

社区为基础的农业旅游

乡村可持续发展与文化遗产的整体化

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Community-based Agri-tourism: The Integration of Sustainable Development and Heritage Preservation in Rural Areas

This presentation uses a planning project for the historic ethnic Qiang village of Taoping, Li County, Sichuan, to illustrate new global trends in rural community-based heritage preservation and sustainable tourism development. Taoping Qiang Village is a Chinese national heritage protection site and is included in the UNESCO World Heritage Tentative List for “Diaolou Buildings and Villages for Tibetan and Qiang Ethnic Groups”. The project is the work of an international collaboration between faculty and students of Sichuan University, Chengdu, China, and the University of Washington, Seattle, USA. The project partners used lessons and examples from international experience as well as Chinese cases such as Lijiang, Yunnan, and Jiuzhaigou, Sichuan, to propose how eco-tourism and agri-tourism may help to achieve sustainable post-disaster recovery for Taoping historic minority ethnic communities. Responses by village residents themselves to various initial proposal scenarios presented by the university partners indicated strong feelings that in the recent years prior to the earthquake, the village had sacrificed too much of its agricultural resources and activities in order to cater to the growing tourism industry. Responses by both villagers and county officials also revealed that the tourist market had been defined very narrowly, in a way that was dependent on heavy investment in infrastructure and large-scale construction of new buildings. The partners then proposed a flexible plan for the village’s reconstruction that included both short-term solutions for post-earthquake housing difficulties, as well as long-term solutions for preservation of architectural character, restoration of agricultural self-sufficiency, ecologically sustainable wastewater treatment, and diversification and coordination of different types of tourism in the village and throughout the Zagunao River valley.

乡村可持续发展与文化遗产的整体化

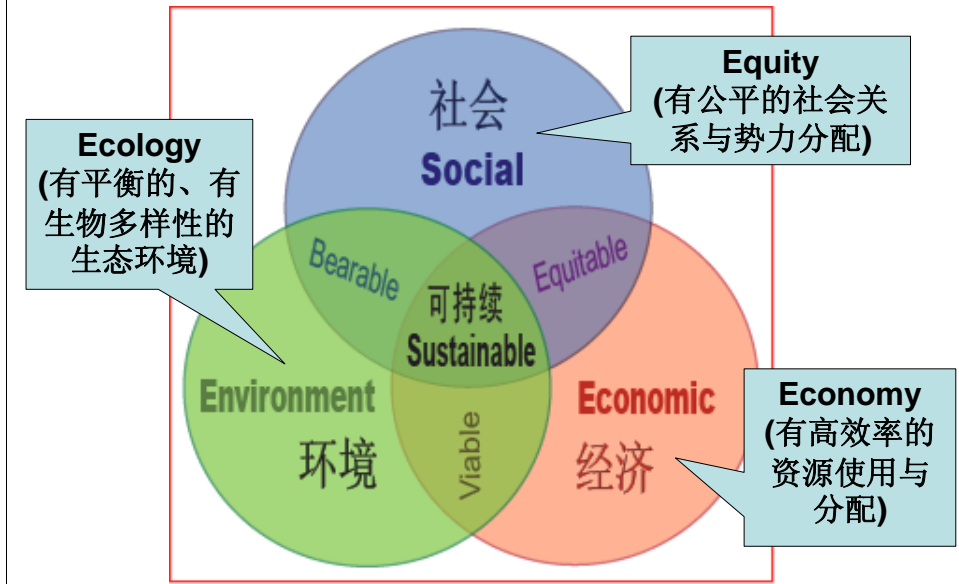
- 关键概念的定义
 - 可持续发展是什么？
 - Three “E”s: Ecology; Equity; Economy
 - 文化遗产是什么？
 - 在一个社会或社区中，文化是对三个 E’s 之间的关系的所有的规矩与原则。
 - 遗产是那写有持久价值的文化传统
 - 文化遗产和可持续发展之间有什么关系？
 - 地方知识
 - “文化景观”

Integration of Sustainable Development and Heritage Preservation in Rural Areas

•Definitions

- What is sustainable development? Development that....
 - serves the needs of both future and present generations
 - The Iroquois Confederacy, a native American tribe that once lived in what is now the state of New York, included a principle of sustainability in their constitution, the Great Law: “In our every deliberation, we must consider the impact of our decisions on the next seven generations.”
 - accounts for both global and local impacts
 - accounts for the “Three E’s”
- What is heritage?
 - Culture is the entire set of rules that govern the relationship between the Three E’s, in any given society or community
 - Heritage is those aspects of culture (“traditional culture”) that have enduring meaning and importance
- How are culture and heritage related to sustainable development?
 - Heritage provides one way of knowing how relationships among the Three E’s is able to endure over time in a particular locality
 - Local knowledge
 - Identification of “cultural landscapes”

可持续发展 = 3 “E”s



“文化景观”的概念

- 文化与自然 (“Man and Biosphere”) 是一体的
 - a more comprehensively scientific and culturally informed way of looking at the environment than the purely naturalistic approach
 - » Responds to new scientific discoveries that many cultural landscapes that have been officially preserved as “pure” nature reserves are less biodiverse than they were as traditionally settled landscapes (Agnoletti, 2007)
 - » Cultural landscapes are what distinguish one locality from another
- 文化景观的保护保证...
 - 每一个地方不会损失它的特征
 - 全球不会损失它的生物多样性
 - 当地知识；人类不会损失它对可持续经济、生态与社会关系的知识

