Ethics, Aesthetics, and Epistemology of the Urban Environment

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Abstract

This essay examines the intersections between ethics, aesthetics, and epistemology in the context of the urban environment, addressing the philosophical and practical complexities that shape our cities. From an interdisciplinary perspective, it analyzes how these dimensions contribute to the design of sustainable and humanized cities. In particular, it explores the philosophical contributions of Heidegger, Benjamin, and Kusch, whose reflections on dwelling, modernity, and Latin American aesthetics enrich the understanding of urban environments as spaces deeply linked to human experience.

In the context of Latin American cities, marked by social inequalities, cultural exclusion, and environmental challenges, this essay reflects on the role of urban interventions in the construction of inclusive territories. It addresses issues such as territorial equity, sustainable mobility, and community appropriation of urban space. Through case studies in intermediate cities in Colombia, it examines the impacts of Strategic Public Transport Systems (SPTS) on accessibility, equity, and sustainability, highlighting achievements and limitations linked to the lack of citizen participation and cultural disconnection in planning processes.

Furthermore, the essay delves into ethics and aesthetics as guiding principles for the design and management of cities. Ethics addresses the inequalities inherent in the urban environment, while aesthetics fosters emotional well-being and creativity. The epistemology of the territory is proposed as an integrating framework for these dimensions, suggesting a holistic vision of urban development.

Preliminary findings indicate that SPTS have improved mobility and reduced travel times in the cities studied, although inequalities persist in peri-urban areas. Community interventions with a "bottom-up" approach have strengthened the sense of belonging and care for the environment.

In conclusion, this essay argues that the integration of ethics, aesthetics, and epistemology in urban planning is essential to transform our cities into inclusive and sustainable spaces. Recommendations are proposed to strengthen citizen participation, promote cultural and environmental sustainability, and promote urban projects that reflect the values and needs of local communities.

Keywords: urban ethics, architectural aesthetics, epistemology of the territory, equity, urban sustainability, mobility, community intervention.

The urban environment is a space of complex interaction where social, cultural, economic, and environmental aspects converge, determining the quality of life of its inhabitants. Since ancient times, humanity has sought to build habitable spaces that reflect its values, beliefs, and aspirations, turning cities into living expressions of human dynamics. However, modern cities face unprecedented challenges due to accelerated urbanization processes, social inequalities, and the impacts of climate change.

Philosophy has played a crucial role in understanding the urban environment, providing conceptual tools to analyze the relationships between people and the spaces they inhabit. Thinkers such as Martin Heidegger have reflected on "dwelling" as an essential way of being in the world, highlighting the importance of building environments that allow human beings to fully develop. Walter Benjamin, for his part, criticized the dehumanizing effects of modernity in cities, stressing the need to preserve the cultural and aesthetic dimension of the urban environment. In the Latin American context, authors such as Rodolfo Kusch have contributed unique perspectives by exploring the relationship between identity, aesthetics, and territory.

This essay addresses the interrelationship between ethics, aesthetics, and epistemology in the design and management of the urban environment, with a special focus on Latin American cities. Through an interdisciplinary analysis, SPTS and community interventions are examined as tools to promote equity, sustainability, and appropriation of the territory. It is proposed that the integration of these values is fundamental to transform cities into inclusive and human spaces, responding to contemporary challenges with solutions that reflect the needs and aspirations of local communities.

Scope and Delimitation

This essay is limited to the analysis of Latin American cities, highlighting the challenges and

opportunities in the implementation of sustainable and equitable urban strategies. It emphasizes SPTS and community interventions with a "bottom-up" approach as tools to transform urban environments into inclusive ecosystems.

Problem Description

Modern cities face an interconnected set of challenges encompassing social inequity, community disconnection, environmental degradation, and lack of sustainability. These problems are intensified by rapid urbanization and the implementation of urban development models focused on technical and economic functionality, often to the detriment of ethical, aesthetic, and community values.

Social inequity in the urban environment manifests itself in the unequal distribution of services, infrastructure, and economic opportunities, perpetuating barriers of exclusion for the most vulnerable populations. Community disconnection, on the other hand, results from the lack of inclusive public spaces that foster social interaction and a sense of belonging, aggravated by the proliferation of architectural developments that prioritize efficiency over habitability.

