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## RETHINKING THE URBAN COMMON GOOD TOWARDS AN INTEGRAL ECOLOGY

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### ABSTRACT

Latin America is experiencing an abrupt occupation of urban environments by growing populations. This fact unleashes innumerable effects in the environmental and socio-economic spheres, and although the commitments of the urban agenda to regulate and make urbanisation more efficient in the lives of citizens were made clear, their fulfilment continues to be a great challenge today. The aim of this article is to analyse the urban development model in the Latin American context in order to rethink more lasting and meaningful processes for the preservation and safeguarding of the common good that ensures dignity and quality of life. The study proposes three stages of reflection: 1) analysis of the situation of unsustainability in Latin American cities, 2) review of the sustainable city model of the European framework, the integral ecology principles of Laudato Si and the Economy of Francesco (EoF) and 3) promotion of a policy to migrate from a development model based on physical and spontaneous transformation to a more transcendent one rethinking the common good. It is hoped that urban planning procedures and developments, as well as those of everyday life, will henceforth take these premises into account in their guidelines and align themselves with values that make it possible to measure not only gains in terms of the local economy but also in the social, cultural, political and spiritual dimension, going beyond the ephemeral. In short, renewable cycles for people and their well-being, knowledge, social trust and happiness are dimensions that will contribute to the construction of a more sustainable, just and beautiful world that will fully achieve its most transcendental value.

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## INTRODUCTION

The New Urban Agenda for Latin America and the Caribbean (Habitat III), held in the city of Quito in 2016, encompasses central dimensions as transformative commitments that focus on social, economic, environmental and spatial sustainability, based on five pillars: national urban policies; urban legislation and regulations; urban planning and design; local economy and municipal finance; and local implementation. A correlation between "good urbanization" and development is thus proposed, with a close link to the 2030 Agenda for Sustainable Development (mainly SDG 11 for sustainable cities). However, the question arises: have cities achieved the commitments and goals set out in this urban agenda? How to build sustainable cities? Also, Are the urban common good guiding the development of cities?

To address and tackle today's global challenges, it is imperative to recognise the city as "the stage" where the problem originates and where the solution is projected, that is our starting point. Consider also that these challenges range from extreme poverty and unemployment to environmental degradation and climate change (UN-Habitat, 2018).

In the same line of thought, the city is the generating pole of urban life that attracts diverse activities for commerce, education, housing, employment, leisure, where people have developed different ways of life and in turn presents other characteristics. For example, (Carrión, 2016), typifies the city by its dual development: informal/formal; legal/illegal (due to polarised urbanisation and unequal and exclusionary growth of territorial organisation). At the same time, we must be aware that the city is under constant threat and vulnerability, since, according to IPCC (2021) projections, global warming is likely to reach 1.5°C between 2030 and 2052 and bring with its climate-related risks to natural and human systems. According (Calvin et al., 2023), we are on the brink of preventing the end-of-century temperature increase from surpassing 1.5C. this warming brings associated risks for natural and human systems, and despite numerous international negotiations and agreements, emissions continue to rise. This urban reality, mainly in Latin American cities, and very similar in towns in Africa and Asia, is aggravated and triggers externalities that exceed local physical capacities in natural ecosystems and their own inhabitants. Faced with this panorama, Pope Francis, through his encyclical letter Laudato Si (2015), urges us to reflect deeply in order to rethink the current development model and listen to "the cry of the common home and of the poor" (Francisco, 2015 p.35), because of the damage we have caused and are still causing. He also insists on reviewing "governance regimes for the full range of global commons"

(Francisco, 2015). This issue needs to be addressed at the local level to provide for measures that support both the people who occupy spaces in the city and the environment that provides ecosystem services of provision, regulation, support and cultural services. In most countries in the region, urban environmental plans have been found to have little or no articulation with the "city of the poor" (ECLAC, 2006). The hypothesis put forward here is that the inaction and neglect in the management of common goods and the lack of 'integral ecology' intersect with the weaknesses of local development and climate change. About territorial scales, the urban consolidation goes through unsustainable trajectory in cities that directly affects inequality. The paper is organized in three sections, the first refers to the material and formal aspects that make the city an unsustainable place for urban life, reviewing some indices of informality in the use and occupation of the territory (the negative), in a second moment, we review the contributions of the European model for the sustainable city, the reflections and concepts coined in the Economy of Francesco (EoF) (the positive), and finally, after this review, we outline an urban policy based on categories of the common good for the implementation of good practices (the possible).