The concept of cultural landscapes

- Seeing culture and nature (“Man and Biosphere”) as a whole
 - a more comprehensively scientific and culturally informed way of looking at the environment than the purely naturalistic approach
 - Responds to new scientific discoveries that many cultural landscapes that have been officially preserved as “pure” nature reserves are less biodiverse than they were as traditionally settled landscapes (Agnoletti, 2007)
 - Cultural landscapes are what distinguish one locality from another
- Cultural landscape protection ensures that...
 - differences between local places and communities are respected
 - biodiversity is maintained on a global scale
 - knowledge about sustainable economic, ecological and social relationships is not lost

对社区为基础的可持续发展的关键规划原则

- 为了规划可持续发展，规划需要靠当地居民对他们的环境的知识
- 为了靠当地知识，规划决策需要有当地居民的参与
- 为了让当地居民参加，需要有他们的信任
- 为了得到当地居民的信任，他们对开发与保护需要共同控制、受效益与承担责任，以及对未来的发有一定的预算能力

Emerging principles for planning community-based sustainable development

- In order to develop sustainably, it is necessary for planners to know what the local people know.
- In order to know what the local people know, it is necessary to involve the local people in planning.
- In order to involve local people in planning, it is necessary to have their trust.
- In order to have their trust, it is necessary for them to be able to share control of development, share development's benefits and costs, and predict development's long-term future.

乡村文化遗产的保护与文化景观的保护

- Treat the preservation site as a complete cultural landscape
- Preservation of rural heritage sites requires preservation of the villages' cultural identity, which in turn requires preservation of the larger environment.
- This does not mean that the landscape should be frozen in time. This would be impossible in any case, and would ignore the fact that culture is a living, dynamic phenomenon that changes with the communities that possess it.
- Rather, cultural landscape preservation means that the local environment must continue to be able to support local communities, and that the cultural meaning of the landscape, and local knowledge of how the landscape has changed, must not be lost.

Rural Heritage Preservation as Cultural Landscape Preservation

- Treat the preservation site as a complete cultural landscape, not just as architecture
- Preservation of rural heritage sites requires preservation of the villages' cultural identity, which in turn requires preservation of the larger environment.
- This does not mean that the landscape should be frozen in time. This would be impossible in any case, and would ignore the fact that culture is a living, dynamic phenomenon that changes with the communities that possess it.
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Agri-tourism 农业(性)旅游

- Also called “agritourism” and “agrotourism”
- Similar to eco-tourism and geo-tourism (Jiuzhaigou is an example of these)
- Agri-tourism promotes biodiversity especially when it supports small farmers using traditional methods (Sonnino, 2004)

Tourism is one of the most powerful forms of economic, social and cultural connection between urban and rural areas, and tourism is also closely related and seriously challenging to both the preservation and development of cultural landscapes (McKercher, Ho, & du Cros, 2005)



http://image.poco.cn/mypoco/myphoto/20070610/23/3637975620070610230231281_007_640.jpg



四川省阿坝藏族、羌族自治州理县桃坪古寨

- 社区为基础的农业旅游性文化遗产保护与乡村可持续发展的试点规划案例

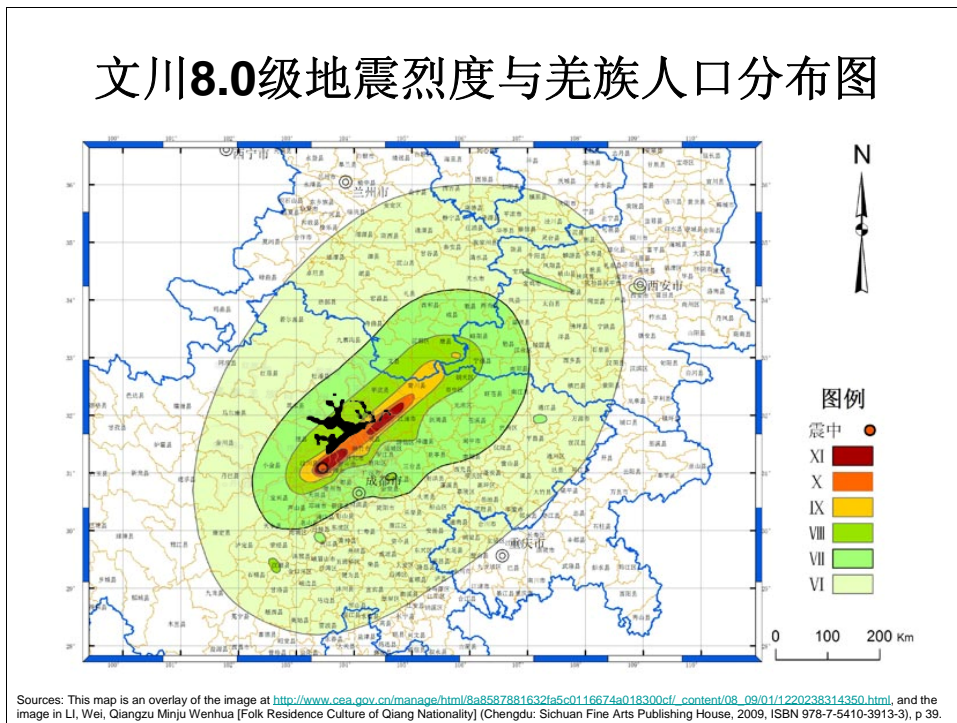


<http://www.panoramio.com/photo/10208451>

Taoping Qiang Zhai as a Test Case for a Community-Based Agritouristic Approach to Heritage Preservation and Sustainable Rural Development