Environmental degradation is a critical component of the urban problem. The uncontrolled expansion of cities, together with the dependence on private vehicles, generates high levels of pollution and a significant carbon footprint. Furthermore, urban policies often ignore the importance of integrating sustainable and environmentally resilient practices, jeopardizing the ability of cities to cope with climate change and other ecological challenges.

In the cultural sphere, the predominance of technical and functionalist paradigms has reduced the consideration of ethical and aesthetic values in the configuration of the urban territory. This has given rise to "false environments", urban spaces devoid of cultural meaning and disconnected from the deepest human needs,

such as beauty, creativity, and emotional well-being.

Finally, citizen participation in urban planning processes remains insufficient. Decisions about the design and management of urban territory are often made without consulting the communities that inhabit these spaces, leading to social discontent and a disconnect between public policies and local realities.

These challenges highlight the need to rethink the design and management of the urban environment from an ethical, aesthetic, and epistemological perspective that prioritizes inclusion, sustainability, and the integral well-being of people.

General Objective

To reflect on the ethical, aesthetic, and epistemological bases necessary for the configuration of sustainable, equitable, and culturally significant cities.

Specific Objectives

• Identify relevant philosophical contributions to understanding urban dwelling.

• Analyze the impact of transport systems on territorial equity and sustainability.

• Evaluate how community interventions promote the appropriation of the territory.

• Propose guidelines to integrate ethics and aesthetics in urban planning.

Results

The intimate relationship that exists between the world and the way of understanding and studying it has been analyzed from different perspectives throughout time. Taking a quick look at the different philosophers studied in the course, they raised thoughts based on questions about human life, such as the Cartesian dualism of Descartes, Immanuel Kant who made great contributions to metaphysics, epistemology, ethics and aesthetics, David Hume for whom the question of whether objective reality exists or not is insoluble, stating that not only do we not know what things are like, but we do not even know if they really exist, and Martin Heidegger who in his work "Building, Dwelling, Thinking" reflects

on the massive constructions that serve as housing for a vast majority of people in the cities of the world but that are in contrast to the very basis of habitability.

The world is made up of thinking and non-thinking things. Since the time of the caves, man has sought a dwelling, and that is where the relationship between human beings and nature and the environment begins. The consolidation of groups of people in cities has accompanied man from the beginning. The German philosopher Walter Benjamin says that "buildings have accompanied man from his earliest times", and that "the history of architecture is longer than that of any other art and has never been interrupted". Therefore, the vision and understanding of this relationship is a fundamental aspect in the way in which the different problems that arise in an urban environment can be analyzed and investigated. We must bear in mind that in 2020, the world's population in real time according to Census.gov (2020) data is approximately 7.625 billion people, more than half of whom live in cities.

We observe the proliferation of protests throughout the world, but it is very easy to be conformist, it is very difficult to be dissatisfied with the reality one has, but to protest and disagree it is also necessary to have criteria to know what we want to propose. Violence does not solve anything, what solves things is calm argumentation. To argue it is necessary to be willing to give arguments when one raises something, not everyone is willing to give arguments, but also to be willing to listen to other people's arguments, which not everyone is willing to do either, but it is the only way to end dogmatism and fundamentalism. This critical position is achieved through the understanding from the philosophical point of view of the problems. We look at the importance of the relationship of the concepts of ethics, aesthetics and epistemology, as the basis for understanding, analyzing and studying life.

Ethics, aesthetics, and epistemology have an etymological meaning, and also a relationship.

There are two words that have the same root, one in Greek and the other in Latin, which are ethics and morals. Ethics comes from the Greek "ethos" and moral comes from the Latin "mos moris", and there are people who are radically different. The word "ethos" and the word "mos moris" come from character and customs. We forge our character and customs throughout life, and that is the most important subject that a human being has. We have no choice, we are born with a certain character and temperament. Philosophers thought that it is better to generate a good character and it is stupid to generate a bad character, so the great subject of ethics would be to see how we forge a good character.

The basis and foundation of what we are is ethics, composed of the material or immaterial (beliefs, values, behaviors, relationships and concrete objects), which identifies a certain group of people and arises from their experiences in a given reality; that is, it is the way in which human beings develop our lives and build the world and the part where we live, which in this case is Latin America. In this region, the discussion and development of Latin American ethics or liberation ethics has been promoted, which has accompanied the development of philosophy, whose main purpose was to find the socio-cultural identity of Latin American peoples and later the problems surrounding being, man, culture, morality and freedom.