**Unsustainability in the Latin American City:** America is no longer the land of opportunities (Stiglitz, 2012). Informality has been experienced in many cities in Latin America as a development process linked to socioeconomic aspects and has manifested primarily in two dimensions: informal economic activity (street vending in active city centres and different trade poles with tax evasion) and informal occupation of territory (spontaneous and irregular human settlements). The focused attention on these two aspects – socioeconomic and urban – seems to have overlooked the environmental dimension. Both phenomena in the city could be the result of diverse migratory processes that trigger, in some cases, potentialities and in others, negative externalities. Lack of access to healthcare contributes significantly to inequality, and this inequality in turn undermines the performance of our economy (Stiglitz, 2012). Similarly, poorly planned or unplanned urbanization has led to economic disruption, civil unrest, congestion and environmental degradation, as well as increased slums and sprawl (UN-Habitat, 2016). On the other hand, Bertaud (2018) argues that this spontaneous order makes the city a people-friendly dynamic for top-down solutions. Informality characterizing labour markets is a situation with multiple causes, of significant magnitude, and at the same time, highly heterogeneous, marked by a severe deficit work (OIT, 2021).

**Informal economy:** The concept introduced by the International Labour Conference in 2002, refers to those activities carried out by workers and economic units that are, in law or in practice, not covered or insufficiently covered by formal agreements. In the study, the main components of informal employment are attributed to workers and employers working on their own account, with the primary cause of informality being non-compliance with the regulatory framework, mainly prevalent in the household sector. The report also points out a negative relationship between educational level and informality rates, which stood at 79% in 14 countries in the region for that year. Informal employment rates remain high, but the transition to formality is expected to be a strategic development goal in the countries of the region (OIT, 2014). Although informal employment has decreased in many countries, progress has been limited. The integrated approach proposed by the OIT for a transition to formality includes productivity, standards, incentives, and supervision. At the same time, this process involves the incorporation of macroeconomic policies, labour, and technology use. Regarding the socio-spatial dimension of this informal phenomenon, we can observe fragmentation (uni-functional spaces) and exclusion (inequality). While urban planning relies on regulations that govern and organize the real estate market through zoning, density, and services., the business sector develops strategic planning. Through infrastructure, the city can be organized to provide the main support for urban activities, although poverty may vary depending on the size and ranking of the city (Carrión, 2005). In large cities there are, in relative terms, fewer poor people than in small and medium-sized cities; but it is the high level of inequality that is the fundamental

quality. In contrast, poverty in small cities is characterized by high levels of unsatisfied basic needs and informal employment (Carrión, 2005 p.71). It is in urban centrality that street vending converges due to the physical and functional integration of the city; in other words, the conditions of public space deteriorate recurrently. Another important aspect to consider is the competitive sustainability of tourist destinations (corporate and community), which constitutes the ordinance of the territory and also shapes a model of territorial planning according to Magliulo (2013).

**Informal urban settlements:** According to the Economic Commission for Latin America and the Caribbean (ECLAC), urban informality can be understood in two types, from the ownership perspective: occupation of public or private land through illegal sales; and the second type from the point of view of urbanization: occupation of land without urban-environmental conditions for residential purposes, construction of dwellings outside the regulations, with extreme densities, overcrowding, and less accessibility (Clichevsky, 2000). To see the percentage of the population in informality in some Latin American cities, refer to Table 1.

**Table 1. Informality by cities in percentages of population**

City	Country	% Informality population
Bogotá	Colombia	59
Belo Horizonte	Brazil	20 (only in favela)
Buenos Aires	Argentina	10
Caracas	Venezuela	50
Fortaleza	Brazil	21 (only in favela)
Lima	Perú	40
Mexico	México	40
Quito	Ecuador	50
Recife	Brazil	46
Rio de Janeiro	Brazil	20 (only in favela)
Salvador	Brazil	21 (only in favela)
San Pablo	Brazil	22 (only in favela)
San Salvador	El Salvador	35.5 (only in mesons)
Santos	Brazil	12 (only in cortices)

Source: Adapted Clichevsky, 2000.