The following section illustrates how the general global problems and trends described above can be relevant to China, by describing the example of western Sichuan's Tibetan and Qiang watchtower (*diaolou*) buildings and villages. Like the great merchant family residential compounds of Shanxi, these sites are included in the UNESCO World Heritage Tentative List. Their preservation presents many challenges similar to heritage sites throughout China, especially in rural areas, but also in many cities, and in both minority ethnic as well as Han areas. It's need to recover from the damage of the May 2008 Sichuan earthquake only makes these challenges more pressing and more clear.

文川8.0级地震烈度与羌族人口分布图



THE EARTHQUAKE of May 12, 2008, in Sichuan, China, killed up to 90,000 people, rendered over 5 million homeless, and displaced more than 15 million. The disaster encompassed nearly all of the homeland of China's minority ethnic Qiang people, distributed throughout the Upper Min River watershed and some of the eastern slopes of the Longmen Mountains in Beichuan county. An estimated 10% of the 306,000 Qiang population died (over a third of all earthquake deaths), and most traditional housing was severely damaged.[1]

Map showing concentrations of Qiang settlements (in black) overlaid on an intensity gradient map of the 8.0 Wenchuan earthquake from the China Earthquake Administration.[2]

[1]http://www.yn.xinhuanet.com/travel/2008-06/18/content_13575370.htm

[2] Sources: This map is an overlay of the image at http://www.cea.gov.cn/manage/html/8a8587881632fa5c0116674a018300cf/_content/08_09/01/1220238314350.html, and the image in LI, Wei, Qiangzu Minju Wenhua [Folk Residence Culture of Qiang Nationality] (Chengdu: Sichuan Fine Arts Publishing House, 2009, ISBN 978-7-5410-3913-3), p 39.

理县杂谷脑河流域与文化风景



TAOPING is the most prominent village in a series of Qiang and ethnic Tibetan settlements in western Sichuan on the UNESCO World Heritage Tentative List.[1] It is also a nationally listed heritage site in China. Taoping is located just 17km from the earthquake fault, yet suffered very little loss of life and relatively little physical damage. The earthquake increased the village's historic architectural significance, even as it rendered most of the old buildings uninhabitable, forcing residents to live in temporary shelters. Before the earthquake, Taoping invested many of its own resources in tourism, including the start of construction of a new village in historic style to cater to tourists adjacent to the old village. Regional investments included hydropower dams and highways along the Zagunao River. Post-earthquake, large-scale government investment in the reconstruction of the entire region has added fuel to all these developments, raising challenges and opportunities for the preservation of cultural identity, ecological sustainability, hazard mitigation, and balanced, equitable economic growth.