The need to formulate and assume a Latin American ethic requires the sensitization of a critical spirit and this, in turn, requires addressing the terrain of responsibility that combines problematization with awareness of reality. To problematize means to exercise a capacity to question, analyze, know, value and judge the existing order, in order to transform and establish another that corresponds to the desired scheme. In this sense, problematizing is a different attitude from the one embodied in a protesting position, which reduces the essence of its meaning to the rejection, repudiation, contempt and challenge of the present, but is not capable of formulating alternatives to replace

and solve what is objected to. Thus, protest becomes an end and not a strategic and partial moment in the analysis of society.

In the urban environment, it is considered that the development of dwelling from a philosophical point of view constitutes an astonishing example of the artistic expansion of our time. Therefore, today it is understood not only as the art of constructing buildings, but as the art of constructing the human environment. And, undoubtedly, it is possible and necessary to consider the human environment as the maximum realization of architectural aesthetics, although not, of course, in the traditional sense, which requires eliminating all practical observations and adopting a contemplative distance with respect to the work of architecture.

On the contrary, the human environment gives rise to and, at the same time, summarizes an experience opposed to this traditional sense of aesthetic conceptions: it is the experience of a "human commitment", which architecture always wanted to demonstrate and often managed to capture, where the ideal is to achieve a topophilia between the inhabitants and the dwelling, so that it can develop the equity that should be presented as a basic principle of a harmoniously growing urban environment.

The question of the just, the true and the beautiful, one must be modest because it will never be achieved, but one must always aspire to it, it is a necessary knowledge for our time because as never before we need a knowledge that tries to reflect, the territory is claiming us, it is a space for deep reflection and serenity, it is a space for criticism, to know how to discern a criterion that allows us to know what we have, what we should have and also that allows us to have arguments, rational convictions that allow us to deliberate, to speak in the public square.

The correspondence between people and environment, lead to conceive the city as a space to develop activities, which must include from access roads, facilities, places where people are housed, the environment, light, temperature, structural support, materials, surfaces, and others

that generate the conditions that allow an adequate living for humans and their environment. The conception of current cities, which have been built by and for human beings, that is, from an anthropocentric vision, taking away spaces from other aspects since they place man as the experiential center but at the same time turn the inhabitant into a vulnerable being, an example of this are the high-rise buildings that generate oppression on the pedestrian, reducing him to a vulnerable element within a territory.

The conception of territory must be analyzed, which is a constructed social space but where the people who build or sustain it have a spirit of government or control, understanding as social space a physical place where one lives, the space associated with memories, interactions and experiences that give meaning to that physical space, where it has symbols that each person gives meaning to from the experience of each person, the daily interaction of people with the street, the trees, with the space, with the environment, the memories, the experiences feed the space, it is enriched from the past which is part of the territory, the social space is formed and also the other element that makes up that territory is the knowledge that allows us to understand the social space. Territories are established with a purpose, they have a causality, a spirit of government, of control, and in that sense it is a political project, that is to say that the people who build a territory have a political project, that that territory serves to be able to administer it, that it serves as a territory to fight for rights, to have a living space. To have control, defined limits are required, social space does not necessarily have limits, but territory has defined limits.

A territory without inhabitants who claim their sovereignty over it cannot be so by definition. It would be an aporia, since the very concept of territory includes the human being. However, it is not an abstract human being. The territory 'contains' inhabitants, that is, men and women whose basic characteristic is to inhabit.

Martin Heidegger asked himself this question and tried to answer it with a reflection that, almost without mentioning it, placed the territory once again at the center of our material and spiritual existence. "The way you are, I am, the way in which men are on earth is Buan, dwelling. To be human means to be on earth as mortal, it means: to dwell". Appealing to the original meaning of bauen, the philosopher observes that it derived towards its modern meaning, to build, insofar as the latter represents the usual way of being on earth. Building (bauen) here, unlike caring, is an erecting. Therefore, we do not dwell because we build. On the contrary, our condition as inhabitants is expressed in our need to build (insofar as we produce) and cultivate (insofar as we care for the earth).

