

Planning theorist John Forester argues that interactions between the planner and community individuals have an impact on the planner, thus highlighting the participatory importance of the planner-community relationship (Forester, 1999). This view is supported by Sandercock, who raises the idea that planners must facilitate healing within communities by listening to people's emotions and stories, especially when dealing with community diversity (Sandercock, 1998). These new approaches acknowledge the self-respect, identity and autonomy that communities desire. They also encourage planners to reinforce these values by recruiting the active participation of community members.

RELATING TO OTHER DISCIPLINES

Other disciplines, such as business organizations and the police, provide similar lessons for planners. For example, the development of *the learning organization* is based upon the need to “envision public participation that offers not just a climate for good business, but membership in a community of mutual concern, and citizenship in a political community with others” (Senge, 1990: 177). The premise behind the learning organization is to:

Destroy the illusion that the world is created of separate, unrelated forces. When we give up this illusion—we can then build “learning organizations,” organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning how to learn together (Senge, 1990: 3).

Another example can be found in progressive policing strategies that embrace citizens as active participants. Community-oriented policing aims to “alter the relationship between officers and the community by replacing impersonal, reactive traditional policing with the more personal, proactive community oriented approach” (Rohe *et al.*, 1997). This perspective generates an atmosphere for learning and growth for citizens, professionals, and practitioners invested within these communities.

SECOND-GENERATION CPTED AND PLANNING PROCESS

Another emerging approach helps planning become more inclusive and community based: Second-Generation CPTED. A similar transition occurred within the field of CPTED. Traditional, or First-Generation CPTED, lacked participatory components and struggled for legitimacy as a result. Saville and Cleveland began to question the assumptions within traditional

CPTED:

When we fail to "design" our affective conditions with the same careful scrutiny as the physical, we are doing less than half the job...the most valuable aspects of safe community lie not in structures of the brick and mortar type, but rather in structures of family, of thought and, most importantly of behavior (Saville and Cleveland, 1997: 1).

This insight led Saville and Cleveland to create **Second-Generation CPTED**:

There is an emerging belief that some of the basic assumptions of Crime Prevention through Environmental Design (CPTED) have been only partly correct. A more holistic theory is yet to emerge, but there is an evolving practice we call "second generation CPTED" that suggests it is not far away. 2nd generation CPTED offers the promise of greatly enhanced and more realistic preventive strategies. Equally important, it offers the possibility of a new approach for community-building that strikes to the heart of what CPTED is really all about — what Jane Jacobs was talking about over three decades ago (Saville and Cleveland, 1997: 3).

Second-Generation CPTED applies traditional CPTED in a way that strengthens community ties, as suggested by Forester. It places more emphasis on the role of affective relations that include emotional, spiritual, physical and mental dimensions—as a means of reinforcing traditional CPTED concepts. The tools of Second-Generation CPTED are more closely aligned with the approaches of Jane Jacobs (in *The Death and Life of Great American Cities*, 1961) and Kevin Lynch's *The Image of the City* (1960) and the conceptual work that followed, including Christopher Alexander's *Notes on the Synthesis of Form* (1964), and notably Herbert Gans's *The Urban Villagers* (1962) and *People and Plans* (1968).

Second-Generation CPTED dismisses the environmental determinism of traditional CPTED. The environment can affect behaviour but it cannot create community. It is the strength of the social interactions within a community that ultimately supports designs aiming to enhance safe environments.

Second Generation CPTED had added the following four principles to the traditional First-Generation CPTED repertoire:

- *community culture*, as it relates to sense of place, shared history and the commemoration of significant neighborhood events or people;
- *creating neighborhood cohesion* through participation and responsibility of residents, decision making within the community and restorative justice;
- *extensive outside connections* that create community partnerships and coordination with other government agencies, and
- neighborhood *threshold capacity* relating to scale/size and density, extensive common facilities, and pedestrian-oriented environments.

These concepts are based around creating trust, connections and relationships between people and place (Saville and Cleveland, 1997). The principles of Second-Generation CPTED are useful within the planning process. *Community culture* and *neighborhood cohesion* provide a direct interface for planners to facilitate interactions within communities. Planners have opportunity and reason to listen and understand communities within a participatory fashion. Planners as facilitators can help communities and individuals overcome distorted perceptions of fear. Culture provides the specific context that determines the appropriateness of intervention and applications of both a physical and social nature.

Culture and cohesion cannot be understood without interaction in the community. Planners' actions should respect the complexity and layers of community interaction. Bringing community members into the process of identifying and solving issues, such as crime, is a strategy that can generate cohesion. Cohesion is at the crux of Second-Generation CPTED and is supported by the three other principles.

Creating *extensive connections* between groups within, and outside, a neighborhood is a means of generating an interdisciplinary process to deal with community issues. Planners are given the opportunity to work with professionals in other disciplines to address community issues. Communities can also connect with other communities to alleviate further and prevent fragmentation and alienation. Both cohesion and connections emphasize the importance of a full range of citizen participation activities within the planning process.

Community threshold is directly related to land-use planning. It is commensurate with generating diversity within the environment. Too little of one element and too much of another affect capacity. For instance, too many bars or nightclubs might destabilize a community and contribute to excessive amounts of fear. Tipping point theory provides planners with another tool to assess the numbers and types of elements that can "tip" a community into trouble (Gladwell, 2000). Diversity of land use supports diverse community interests and can facilitate positive interactions. Conversely, it is generally accepted that homogenous communities do not generate the diversity necessary for healthy and sustainable social and physical environments.

