

Social Control as the Starting Point of CPTED – not Territoriality?

A view on CPTED in a perspective of globally different cultures



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Can European New Urbanism CPTED Survive Mass Immigration?



I am worried.

30 years ago I was in a committee that wrote the first Danish CPTED recommendations (Danish Standard DS/R 470:1990). They were softer and more public urban than the 1970s US CPTED. The reason they were different was at least partly because the Danish society was more homogeneous than the US and had higher trust in other people.

Later, I have been involved with CPTED guidelines in Sweden, my native country. New Swedish guidelines are due to be published next year. They are still more a kind of New Urbanism guidelines than Anglo-American CPTED.

Now Sweden's crime and fear of crime have come to high levels mainly because of large immigration from the Middle East and Africa – often with a completely other set of cultural values . But also because of cross border crime committed by some East Europeans. Many counties in North Western Europe face similar development, though less extreme.

I fear, that the soft, public urban CPTED of northern Europe might be insufficient and possibly even misleading if immigration with too poor assimilation continues and if the police can not keep up a basic order.

The result might be even more divided societies and gated communities. Can European New Urbanism CPTED survive mass immigration?

Problems to Be Covered in This Presentation



1. The welfare state and the question of trust in other people
2. The question of differences between European CPTED (Crime Prevention through Urban Design and Planning) and Anglo-American CPTED
3. Inequality and the differences of values between civilizations and between the nations within them – World Values Survey
4. Mass migration and two opposing systems of informal social control
5. Crime and fear of crime increase in the gap between the two systems
6. European weak borders means the problems will continue and increase
7. This rises the question of how CPTED relates to cultural differences - a question we have not discussed much in the CPTED professional community.

I have started to think about this the last couple of years and have written a text about it in a Hungarian “SafeCity” book this year. This ICA Cancun presentation today contributes with more and updated material but less text.

Link to the book:

<https://www.safecity.hu/wp-content/uploads/2019/08/konferenciak%C3%B6tet.pdf>



Hungarian book 2019

Welfare Societies - Happiness and Taxes

Happy people pay higher taxes,
 and higher taxes means more welfare and more happiness.
 But it can't be sustained with the current kind and rate of migration