Heidegger also assumes the original unity where that man who can only exist as an inhabitant performs. He builds a territory that has all its attributes and is formed in unitary terms. This unity, which he calls the Fourfold, is integrated with the earth, the sky, the divinities and the mortals. In it, each of its four components fulfills a precise role.

The territory that Heidegger defines, where our performance as 'inhabitants' takes place, is more demanding than the one defined by the dictionary. Its first ingredient, the earth, is offered to us both as a useful support and as a generous offering of resources. The sky that covers it, which shows the inevitable passage of time, is respectfully received by mortals. They neither modify nor try to change its course, they know that in its (historical) course lies the essence of existence. The third ingredient of the 'Heideggerian' territory comes from that manifest capacity of mortals to dream and build alternatives that project into the future a possible or necessary 'salvation'. Finally, there are men, whose "good death" will be the essential expression of a dignified life that will illuminate their dwelling.

The inhabitants inhabit a given territory and thereby shape it. By inhabiting they exist: it is their way of being in the world. Human beings

exist as inhabitants and therefore they need to build. They build by building and they build by cultivating. They transform the territory into a place: they humanize it, they load it with meanings and stories. They make it their own and they build it. Such is the essential condition of the human being as an inhabitant.

The urban environment is a process, not a static fact. It generates an intricate combination of parallel and crossed movements: a transport network, a communications network, an educational and cultural network, a commercial network, a service network and an administrative network, which converge in the city. The achievement of an urban environment of human proportions depends on our ability to determine and control the conditions that shape the perceptual parameters through which we "live" the city. Urban intervention cannot be limited to the ordering of public and private spaces, but must also create experiential sequences. The city must be legible. Its images have to be immediately recognized by the inhabitant. But in addition to visual attractions, it is necessary that the city offers different stimuli, that go beyond the roar of traffic; tactile and olfactory perceptions, which serve to distinguish the different urban scenarios. The philosopher Jürgen Habermas has rightly pointed out how the generalization of trams, towards the middle of the 19th century, revolutionized the experience of time and space among the urban masses, which also meant modifying the perception of cities by their inhabitants due to the presence of technology.

Currently, everywhere we are chained to technology without being able to get rid of it. Technology is not the same as the essence of technology. Technology is a means to an end, it also says that technology is a human doing. The two definitions of technology belong together. Because setting ends, creating and using means for them is a human doing. Within Heidegger's philosophy, technology became the central theme of the analysis between the relationship of being and man. The current representation of technology, according to which it is a means and a human doing, can therefore be called the instrumental and anthropological definition of technology. The desire to dominate it becomes all the more urgent the greater the threat of technology escaping human control.

Technology is not a mere means, the instrumental definition of technology is correct. The correct instrumental definition of technology, which is correct, does not yet show us the essence of it. To arrive at this essence, or at least its proximity, we have to seek the true through the correct. Where ends are pursued, means are employed; where the instrumental dominates, there the condition of cause, causality, prevails.

A whole arsenal of technological means can serve the purpose of guiding human activities, allowing us to move within an urban environment molded in humanistic functionality. This not only strengthens more effective urban operation, but also expands the radius of common symbols, meanings, and memories, provides emotional certainty, and tends to enable that social condition in which man, as Aristotle suggested, becomes fully human. And here, it is evident that aesthetics is nourished by an "ethical sap." [1]

Strictly speaking, all aesthetics must, if it is to be so fully, be sustained by ethical pillars. If this is so in all fields of human creation, it is even more so in architecture. The urban environment is the aesthetic manifestation par excellence of an ethic of individual and collective man. The debate must therefore take place not about whether we should transform the urban environment, but about how it should be modified to turn it into a human ecosystem.

