jour pas comme les autres. L'histoire 252(3):70–74
- Donnat O (2009) Les pratiques culturelles des français à l'ère numérique. Enquête 2008. La Découverte/Ministère de la Culture et de la Communication, Paris
- Durkheim E (1912, 2003) Les formes élémentaires de la vie religieuse. Presses Universitaires de France, Paris
- Hall ET (1984) La danse de la vie. Temps culturel-Temps vécu. Seuil, Paris
- Lesnard L (2009) La famille désarticulée: les nouvelles contraintes de l'emploi du temps. Presses Universitaires de France, Paris
- McCrosen A (2005) Sunday: marker of time, setting for memory. Time Soc 14(1):25–38
- Thompson EP (1963) The making of the English working class. Penguin, Toronto
- Zerubavel E (1985) Hidden rhythms: schedules and calendars in social life. University of Chicago Press, Chicago
- Zuzanek J (2011) Sunday blues: have Sunday time use and its emotional connotations changed over the past two decades? Presentation at the 33th IATUR conference, Oxford, 1–3 August 2011

Space-Time Design of the Public City

Henckel, D.; Thomaier, S.; Könecke, B.; Zedda, R.;
Stabilini, S. (Eds.)

2013, XXI, 324 p.,

ISBN: 978-94-007-6425-5