Table 1 reflects the percentage of population in informality in 14 Latin American cities, according to Clichevsky's study (2000) at ECLAC, highlighting the three largest in the cities of Bogotá, Caracas and Quito. Urban informality can be understood in two types, from the point of view of ownership: occupation of public or private land through illegal sales; and the second type from the point of view of urbanisation: occupation of land without urban-environmental conditions for residential purposes, construction of dwellings outside the regulations, with extreme densities, overcrowding, less accessibility. However, some of the main causes of urban informality are lack of employment, land markets, absence of state and state bureaucracy. Legal access to urban land for the poor is limited in the history of cities, which means that they often have to live in informal habitats. Poverty and legal market conditions induce informality to a certain extent. Some of the main causes of urban informality are the lack of employment, land markets, the absence of governance in the state, and state bureaucracy. (Carrión, 2016) asserts that the 80% of population concentrated in cities in Latin America makes it the most urbanized region, with an imbalanced population distribution across the territory. Thus, there should not be a single model of governance or rigid frameworks. The appeal is rather to have local governments that adapt to the urban reality and its development dynamics. The scale of intervention ranges from metropolis, capitals, medium-sized, and small cities, even with local, national, and international links (multinational assembly), according to the author. According to (Clichevsky, 2006), in Latin America the illegal/informal population in relation to urban land is as high as 40% in many cities and metropolitan areas. The first experiences of legalisation of ownership and urban-environmental regularisation of different situations of informality in Peru since 1961, Brazil and Argentina since 1980. In this context, (Carrión, 2016) argues that there should not be a single model of government to implement interventions at different scales,

in metropolis, capital, medium and small cities, even with local, national and international territorial links (multinational assembly). In this process, we take as an example the case of an informal settlement in an intermediate city (Tarija, Bolivia), this case study allows us to observe that occupation can occur for two types of interest: necessity and utility (Martinez, 2023).

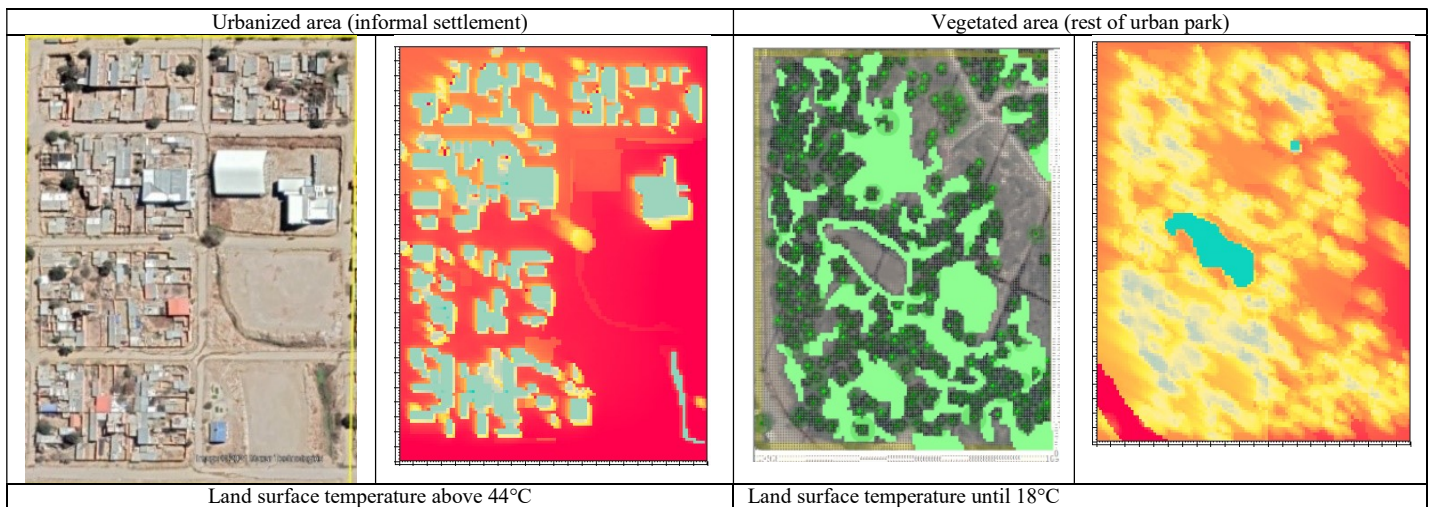
- a) In the first case, out of “necessity” (just), people need access to a piece of land and to build their homes there, in a way that encourages self-organisation and collective work for neighbourhood improvement programmes. In the case of Medellín (a laboratory of good practices), it won several distinctions for the implementation of Integrated Urban Projects (PUI) based on social urbanism, in communes or areas of low socio-economic stratification. In Brazil, social housing programmes were developed.

example of land occupation in the city of Tarija, Bolivia, initially assigned to an urban park, later consolidated by an informal settlement, many families were acquiring their property rights (the process continues to date), however, it is noted that after this occupation, urban heat islands (UHI) were generated, increasing the surface temperature of the soil, an effect that directly affects the local urban microclimate and global climate change (Figure 2). As mentioned above, in Tarija, 347ha had been earmarked for the consolidation of an urban park (asimilar area to Central Park in New York), for a population about 250,000 inhabitants. However, the occupation and consolidation of informal settlements over the decades reduced the park boundary to approximately 34ha. In the area, the recovery of eroded soils and revegetation for water harvesting was planned, however, the phenomenon of greatest impact is seen in the formation of UHI due to the replacement of vegetated areas with urbanisation (precarious housing and the opening of roads).