Happy countries pay high taxes also on middle incomes

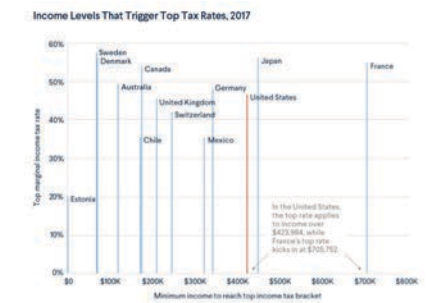
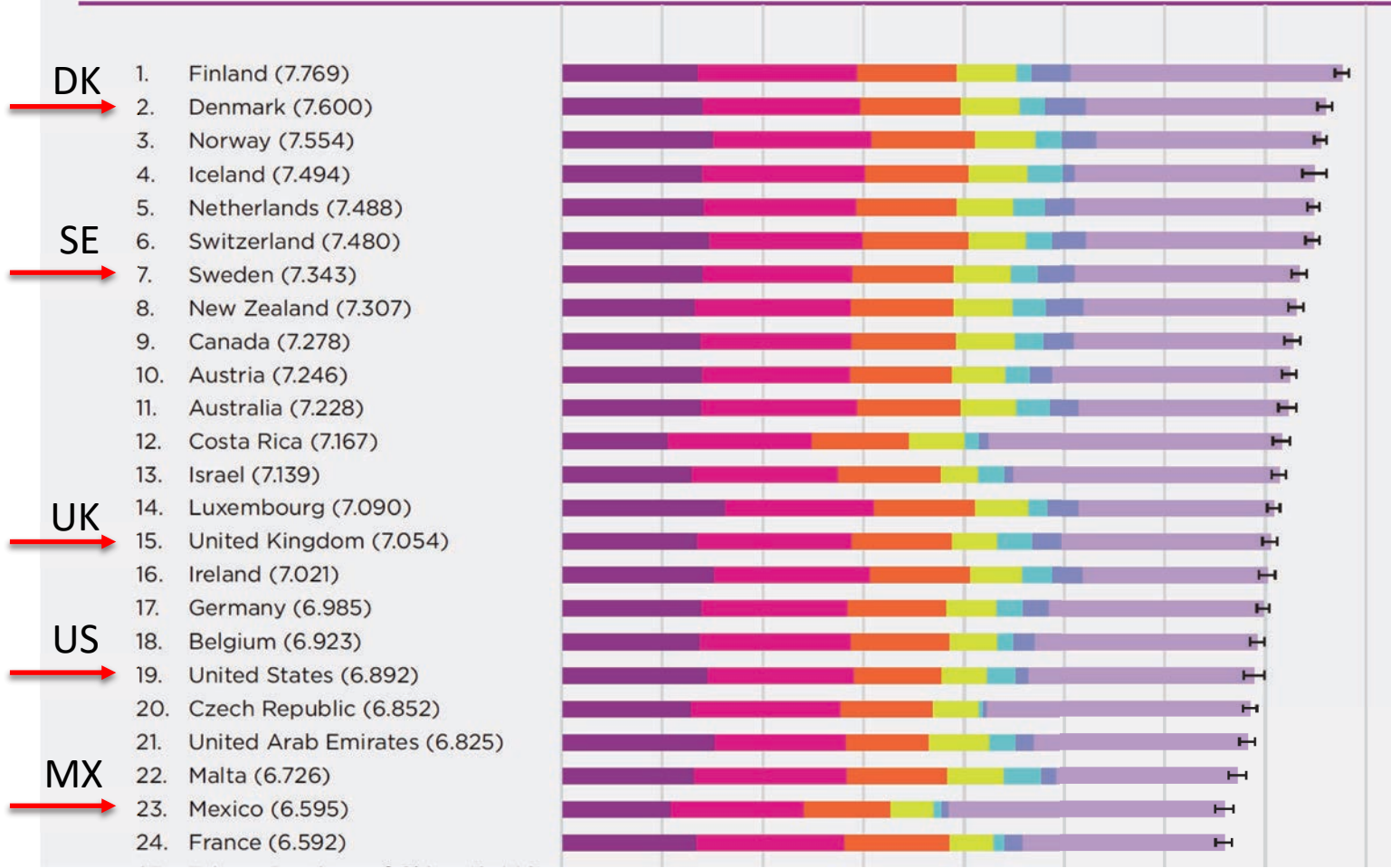
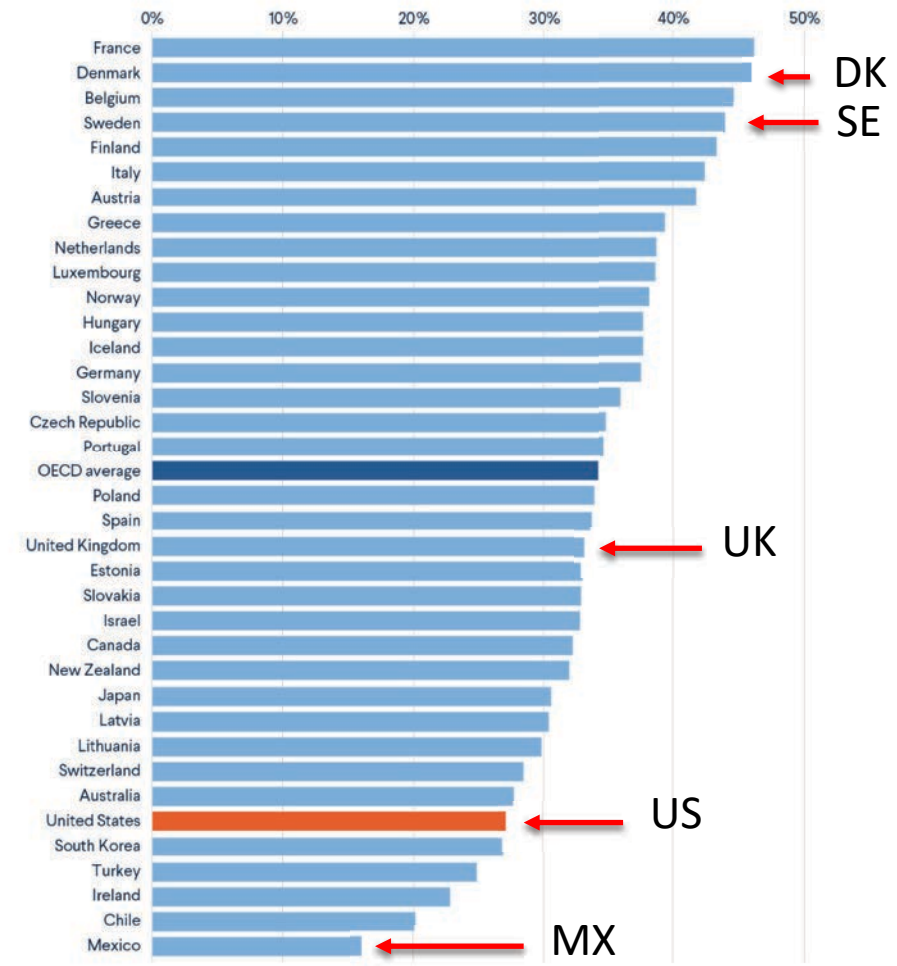