Therefore, traditional First-Generation CPTED, combined with Second-Generation CPTED, constitute valuable tools for planners seeking to facilitate safety and wellness within communities. They are complementary to the current evolution of planning theory and provide the means to move the theory forward in practice.

CONCEPTS TO INTEGRATE CPTED INTO PLANNING PRACTICE

A few additional ethical principles should, I believe, be added to planning and CPTED, within the framework of Second-Generation CPTED—principles that will enhance the application of CPTED in communities. Two of these principles are *inclusion* and *identity*.

INCLUSION

Alexander, Lynch, Jacobs, and McKnight came to many of these same conclusions in their work: inclusion only occurs when we see ourselves connected to others (Alexander, 1977; Lynch, 1960; Jacobs, 1961; McKnight, 1995). Planners, architects, CPTED practitioners, urban designers and community facilitators must realize that collective living begins when we treat others with self-respect, identity and autonomy and believe that we ourselves hold those ethical values within us. We do this when individuals are viewed and engaged as active participants. We are not separate from the lives of those or the environments we are helping to create and manage. We have been a part of the problem, and that perception is shifting where we are now a piece of puzzle itself.

We must look at our environments from an understanding that a healthy and safe community is inclusive. As practitioners and citizens, we must realize that we hold the key to creating forums that facilitate inclusion.

Community is about the people within them and it is possible for people creatively to generate workable and relevant ideas within the context of their existing environments. We can learn about what works and what does not work and try to avoid those mistakes in future designs. Lynch describes this process:

A good environmental image gives its possessor an important sense of emotional security. He can establish a harmonious relationship between himself and the outside world. This is the obverse of the fear that comes with disorientation; it means that the sweet sense of home is strongest when home is not only familiar but distinctive as well.

Indeed, a distinctive and legible environment not only offers security but also heightens the potential depth and intensity of human experience (Lynch, 1960: 4).

Second-Generation CPTED is well equipped to allow individuals to develop tools to address issues as they arise. An important function of bringing CPTED into a community is to bring this common sense to awareness so that it can be applied consciously and within the specific context of a particular community. Further, the application of this awareness can be used to build effective relationships as prescribed by the principles within Second-Generation CPTED.

IDENTITY

Traditional or First-Generation CPTED is based on the central principle of territoriality. The concepts of surveillance, access control and milieu are related to territoriality. Understanding territoriality has a profound impact on how it will be practiced and implemented. Territoriality specifically relates to the concept of identity.

The notion of territoriality as used within First-Generation CPTED is derived from Robert Ardrey's book, *The Territorial Imperative* (1967). Ardrey argues that human beings have three basic needs: identity, stimulation and security. Further, needs are satisfied through our territorial tendencies. The extent of these needs, Ardrey posits, will vary from population to population, group to group and individual to individual. Competition, Ardrey assumes, has been the primary way in which humans have addressed the satisfaction of these needs. The concept of contrast highlights three needs:

Identity is the opposite of anonymity. Stimulation is the opposite of boredom. Security is the opposite of anxiety. We shun anonymity, dread boredom seek to dispel anxiety. We grasp at identification, yearn for stimulation, conserve or gain security (Ardrey, 1967: 335).

If we accept these as valid human needs, identity, security and stimulation must be incorporated into the planning process to facilitate positive interactions in an inclusive manner. This reinforces my earlier points regarding Second-Generation CPTED and social cohesion. Identity recognizes the uniqueness of individuals and communities, thus supporting the notion

that each community manifests its own context and issues that must be addressed within that specific context. It reinforces the importance for active participation of community individuals partaking in addressing important issues, such as crime.

As his book title indicates, Ardrey relates these concepts to territoriality. Territoriality gives us a sense of security, as it is an expression of attachment. There is a tendency, however, to view territoriality as a means to exclude. Ardrey claims that the only means of meeting all three of these needs at the same time is war (Ardrey, 1967: 336). This assumes territoriality as an exclusive need, a view similar to Newman's concept of *Defensible Space*. Territoriality, as used in Newman's Defensible Space concept, is exclusive: strong degrees of cohesion are generated within Defensible Space applications, with the negative impact of loss of external connections.

SUMMARY

I have argued above that we must be able to exercise territoriality in a manner that is not exclusive but generates cohesion and external connections. When planning is inclusive, identity is acknowledged, stimulation is created through interaction and safety prevails by means of extending self-respect to others in a reciprocal manner. In its crudest form, territoriality applied as a means of exclusion to create a sense of safety relies upon hard boundaries to exclude people. The problem with hard boundaries is that as much as they keep the other out, they keep those inside in. Gated or walled communities might suggest strong degrees of cohesion, but in reality there is no connectedness with outside communities — also known as permeability. As Second-Generation CPTED suggests, a holistic approach to safe communities cannot be exclusive if it is to be sustainable. Ethical planning practices that incorporate Inclusion and Identity support his view.

We can build on the progress of other disciplines and learn the vital importance of enhancing interaction and inclusion with communities in our planning and CPTED practice. Second-Generation CPTED is an invaluable tool for the planner to accomplish these tasks.

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