Source: Author

Figure 1. Some triggers of urban informality



Source: Martinez & Studart (2023)

Figure 2. Identification of UHI after informal settlement consolidation

- b) In the second case, when the occupation is for “utility” (unjustifiable), promoted by land developers to create a real estate black market with the sale of property rights, through the consolidation of encroachments (appropriation by force and violence) occupying areas of environmental protection, parks, protected areas. These are invasions of private and public property, which obey an individualistic profit motive.

These events accentuate segregation, creating unconnected areas that make accessibility difficult and, over time, become unhealthy and unsafe (Figure 1), an unsustainable and recurrent situation in the Latin American context. It also generates, by inertia, high capital gains in the surrounding areas, causing detriment to the vocation and potential of the land, as well as negative externalities to the environment. An

The study by (Martinez & Studart, 2023) identified an increase of more than 20°C in the surface temperature of the soil between the area urbanised by the occupation of the informal settlement and the vegetated area, as a balance of the urban park (Figure 2), as a result of anthropogenic heat, removal of vegetation cover and wind flow. In this case study, although many families are benefiting from the ownership of their own homes (regularization process), there are collateral effects on the environment (vegetation, climate, water, biodiversity), which today are neither considered nor monetized, neither of the two spheres should depredate the other. This is the great challenge we are referring to when we set out the objective of this study, to rethink more lasting and significant processes in the preservation and safeguarding of the common good that ensures dignity and quality of life.

"Many cities have become unhealthy to live in, due not only to the pollution caused by toxic emissions, but also to urban chaos, transport problems and visual and noise pollution" (FRANCIS, 2015 p.31).

This dichotomy seems to reveal the upside-down world in which we live. Because it's more economical to travel by bus, but it pollutes more, it's cheaper to eat junk food or fast food to satisfy hunger, but we don't nourish our bodies; it's more practical to use a disposable cup, but we triple the waste; it's more accessible to regularize an illegal construction, but we degrade the urban image of the city and its built environment; it's cheaper to import products than to support local production. In short, money has put a price on everything, and are they really cheaper? We don't perceive that transcendent value of human well-being, and the cost would be lower compared to risk of climate change.

environmental technology and promote innovation for sustainable development. That energy-efficient and low-carbon technology increases the awareness of municipalities, customers, owners, managers, etc. In other words, through a model of governance and cohesion with the growth of the region and its resources, it fosters core values such as skills validation, language support, workplace-based learning, as it brings the potential labour force in the construction sector to one group of society, immigrants. Among other things, mention the "Stockholm style" as a park system for a strategic urban policy by Bom in the 1970s. Certainly, this model pursues the concretization of coherent strategic initiatives, even the funding seeks a synergy between the European Regional Development Fund and the European Social Fund, being one of the regions with less resources allocated in the region, through an integrated approach. In contrast to the Latin American model, two important aspects stand out: the first is the prioritisation of knowledge (one of the three pillars of the EU

**Table 2. Dimensions of Integral Ecology**

INTEGRAL ECOLOGY			
	Dimension	Attribute	Line of action
ECOLOGICAL	ENVIRONMENTAL	Relationship between nature and society Sustainable use	Fighting poverty, caring for nature. Regeneration of each ecosystem
	ECONOMIC	Protection of the environment as part of the development process (not isolated)	Integral and integrating humanism. Interaction between ecosystems.
	SOCIAL	Institutional, family, local community, nation, international life.	Health of the institutions, Solidarity and civility. Effective rules and legislation.
	CULTURAL	Natural, historical, artistic and cultural heritage. Identity, basis for a liveable city. Attention to local cultures/people	Incorporate the history, culture, architecture of a place, maintaining its original identity. Scientific-technical dialogue with popular language. Care for the flexible and dynamic world. People's rights led by their social actors.
	OF EVERY DAY	Environment, immediate surroundings Positive and beneficial social life. Dignified life. Urban planning, overall vision, integrated parts.	Close and warm human relations. Weaving bonds of coexistence and belonging. Community salvation = creative reactions of improvement (neighbourhood, building). Taking care of common places, visual frames, urban landmarks. Preserve places (urban-rural) from human interventions that modify them.
	HUMAN	Housing Quality of life in cities Inseparable from the notion of common good. Conditions of social life. Relationship of the life of the human being with the moral law. Nature of man to be respected and not manipulated. Recognition of the dignity of the human being.	Adequate information, prior, alternative and decent housing. Integrating precarious neighbourhoods into the welcoming city. Safeguarding the moral conditions of an authentic human ecology. Acceptance of one's own body as a gift. Receiving one's own body, taking care of it and respecting its meanings. Valuing one's own body (femininity and masculinity).