The cultural and moral aspects of a human ecosystem are neither additional nor secondary, and to seek the constitution of these sectors separately is to divide what in the urban experience is a whole, where the jora is inhabited. On the eve of the third millennium, it is extremely urgent to build an urban environment capable of overcoming the forces of

vulgarity and monotony that depress and pollute modern cities, and to make them a means where human beings are enriched and completed, so that they cease to be threatening centers and predators of the human condition. [1]

The term "territory" is used in various ways, but often we do not know why we use it or what we use it for. The territory changes over the years, over the centuries. In recent decades, there has been particular attention paid to territories. A current example in Latin America is the indigenous people who have requested that these territories be recognized. It is not just the physical space, it is built, it is the result of a social process, it is in constant construction and reconstruction. [2]

There are two events to keep in mind when dealing with the issue of territory and more specifically the urban environment. The first of them is the possibility that cities are no longer necessary for the progress of the economy. Indeed, recent changes in the modalities of production and consumption have led to the decentralization of a good part of industries, and to the prompt availability of merchandise through telephone and/or electronic requirements, as well as acquisition in shopping centers. [3]

Because of these advances, cities are less essential for work and commerce. Regional newspapers, mail-order book delivery, radio and television programs with specific geographic destinations, and, above all, communication with large computer networks have reduced attendance at old sources: libraries, conferences, political committees.

If the city is no longer so essential to satisfy the economic requirements of an advanced industrial society, if computer terminals, multiplied in homes, can serve us to reserve a table in a restaurant and seats in the theater, operate with our bank accounts, summon the plumber and pay him, what is left for the city?

Much remains, because the city will continue to offer cultural and social opportunities that are difficult to find elsewhere. In this case,

paradigms are valuable because they point to the civilizing possibilities of the city. By proposing and providing multiple and diverse occasions for imaginative perception and cultural meaning, the city can continue to be - or, better, can become - a powerful force for social humanization.

However, there are other contradictory forces at work in cities. One of the issues most analyzed by experts on the urban condition concerns the importance of variety for our survival as a species and as a civilization (it is worth remembering that the word civilization comes from city) and for the achievement of our peculiar moral needs. And here another fact appears, which is the penetrating invasion of cultural uniformity and social conformity.

Although biological survival is not affected in the short term, the issue of adaptation cannot ignore the human factor of happiness; and we already know that with the inclusion of a "moral dimension", the true meaning of adaptability is modified.

Therefore, biologists as renowned as the Frenchman René Dubos urge us to end standardization.

The environmental impact has been included in the context of urban development. The first time in the history of humanity that the concept of sustainable development was addressed was in the report of the Brundtland Commission [4], stating: "It is in the hands of humanity to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own."[1]

The Brundtland Report was presented as a roadmap to follow in protecting the planet, but biased in favor of the great interests of multinational corporations, promoting sustainable development based on green economies, but which, from a practical point of view, is the reinvestment to continue increasing the capital of the dominant powers that have always been present in the world economy.

An urban environment that assimilates the vital needs, ethical values, and perceptual

characteristics of man into a functional network of human dimensions; that incites our imaginative responses; that symbolizes our cultural ideals and speaks to our intimate understanding; that allows us to recognize the human proportion in the universal; that, in short, expands the scope, depth, and vividness of our immediate experience, is an urban environment that acts, simultaneously, as an aesthetic environment.

By integrating ethics and aesthetics through the integration of the person and the environment, the exchange between art and life is also achieved, an objective not always fulfilled by creators. It would be useless to forget or minimize the situation of the great cities of the world at this end of the century and millennium, plagued by the barbarity into which progress has become. None of them correspond too much to the ideas about the urban environment as the moral and aesthetic seat of human life. These are, in truth, "false environments" that produce anonymous and standardized inhabitants, alien to the city where they subsist.

In relation to the different social and individual activities that derive from dwelling, the human being carries out a series of contracts and codes that allow him to exist as a more or less organized society on and in that part of the earth's surface that he occupies, called territory in its most basic concept. It is a fundamental component of the definition of territory, decisive in the regulation of human relationships with their environment. It is proposed to order that relationship. Outward and inward.

When Heidegger maintains that men must save the earth, he clarifies that "saving the earth is not taking possession of the earth, it is not making it our subject, from where only one step leads to limitless exploitation. The earth is part of ourselves, it sustains us and feeds us. Saving it is saving ourselves. With it we inhabit, without it we do not exist. Our awareness of existing in the Fourfold seems to indicate that the task of bringing dwelling to the fullness of its essence

implies saving the earth, basically, from our own social irrationality.