[1] <http://whc.unesco.org/en/tentativelists/5343/>



地震前桃坪羌寨土地利用变迁

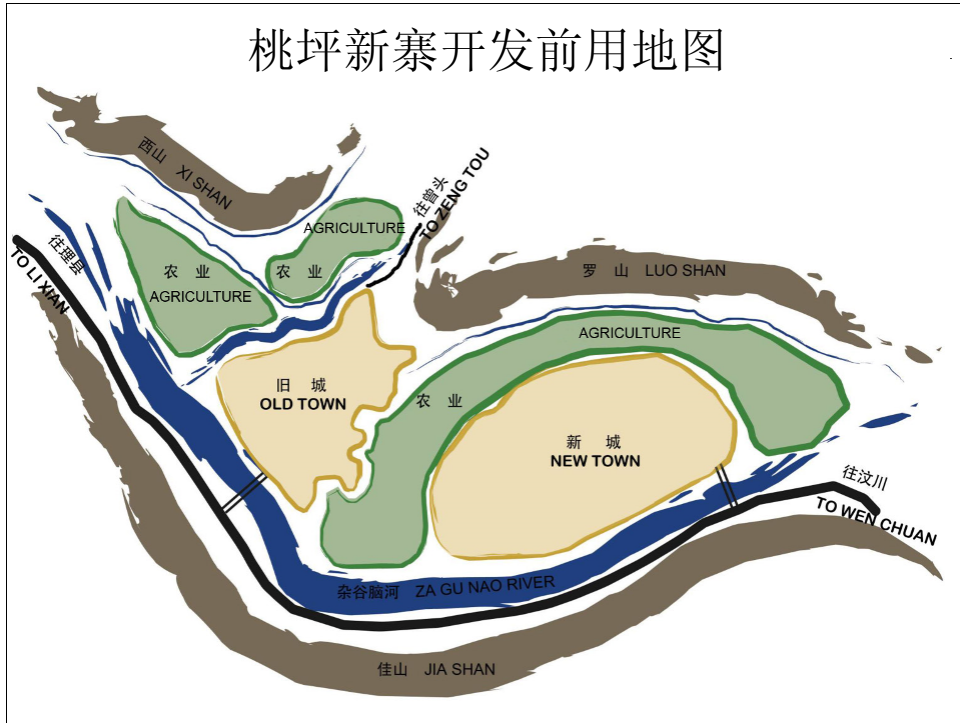
- 为开发旅游性新寨损失农地



桃坪新寨开发前用地图



桃坪新寨开发前用地图



旅游性新村的开发



New Taoping Qiang Village before earthquake
<http://www.panoramio.com/photo/8128475>

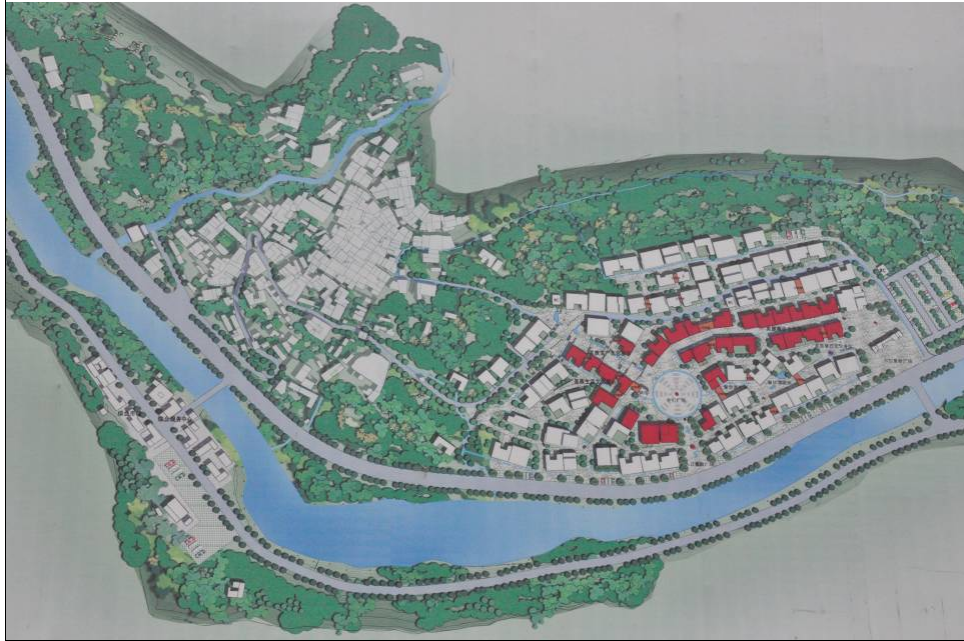


New Taoping Qiang Village in July 2009



Modeled on similar resort-style new villages in Jiuzhaigou

地震前桃坪新寨的规划平面图



地震前桃坪新寨的建设情况图



地震后居住条件以及
新寨、老寨的情况



震后理县湖南对口单位设计的桃坪新寨重建规划平面图





中美社区营造与设计交流营
四川理县桃坪羌寨

四川大学与美国华盛顿大学

桃坪五点

对桃坪羌寨未来发展的意见

1. 新桃坪羌寨的开发不应该急于求成，而应当循序渐进的推进。当前应该着眼于先解决灾后居民的居住问题。
2. 应将经济发展全方位多元化的考虑，旅游、农业、生态保护应当是有机的嫁接，而不是将其相互之间的关系孤立起来解决问题。
3. 保护老桃坪羌寨应当作为一个活体来营造。让居民在其区内继续生活使用，而不应当将老桃坪羌寨作为一个简单的博物馆去展示给人们。
4. 将杂古脑河流域作为一个整体进行规划管理，设计成一条完整的生态旅游线，而不仅仅是分散的星星点点。为了避免河流出现沟化，应将道路的宽度作一定限制，可以借鉴九寨沟当初的规划经验，限制和减少个人车辆工具，建议发展景点与景点之间的公共交通进行相互连接。
5. 建议成立一个区域性景区管理机构，并借鉴目前桃坪羌寨家族式的管理模式，让居民得到实惠并积极参与。

1. Do not rush the development of New Taoping Qiang Village; do it gradually, step-by-step, bearing in mind that residents suffering from the earthquake must be re-housed quickly.
2. Undertake economic development in multiple ways; tourism, agriculture, and ecological preservation should be combined organically; they are not mutually exclusive, nor can they be addressed in isolation from each other.
3. Preservation should treat historic Taoping Qiang Village as a living entity. Residents should be allowed to continue living within and using the historic district; historic Taoping Qiang Village should not simply become a museum to exhibit to visitors.
4. Plan and manage the the Zagunao River Watershed as an integrated whole, and design it as a complete ecological tourist corridor, not as a collection of dispersed individual points. In order to avoid the channelization of the river, roadways should be limited in width; drawing on the experience of planning in Jiuzhaigou, restrict and reduce private motor vehicle traffic and use public transport to link up each attraction with the next.
5. Consider establishing a regional management entity that would take current Taoping Qiang Village kinship-based relations as a model to ensure residents obtain benefit from development and actively participate in it.