Source: Adapted Laudato Si (2015)

### Sustainable City Model

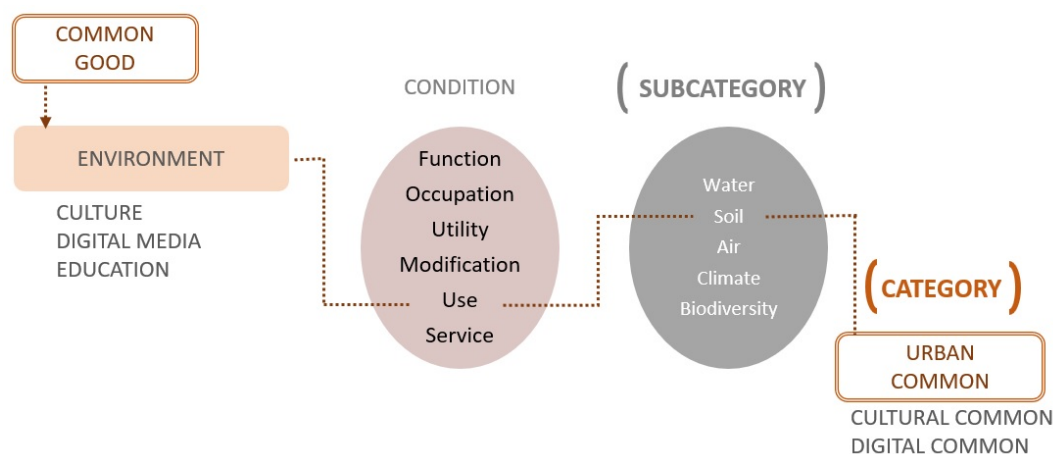
**Eu Urban Agenda:** The Urban Agenda of the European Union (EU), launched in the Pact of Amsterdam in 2016, is based on three fundamental pillars: legislation, financing and knowledge, in turn integrated into fourteen main themes: culture/cultural heritage, security in public spaces, sustainable land use, public procurement, energy transition, climate adaptation, urban mobility, digital transition, circular economy, Jobs and skills in the local economy, urban poverty, inclusion of migrants and refugees, housing, and air quality. This institutional and governance innovation represents an opportunity for European cities to develop policies with a sustainable and integrated approach. An important highlight in the field of implementation of the urban agenda is represented by actions at EU, national and local level (multi-level governance). The most challenging is in the implementation of actions and actors, measuring the fulfilment of the Sustainable Development Goals, primarily in strengthening local governments and engagement-based innovation, however, a very noticeable difference is that the urban sphere counts on the political agenda. Such is the case of Stockholm in Sweden, which has the fastest growth in Europe with an annual increase of 35,000 to 40,000 inhabitants (LAISSY, 2016 p.24) and stands out for its sustainable urban development model. Each year, 16,000 new houses are planned to be built (sustainable construction), using structural funds to invest in a green, healthy, smart, attractive and inclusive city. The main purpose aims to benefit from expertise in

Urban Agenda) among development actors; the second is based on environmental technology for sustainable land use and nature-based solutions for functional urban areas and urban-rural connectivity. Also, the method of working through partnerships, working together and implementing the priority issues of urban poverty, housing, air quality and inclusion of migrants.

**Integral Ecology Oflaudato SI:** Since the 1970s, there has been a need to deep ecology, not the superficial ecology represented by sustainable development (as some investigators said). The Papal encyclical Laudato Si (Francisco, 2015), permeates many spheres of social life and represent the Church's position in current debates about it, and that would assist globally the phenomena of urbanization. At a time of great challenges due to the socio-environmental crisis that the planet earth is going through, Pope Francis, in an attempt to curb the accelerated way of life, expresses two fundamental ideas to all inhabitants in his letter: reflect and act. The encyclical letter calls for a close interrelation of all things and the integral development of humanity based on integral ecology, which incorporates human and social dimensions. It calls for a revision of development and consumption patterns in order to combat poverty and care for nature. In short, the pontiff reflects on the need for an ecology in synergy with six dimensions: environmental, economic, social, cultural, everyday life and human ecology (Table 2). The document highlights the "existence of a superficial or apparent ecology, which consolidates a numbness and joyful irresponsibility",