In this sense, a decisive aspect of the existence and development of the territory is the precise definition of its territoriality, that is, of the statute that defines the exercise of authority in that precise place. Politics, precisely, is the practice of territoriality that humans have developed since the appearance of the State. When Aristotle defines man as a "political animal," he assumes that his very existence is associated with the exercise of that community activity that is characteristic of the polis. In other words, he defines man as an animal whose condition of existence is necessarily territorial or, in other words, political. The Greeks called "idiot" someone who did not participate in the affairs of the polis. They knew with certainty that dwelling is our way of existence and that the territorial relations that men establish by dwelling are eminently political. Just as the political animal that is man makes him an obligatory inhabitant of a territory, his inevitable dwelling on earth makes him an obligatory actor in his political affairs, that is, in his territory.

The complexities of today with its dizzying changes and their immediate impact on the material and spiritual life of society are presented as challenges for individuals for a more human decoding of reality. In these times, reflection on the subject of aesthetics and its relationship with culture and society is a necessity to approach from this perspective the understanding of the world in its multiplicity. That is why, from palpable referents, Rodolfo Kusch (2000) in the text Notes for an aesthetic of the American [5], proposes to revalue and deepen the Latin American roots aesthetics as a means that allows projecting, from artistic work, solutions to the current challenges that this part of the continent is experiencing, and thus rethink what happened in history with its own instruments and concepts. The analysis of the text will be divided into two stages: first, to recognize the historical-cultural contribution presented by the author; and second,

to confront some theoretical aspects raised by Kusch.

Aesthetics is constantly renewed and at the same time ensures the permanence of creations, emotions, feelings, culture... in its vast possibilities. Today, the human being is not only limited to speaking of the aesthetic as a sensitivity inherent to the artistic object, since aesthetics occupies a much broader field of action than art itself, relating broadly as an attitude of being and being in the world. From this understanding, the concept of aesthetics will be addressed in this work. In relation to it, Nóvikova proposes the following assessment:

The great world powers have dominated the cultural patterns and lifestyles of our countries, as well as having constructed information from the different regions to suit their interests. The cultural dimension of the process expresses a propensity to the detriment of diversity. This is synonymous with marginalization, submission to foreign culture, being subject to stereotypes, and curtailing identities. As Professor Juan Luis Martín [6] points out: "Its consequences have been for some, destruction of socioeconomic structures, encroachment on cultures, looting of natural resources, and reduction or extinction of human resources; for others, mechanisms of accumulation of wealth, development of infrastructure and appropriation of knowledge." This reality has conditioned our course and consequently phenomena such as dependency, exclusion and intolerance are preserved in Latin American societies. And it is this scenario that Rodolfo Kusch recognizes in the text that he proposes from the analysis of American aesthetics. Placing ourselves from the beginning in context, he points out that the problem of art in Latin America is the problem of its political, social and economic life. And this reality has generated a mental structure that rejects the "imperfect", which Kusch equates with the term darkness, which is in short the fear of living the American. The denial of the autochthonous will determine a lying attitude, which will not allow, as stated in the text: «to know why one writes,

fights, teaches or lives here in America. It is the bitter being too much or too little in a human group that only strives to agglutinate seeking protection without knowing before what [7]

Despite all these circumstances, the function and aesthetic value are exponents of certain social tendencies, they are related to social evolution. Unfortunately, the subject of aesthetics is not of interest to the vast majority of people. However, the effects of the action of art reach the whole of society. Furthermore, artistic creation has multiple grips, tendencies, possibilities.

Latin American philosophy is given by the recognition of mestizo ethos, with the special vindication of Afro and indigenous elements in the configuration of other epistemes, other ways of appropriating and feeling reality, understanding it, explaining it, interpreting it and transforming it. This is the vocation for an authentic Latin American philosophy, which does not consist of an inversion of power relations in the Manichean game of denying an outsider and Western episteme, but in the effort for a philosophizing from Latin America. Paraphrasing Boaventura de Sousa Santos, it is not a question of denying or delegitimizing the Western episteme, but of legitimizing, claiming and positioning the epistemes of the south. It is not then sought to get rid of the old or delegitimize other philosophies; on the contrary, it seeks to learn from the methods in order to be able to think and rethink the ideas that concur in the daily life of the Latin American being, it seeks to be able to generate a dialogue that allows answering universal questions, since in itself philosophy or philosophies are born from the situated and contextualized, to help guide the possibilities of other ways of thinking about the world. The works agree in proposing that in Latin America, the discourse of the hegemonic sectors has never really represented the discourse of the marginalized sectors. Highlighting, the essays, the diversity of factors that have been present in this ideological construct: some of them are linked to the processes of searching for

an identity of their own, others are associated with the problems existing in the construction of our societies.