四种规划桃坪羌寨的发展的方向

一、全面重建

二、恢复自然风貌与
农业

三、均衡发展

四、区域性整体规划

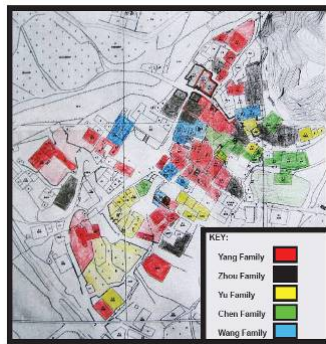


1. Complete Reconstruction
2. Restore the Natural Character
3. Balanced Development
4. Regionally Integrated Planning

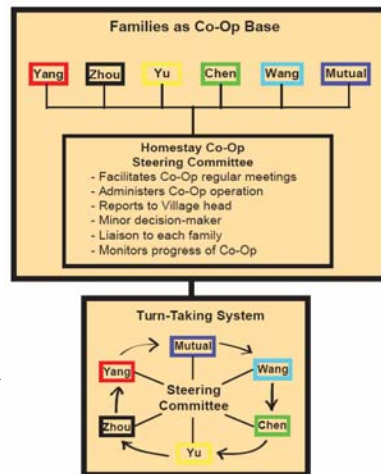
桃坪羌寨试点规划项目的主要内容

- 规划、开发与保护管理的决策机制
- 容纳生物的最高容量的计算
- 可生活性古寨的修复与保护
- 新寨重建
- 生物治理与修复以及回复农业
- 村寨中的农业旅游
- 地域性的旅游航线的发展

地方社区社会结构与组织作为开发与保护管理决策机制的基础



- 利用已存在的、传统的社会关系与组织
- 对所有的居民保证有公平的发展机会与结果



Local community social structures as a basis for development decision-making

→ Needs *both* to

→ make use of existing meaningful community relationships *and*

→ guarantee equitable opportunities and outcomes for all community members

容纳生物的最高容量

Carrying Capacity Agrotourism

Crop	Gross product per sq meter	Labor Intensive
millet	.84 pounds per sq meter	Med
buckwheat	.25 pounds per sq meter	Low
winter wheat	1.33 pounds per sq meter	Low
barely	.32 pounds per sq meter	Low
potatoes	3.13 pounds per sq meter	High
beans	.138 pounds per sq meter	Med
apples,	7.04 pounds per sq meter	High
walnuts	1.23 pounds per sq meter	unknown
pepper	.889 pounds per sq meter	unknown
average:	1.68 pounds per sq meter	Med
polyculture	8.05 pounds per sq meter	High

Current Population: 500 people

Current Agriculture needs: 45341.61 sq m (Since a person needs 730 lbs, each individual needs 90.7 sq m)

Non-historic space: 151,101 sq m (Not all land is usable due to topography and circulation, infrastructure.)

Assuming 75% is usable there is 113,325.75 sq meters

Subtracting the current agriculture needs there is 67,984.14 sq m.)

Average new plot in village: 100 sq m.

With an average of five residents per household, the requirements are: $100 \div 5(90.7) = 553.5$

Maximum Land and Resource: $(67,984.14 / 553.5) \times 3 =$ 614 Additional People
122 New Building Structures
101,051.55 sq meters of total Agriculture space

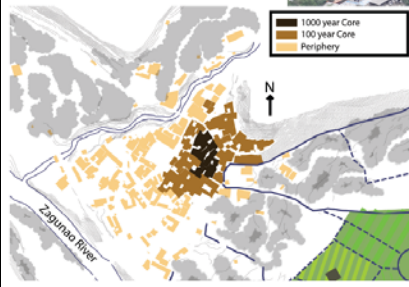
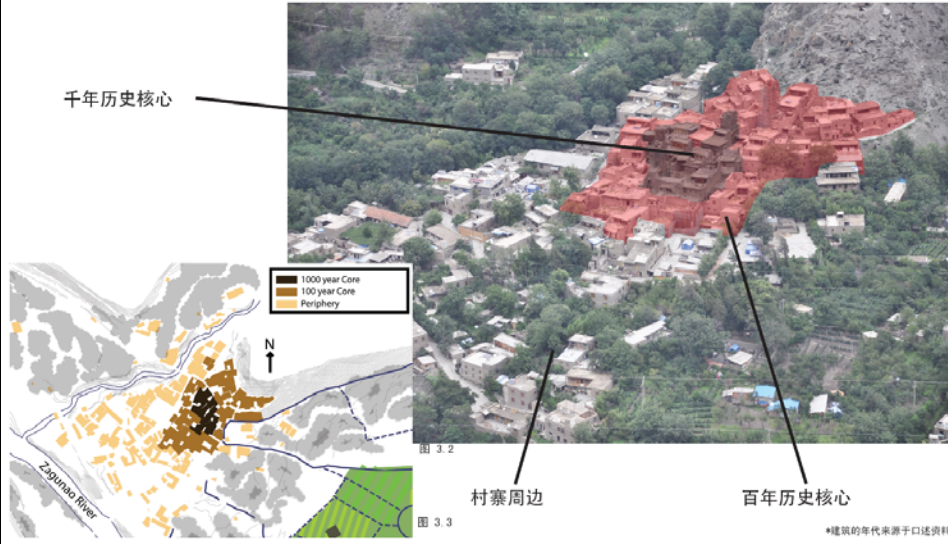
Sources:

<http://factsanddetails.com/china.php?itemid=404&catid=5&subcatid=87>.