i.e., there is a tendency to ignore the causes and consequences of our actions, which is expressed in "evasive behaviour to continue with our lifestyles, production and consumption, acting as if nothing were happening"<sup>1</sup>(Francisco, 2015 p.42). For his part, St. John Paul II<sup>2</sup> has already warned us that it is not only a physical ecology that seeks to protect the habitat of various living beings that is at stake, but also a human ecology that makes the existence of creatures more dignified, protecting the radical good of life in all its manifestations and preparing future generations for an environment that is closer to the Creator's plan, thus sustaining an ecological conversion.

**The common good:** In the field of the commons, Elinor Ostrom, in her work on the governance of the commons, proposes self-organisation (strong capacity for collective action and self-management), including social capital. She considers that the rules can be changed and from within, adjusting to the need of the actors, the difficulty could be expressed as to how this model can be sustained over time. In his empirical work he showed how in many cases, various societies have managed to establish the mechanisms, the institutionalist, the rules for managing their commons (by distinguishing the system of resources and resource units), which establishes the scale and category of intervention in favour of the commons. This means that transformation costs are lower when skilful leaders intervene (Ostrom, 1990). Rodríguez-Penelas, (2007) argue that Bruni and Zamagni proposed creating a social order that requires the coexistence of the principle of efficiency, equity and reciprocity to generate three types of goods in society, the state and market economies: private goods, justice goods and relational goods. On ecosystems, (Dasgupta, 2021) refers that they are global public goods and pose problems whose solutions transcend national governance networks. And with regard to the urban sphere, (Bartolini, 2018) argues that, in modern times, two factors indicate the disappearance of common spaces that provide quality encounters: urban sprawl and traffic, the latter of which leads to urban life in solitude. Furthermore, he attributes that the beautiful in the city is private and unfortunately common things are degraded, polluted and even dangerous, a situation which he calls the "escape industry" and which he intends to organise as a relational city. The same author refers to neighbourhoods without identity or soul and in which inequalities are generational. This is why (Magliulo, 2013) stresses the competitive sustainability of tourist destinations (corporate and community).



Source: Author

Figura 3. Clasificación de Urban Common

After reviewing Ostrom's contributions with her theory of collective action and self-governance, Laval and Dardot propose to "move from common goods to the commons, defined as objects of very diverse nature that the collective activity of individuals deals with"(Marín Moreno, 2018 P.411) understanding the commons as a political

principle, the commons must be established as unpropitiable. The commons must be instituted through law. In sum, the urban commons encompass three dimensions: sense of community, space of possibility and collective action. In the sphere of the commons, land is the urban common on which the activities of urban life (use and occupation) take place. In this sense, the following classification of the urban common as a subcategory of the commons is proposed (Figure 3). Part of the way has already been travelled with the classification of the urban commons; however, action is needed. According to (Portes, 2006), culture is the sphere of values, which are not norms but are implicit in norms. Hence the importance of values embedded in norms. Fostering values such as social trust builds a fraternal society that aspires to life together and results in a charismatic economy (Bruni & Smerilli, 2018). For the agenda of constructing the commons (with a focus on new municipalism of the common),(Blanco et al., 2018), proposes five strategies: territorialize governance, co-produce urban policies, promote community action, open management to citizenship, and support social innovation. In an urban context, advocating for the right to the city implies the idea of collectively building the commons.

**Economy of Francesco (EoF):** Continuing with the purpose of implementing effective actions that represent an improvement in the care of creation, a global initiative is instituted in 2019 that calls mainly young economists, entrepreneurs, agents of change and researchers to make their own flesh of the problem to become the protagonists of the change that is expected in the world, in other words, to subscribe to a pact to revive the economy of tomorrow, with the principles and values of Saint Francis of Assisi. In this effort, two approaches are clearly postulated: the age of the commons and listening to plants for a new economic paradigm. In the second approach and giving continuity to the care of the commons, Valentina Rotondi (*Listening to plants for a new economic paradigm*, 2022), argues that organisations will reach the objective if we manage to differentiate the organisation and way of subsistence of plants and animals to adopt them in our way of organisation and participation that leads us to reach the common goal. Animals are predators and subsist by individual instinct. Unlike:

Plants took root using the sun as the only source of energy. Plants search for food and solve problems particularly oriented towards cooperation and less towards competition. Plants act together to

create (and safeguard thereof) a common good. Plants never act as individuals but as colonies, as communities. plants make them particularly capable of surviving themselves (Rotondi, 2022 p.2-3).