Figure 2.7: Ranking of Happiness 2016-2018 (Part 1)

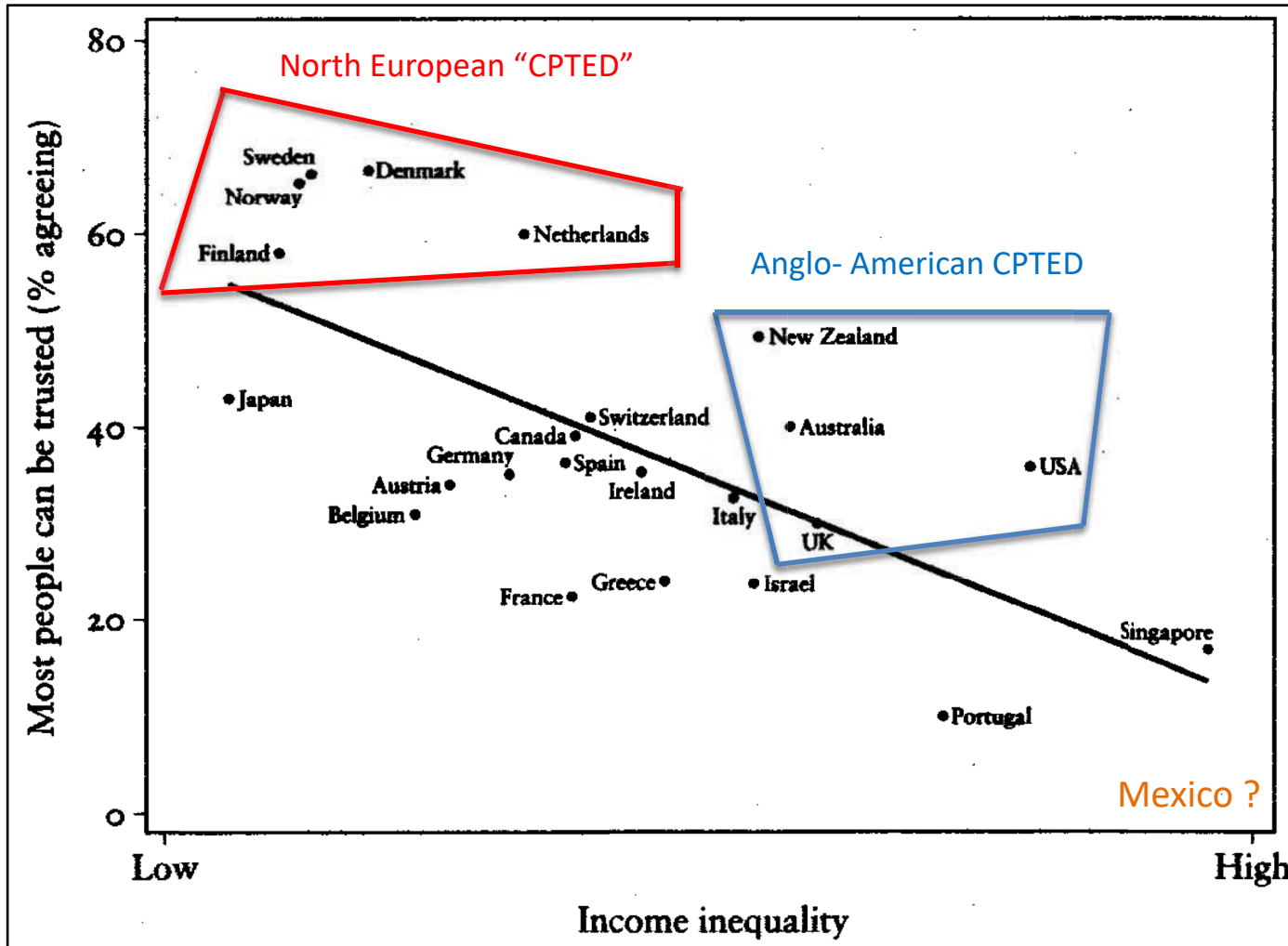


Tax revenue %

OECD Countries' Tax Revenue as Percent of GDP, 2017



The Nordic Trust is Special



The percentage of people agreeing that 'most people can be trusted' is higher in more equal countries. Source: Wilkinson, R. & Pickett, K., The Spirit Level, 2010

In the Nordic countries most people trust each other. Although income inequality is rising from former very low levels, most people can still be trusted here.

Now immigration from clan culture countries is related to an over-representation of crime - even when corrected for age and socio-economic differences. Then trust also declines.

This rises the question of **informal social control**, which in CPTED is sometimes described as "**natural surveillance**". What is actually the foundations of informal social control?

Is it really "natural" or does it depend on the kind of society you are looking at?