An Analysis of Farming Systems in Quang Ngai Province. Hoang Thi Ngoc Nam URS Sustainable Development. 04/03/2007

桃坪可生活的古寨保护 - 分区

桃坪分区



*建筑的年代来源于口述资料

桃坪可生活的古寨保护 - 分类

保护的介入程度

千年的历史核心

所有的建筑物,不论损坏应该恢复到地震前的状态。修复损坏的尝试应在任何一种复原重建工作之前完成。重建工作应使用传统的建筑材料和施工方法来恢复震前的外表。以下是所有应保存和维护的建筑物。

修复和复原重建应遵循联合国教科文组织导则,因为桃坪是在世界文化遗产名录的初步名单中。



图 1.4 建筑物应被复原为最初的状态

百年的历史核心

在这一组历史建筑群中,损坏的程度应是介入的主要决定因素。

这些轻微的建筑结构破坏应该恢复到地震前的状态。中度的损坏(原有结构不超过50%的损坏)应该被允许改造。

当建筑物有重度损坏(原有结构超过50%的损坏)时,新的填充式的开发应该被采纳。

总之,修复和改造应该在新的填充式开发及拆毁重建之前进行。



图 1.7 如果原有的建筑遭受了严重的损害或是安全的隐患,填充式的开发应该被允许

羌寨外沿建筑

羌寨外圈的建筑的修复由建筑物的选址和损坏程度决定。

如果损毁较轻的话,与100年的历史核心直接相邻或靠近的外围建筑物应恢复到地震前的状态,但也允许改造性的修复。如果有严重的破坏,填充式开发或重建也应该被允许。

只要遵守联合国教科文组织的导则,远离100年历史核心的建筑物可灵活地被改造,更新,填充式的开发或重建。



图 1.8 靠近历史核心的建筑物应接受严格而高质量的设计指导



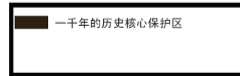
图 1.9 在村寨周边的建筑有更大的设计自由度

桃坪可生活的古寨保护 - 分其

分类保护地图

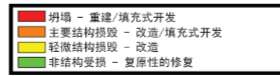
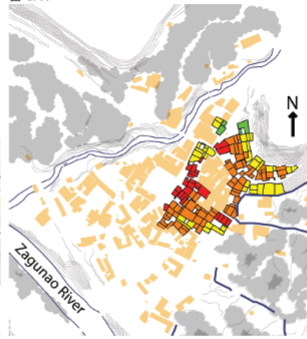
千年的历史核心