So, the EoF helps and guides decision-making in order to achieve an adequate development of the people. It is organized in twelve thematic villages: management and gift, finance and humanity, work and care, agriculture and justice, energy and poverty, business and

<sup>1</sup> Laudato Si, 59.

<sup>2</sup>Cf. Catequesis (17 enero 2001), 4: L'Osservatore Romano, ed. Semanal en lengua española (19 enero 2001), p.12.

peace, women for the economy, CO<sub>2</sub> of inequality, vocation and profit, business in transformation, life and lifestyle and policies for happiness.

**Promoting a Transcendent Urban Policy:** With all of the above, the city goes from being just a stage (our starting point) to being our main common good, on which we can and must take action. In this way, it is essential to adopt an urban policy that transcends the objectives and commitments expressed in the urban agenda that is fundamentally sustained by collective action, which in turn is conditioned by two factors: values and motivation around a circular economy and metabolism. Therefore, this policy has three pillars: the urban common good, knowledge values and sustainable action (taking up the contributions of the EU urban agenda and EoF). In this understanding, the urban commons represent the right to the city to understand, study and organise cities and the social relations of their inhabitants with alternative models for greater social justice. The most important aspect for the urban commons pursues a benefit with the vocation of transcending the community itself through the configuration of the city. For his part, Bourdieu (1986) makes an important association of public goods by the state; private goods by the market; relational goods by civil society and notes that gratuitousness, reciprocity and solidarity are the basis for a form of social capital.

Associated with intrinsic values in society, it is imperative to invest more in education, technology and green infrastructure, because it offers more security to ordinary citizens and leads to a more efficient, dynamic and more coherent economy in line with what we aspire to be, and that offers more opportunities to a broader segment of society (Stiglitz, 2012 p.214). Strengthening knowledge, such as the case of environmental technology (applied in European cities), is a model to emulate. The sense of care and preservation of natural resources and their ecosystem services is of vital importance in urban management. Nature is an asset, in the same way as produced capital and human capital (Dasgupta, 2021). Hence the need to review on a holistic ecological basis the development processes with active participation among agents, stakeholders, and citizens in general (especially in the knowledge value stage). In practical terms, the application of this policy is proposed in the case study of the city of Tarija, in Table 3. Porter & Kramer (2011), argue that culture is the sphere of values, and these values are part of deep culture. They also distinguish that values are not norms; they are implicit in norms. Hence the importance of values incorporated into norms. Therefore, to build this comprehensive ecology in development processes, it's considered essential to take into account three values among stakeholders, citizens in general. These values are value of social trust, happiness, and transcendence.

**Table 3. Guidelines for the definition of urban public policy**

URBAN POLICY: BUILT ENVIRONMENT					
I.E	Common Good		Condition	Knowledge value (society)	Sustainable action (government)
Dimension	Category	Sub Category			
ENVIRONMENTAL ECOLOGY	Urban common	Soil	Occupation	Recognition of the relationship between society and nature. Identification of impacts. Awareness-raising for soil recovery.	Territorial planning. Sustainable use. Ecosystem regeneration. Multilevel governance (municipality, district, zone).
			Changeuse	Impact on ecosystem services. Environmental costs.	Definition of land-use strategies. Delimitation, zoning. Regulation, standards
		Climate	Heating	Causes and effects of urban heat islands (UHI). Thematic platforms (building sector).	Measurement and mapping. Climate mitigation and adaptation. Specialisation strategies. NBS Research
			Energy consumption	Energy transition.	Exchange of best practices. Technical assistance. Integrated territorial investments.

Source: Author



Source: Manifesto For Happiness (Bartolini, 2018)

**Figure4. GDP Proportion and Happiness in the U.S.**

**Value of social trust:** Trust is built at eye level. In response to the challenges of the pandemic, public support and trust were crucial. The benefits of high trust were particularly significant for those facing adversity, such as poor health, unemployment, low income, discrimination, and unsafe streets (Helliwell et al., 2021 p.37). Various measures of trust and generosity remain extremely important supports for well-being. It is important to highlight that, according to (Bartolini, 2018), health, morality, and life expectancy are strongly correlated with relational experience. Relationships, along with other components intrinsically linked to this value, such as a fraternal society, aspire to living in common as the result of a charismatic economy (Bruni & Smerilli, 2018). Medeiros (2006), on the other hand, attributes the harnessing of wealth to the improvement of urban qualities and collectivity with civic principles. All these actions truly build a trustworthy society. In turn, (Francisco, 2015) warns us that “if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitudes will be those of the dominator, the consumer, the exploiter, incapable of setting limits to their immediate interests”<sup>3</sup>.