图 3.10



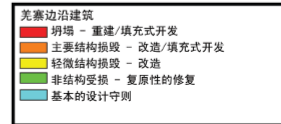
百年的历史核心

图 3.11



羌寨外沿建筑

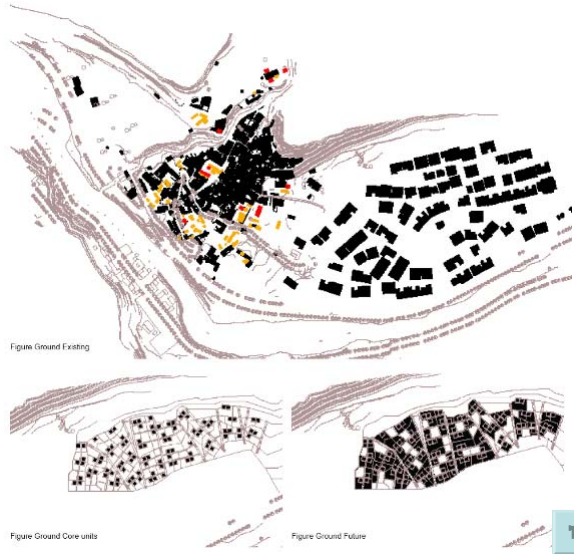
图 3.12



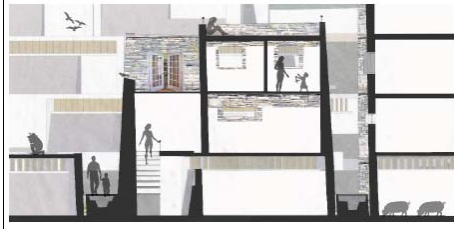
新村重建

在对农业有利的地，恢复农业

- 为恢复农业，集中新建设
- 为快地、低成本地解决居住问题，先建小的、可扩大的核心房子



新村重建 – 新和旧的文化景观



生物治理与修复以及回复农业

Bioremediation: Site Map

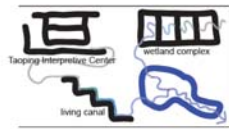
Interpretive Center

Living Canal Network

Bioremediated Agriculture

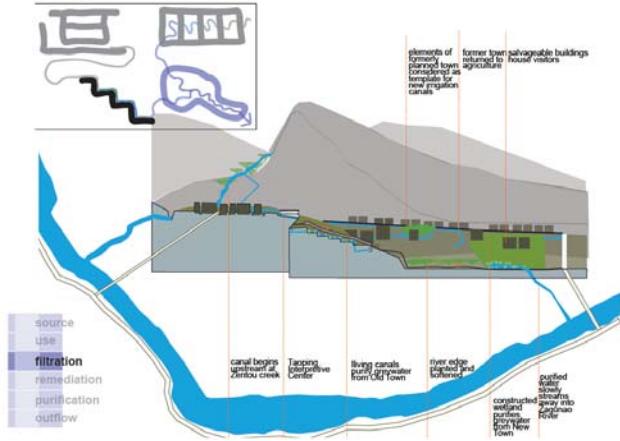
Softened River Edges

Constructed Wetland

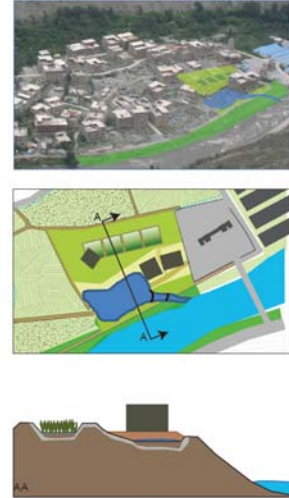


生物治理与修复 – 人造的生态溪流与湿地

Bioremediation: Living Canal

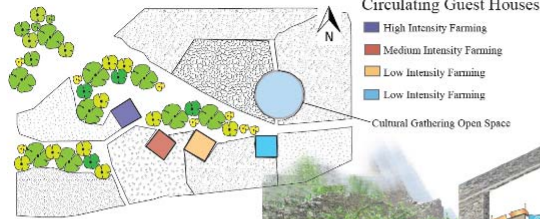


Bioremediation Wetland Complex



农业旅游：更全面、更有意义的农家乐

Live Like a Farmer



"We are **Anna and Liwei**. We work in the fields helping out with crop harvesting, weeding and livestock tending. **Liwei** moved to **Tao Ping** from **Chengdu** to enjoy a slower paced lifestyle. **Anna** is a visiting farming science student from **Berkeley, California** who is here to learn traditional **Chiang** agricultural practices."



Sample Itinerary

6:00am	- Breakfast w/ Host Family
7:00am	- Livestock Feeding and Tending <ul style="list-style-type: none"> • Chickens, Pigs & Goats Feeding • Egg Collecting • Manure Collection
9:00am	- Agriculture <ul style="list-style-type: none"> • Weeding • Crop Harvesting • Crop Processing • Craft Making • Cooking
1:00	- Exploring Thaping Culture
6:00pm	- Dinner w/ Host Family
7:00pm	- Cultural Show



Building Typology

地域性的旅游航线的发展

Regional Cultural Tourism Development



Zaqunao Valley

The Region: Taoping Township Resources and Assets

Jiashan, Taoping and Zengtou are selected as an asset-based tour package to highlight each of the villages' distinctive features, which serve as great complements to each other. Jiashan is identified as a festive cultural hub, Taoping as traditional Qiang Architectural site and Zengtou as an ecological exploration. The "package" idea unifies local economic development efforts and diversifies tourist activities. This is a township-level approach in spreading the wealth to villages such as Jiashan and Zengtou that would otherwise be left out of the tourism market due to their physical location, which is relatively inaccessible.

Similarities & Connectedness among these villages:

- *Qiang Culture and Religion (Ancestry)
- *Previously agricultural based economy
- *Pride in local history
- *Large family based
- *Located as tributary to the rest of Zaqunao water shed valley

Distinct features of each village:

Jiashan - Home to multiple grain millstone economies annually - One of the villages where old Qiang culture and religion still thrive

Taoping - Famous for its ancient Qiang architecture and mysterious underground canal network

Zengtou - Home to a great variety of wild herbs, flora and fauna that are unique to this biosphere. Diverse outdoor activities in the area attractive for tourists



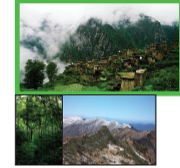
Jiashan

- *Building Temple holds annual festival ceremony to celebrate their ancestors (1. Few brothers from Gaohe County)
- *Hub of practical culture and religion
- *Historically significant village
- *Geji burial site



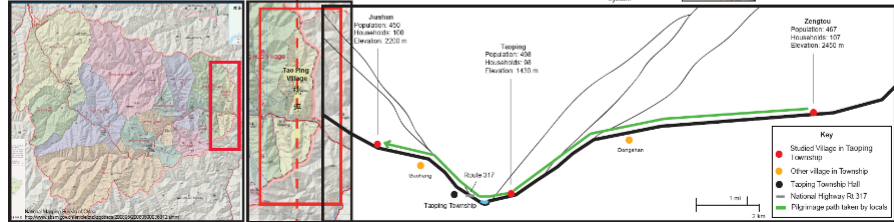
Taoping

- *One of the few villages in this township where the fortresses towers are still intact after the earthquake
- *Underground canal network is unique to this village
- *Most well established homestay businesses in area
- *Unique mocha-like structures and alloy system



Zengtou

- *Unique geography allows for rich ecology
- *Strong agricultural based economy
- *Tobacco collecting industry
- *Route to the sanctified Dufu's Snow Peak





Regional Cultural Tourism Development

The Region: Zagunao Valley Tourism

Sample tourist itinerary for the Zagunao Valley featuring a slow-travel immersion experience

Day 1
 Bus from Weichuan to Taoping via local bus and per fare instructions to daily take by sharing bus ride with villagers entering from the south. The camp offers a weekly bus pass that is good value, flexible, and discourages touring via private cars.