**Value of happiness:** According to the study by (Bartolini, 2018), well-being or happiness is an indicator measured objectively or subjectively (perception surveys). The concept of economic growth refers to the long-term increase in real per capita income, i.e., the increase in average purchasing power. Interestingly, as the per capita GDP of the U.S. grows (in the period from 1946-1996), the proportion of happy people decreases. What could explain this behavior? (Figure 4). Dasgupta (2021) states that GDP is necessary as a measure of economic activity for short-term macroeconomic analysis and management (but does not account for asset depreciation), and the inclusion of the natural environment is necessary. Nature is an asset, just like produced capital and human capital, but it is more than an economic good; its biodiversity allows it to be productive, resilient, and adaptable.

On the other hand, (Bourdieu, 1986) argues that the volume of capital depends on the size of the network of connections it can mobilize (economic, cultural, symbolic), and solidarity is the basis for profits, a form of social capital. Gratuitousness and reciprocity, as relational goods, promote quality relationships that enable the generation and enhancement of goods involved in the self-realization of agents and the sustainability of society and market economics, both leading to happiness or social well-being. Certainly, there is something of greater weight or force than money; these resources define another scale of priorities. Well-being significantly impacts the quality of relationships, and these are the ones that have worsened over time. Consequently, human existence is based on three fundamental relationships: the relationship with God, with the others, and the earth<sup>4</sup> (Francisco, 2015).

**Value of transcendent:** Man, in this holistic totality, seeks the transcendent being through his consciousness, dignity, and freedom. Each culture has established paths, rules, and ways to achieve it. Certainly, the transcendent goes beyond oneself, beyond what is seen at first glance, beyond one's own will, and is not impressed by appearance because it seeks essence. In analogy, is it an ideal? According to Kant's thought spatiality transcends, and space is a transcendental quality, and everything transcendental is a priori. We can say that he associates transcendental value with the condition of possibilities for experience. However, “qualitative novelty transcends the physical and biological realm”<sup>5</sup> (Francisco, 2015). The truth is that “integral ecology requires openness to categories that transcend the language of mathematics or biology, connecting us with the essence of the human, as well as considering ends that transcend immediate economic interest”<sup>6</sup>. All this reasoning is linked to “a different

outlook, a thought, a policy, an educational program, as lifestyle, and a spirituality that resists the technocratic paradigm”<sup>7</sup>.

**Final Remarks:** This work will contribute to reflection in the field of territorial management (in general) and urban commons (in particular), on the decisions that different social actors (national/local governments, sectors of civil society) take in the urban development of cities. In the case of governance that provides “immediatism” solutions without long-term projection, “clientelist” solutions without investment and promotion of human capital, and “consumerist” solutions without consideration of negative impacts and externalities. A guideline was drawn up to assume criteria and dimensions of an integral ecology for the definition of public policies, inspired by the principles of EoF, Laudato Si and good practices of the European urban model. In a context of informality, Latin American cities are consolidated as a consequence and as a result of the consumerist model of space and natural resources, thus, avoiding the lack of long-term care of the commons in both territorial scales (global and local), becomes very necessary. To establish the direction of two important actions: first, to address the action of need with better policies, plans and projects of land management, social housing and second, to regulate the action of utility with the implementation and internalisation of transcendental values in all the agents involved in development. So, to improve that form of urban development requires in essence, another vision, another perspective and every change need motivation and an educational path to be implemented. Dasgupta (2021), reminds us that it is much less costly to conserve nature than to restore it once it has been damaged or degraded, *ceteris paribus*, and that conserving and restoring our natural assets also contributes to poverty alleviation. Not only considering physical space, but rather relations of reciprocity (Axelrod, 1984), seeing the other as a new way of sustainability and organising society. Giving a soul to the economy of tomorrow (EoF, 2019) means changing the value of things, it means appreciating the transcendental value of the common good and applying it in all contexts, mainly in Latin America with the presence of inequality indicators, it is an encouragement for everyone, we will achieve it together. Unity is superior to conflict (Francisco, 2013).

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<sup>33</sup> Laudato Si, 11.

<sup>4</sup> Laudato Si, 66.

<sup>5</sup> Laudato Si, 81.

<sup>6</sup> Laudato Si, 11.

<sup>7</sup> Laudato SI, 183.

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