Day 2 and 3
 Explore historic Taoping and learn about Qing customs from Mr. Long, the owner of the homestay. Admire tea with Mr. Long and his daughter, a student of Architecture at Sichuan University. In look at the ecological environment and learn about traditional Qing building methods.

Day 4 and 5
 Travel to Guoban via bus and check into homestay. Day hike to Puxi and learn about higher elevation farming practices. Lunch with other visitors staying at a homestay in Puxi who share their experience with agriculture at the higher elevation villages in the Valley.

Day 6
 Rent bicycle for full day hike ride down the Zagunao Valley. Stop in Maba for snacks along the way. Drop off the bicycle in Taoping at the shared bicycle facility run by the Maba camp. Stay at the locally made lodgings in Taoping in the evening.

Day 7
 Relax at the homestay in the morning. Admire view of the homesteads facility and learn about the water system in Taoping. Take bus back to Weichuan and transfer to continue travels in Dapangnan.

Current tourist-related product pricing in Taoping and the Zagunao Valley

Accommodation (usually includes 2 meals) 50 - 150 RMB

Entrance fees to Taoping village 80 RMB

Bus from Weichuan to Taoping 30 RMB

Weekly bus pass 200 RMB

Meals 5 - 30 RMB

Small to Medium Embroidered Goods 20-100 RMB

Large Embroidered Goods 100 - 1,000+ RMB

Snacks and Drinks 3 - 9 RMB

Internet 5 - 10 RMB



Possible Economic Benefits from a 7-day tour of the Zagunao Valley for one traveler

Accommodation:	300 RMB
Entrance fees to villages:	80 RMB
Weekly bus pass:	200 RMB
Meals/Snacks:	40 RMB
Crafts/Souvenirs:	250 RMB
Tour of Taoping:	20 RMB
Day hike tour to Puxi:	30 RMB
Bicycle rental:	20 RMB
TOTAL:	940 RMB

Figure 7.7 Figures are estimated

Recent data on Li County tourism*

2006	
Total Revenue	61,160,000 RMB
Total Tourists	152,900
2007	
Total Revenue	228,640,000 RMB
Total Tourists	571,600 **
Per Tourist Revenue	400 RMB

Figure 7.8
 **2007 tourist numbers unavailable but extrapolated from 2006 values

TAOPING MANIFESTO 桃坪宣言

In the wake of a great disaster, in the midst of a global economic crisis, there are many reasons to spend vast sums of capital in a very short time on the recovery of suffering communities and environments. Decisions are made quickly and implemented broadly. However, "cataclysmic investment," as Jane Jacobs put it, risks destroying the very communities and environments it seeks to develop or preserve. Development must proceed on the basis of local residents' knowledge and aspirations – especially in the case of communities whose ethnic identity is distinct from that of the majority society, and whose culture and environment has evolved in the context of a fragile or hazard-prone ecology. Plans must distinguish between those actions necessary to satisfy the most immediate needs of shelter, livelihood and safety, and those that achieve longer-term, larger-scale economic, environmental and social sustainability. The former must not compromise the latter. Regardless of the urgency of recovery or indeed growth, planning must study local conditions, engage all stakeholders, and allow for plural strategies and gradual adjustment of goals. Only in this way will each community as a whole find its place in a changed society and landscape. Sustainability without community is an illusion.

在巨大的地震灾难之后与全球性的金融危机之中，我们有很多的理由在极短的时间内注入大量的投资到灾后社区与环境的重建当中。（在中国，）决策很快的被制定并被广泛的执行。然而，正如简·雅各布斯(Jane Jacobs)对“灾难性的投资”所阐述的，开发或保护性的投资有可能会事与愿违地破坏我们所想要保护的社区与环境。所以，开发必须顺应当地居民基本的所知与所想。更进一步的是，当我们面对一些社区，例如文化与环境受到生存威胁的少数民族社区时，这种顺应性的开发显得尤为重要。我们的规划必须彰显以下两点。第一点是我们的措施必须满足社区与环境所急需的，例如住所，生存与安全；第二点是我们创造长期的、大规模的经济环境和社会的可持续发展。这两点不能相互妥协并需共同实现。在我们考虑当前的恢复与未来的发展之外，规划必须因地制宜，公众参与，并采纳多项性的策略与渐进性的整合以实现我们的目标。这是因为只有通过这种方式，我们的社区与环境才能在变化的社会景观之中完全地定位。忽略社区的可持续发展只是一种超出现实的幻想。