In the regional environment, as a response to the problems that arise in the territory and especially to the marginalized sectors, less traditional interventions and research are proposed, such as intervention processes with a bottom-up approach.

These processes do not seek to find a definitive solution in a territory, they seek to contribute to the solution, to generate a space to have a dialogue of knowledge from different fields, to know the different perceptions of the way in which they articulate, government, academics and neighborhood to achieve a common goal, a solution that is reached among all. In these processes, people integrate, spaces for discussion are generated for the participants, these become communicative spaces, to dialogue, it generates links that did not exist between the people above and below, between the territory, that communication link heals the territory and people appropriate the territory.

The community feels part of the process, they are empowered and are viewers of what has been developed, they become the guardians and facilitators of its conservation, improvement and enrichment and of the territory where they develop. Community actions are articulated to the project, making other things possible, other additional aspects are achieved, such as improvement in habitual behavior, a communicative space is generated, respect for space, appropriation of the community for the project and people feel the project as their own.

From the institutional point of view, a link is generated on the fundamental, it generates an exercise of collective construction from the community, environmental actions, empowerment of spaces, appropriation of the territory, it is mentioned that a conventional technical project does not take into account the community part, in these intervention processes with a bottom-up approach people manage to understand the project since it is a participatory exercise where people feel included, since they contribute their grain of sand and adopt it as their own, then the organizational strengthening is generated from the environmental part, but in the course of the development of the process it overflows from the environmental and talks about issues of coexistence.

In the development of a conventional project, they arrive, build an infrastructure, finish and leave, since it is only a construction, people end up damaging the infrastructure, not taking care of it. In these processes, all participants have the ability to make decisions, there is no leader who defines how things are done, but rather it is defined among all, after a discussion, this results in being able to "heal the territory" since the paradigms implanted by issues of violence and eternal leadership in the commune due to politics are broken.

Tactical intervention allows educating, communicating, healing the territory, appropriation, this articulation allowed people to believe, to bet on environmental and coexistence change that improved and there is still a long way to go, but there is a strong group that believes in the project and in the neighbor, invisible barriers are broken, urban children unite children from a young age, barriers disappear. They hold workshops that allow people from outside the neighborhood to believe in the process. Local intervention can be interpreted as an urban management tool that contributes to processes of greater scale and impact, since it articulates the projects, programs that come from the institutional with the self-construction projects and community exercises that have been developed from the base, it is the strategy of making the articulation between strategic and community projects. Local intervention is not a temporary exercise but an experimental one where the community, people from the government and academia participate, leaving a seed that is expected to be transformed, generating an articulation from the pedagogical and technical part.

Local intervention seeks to carry out small projects, micro-projects that are linked to large-scale projects that bring institutionality that comes from strategic planning, from the government so that they are not islands or disjointed projects, the projects must have characteristics of a seed or trigger project, that is not orphaned, but has a deep-rooted community. This type of process, unlike others, allows the evaluation of the changes that have occurred in the beneficiary population as a result of an action or intervention, to evaluate the changes made not only in the beneficiary population but also in other population groups and to quantify the effects of an action, whether positive or negative, sought or not, and direct or indirect. Finally, impact can be seen as a change in the outcome of a process. This change can also be seen in the way the process is carried out or the practices that are used and that depend, to a large extent, on the people who carry them out and the articulation generated.

Now, a fundamental aspect of the course objective is the relationship with the research topic, where the principle is public transport, spatial accessibility and territorial equity, where the configuration of a city, both spatially and in its social and economic structure, can determine, facilitate or limit access to opportunities, goods and services that people can enjoy and which transport, especially public transport, can allow them to take advantage of and use. As Kenyon rightly states, limited access to these aspects "...prevents people from participating in the economic, political and social life of the community due to less accessibility to opportunities, services and social networks, due in whole or in part to insufficient mobility in a society2 and in an environment built around the assumption of high mobility" [8]

Adequate transport, that is, one that has optimal operating and infrastructure conditions, among other characteristics, allows people to access these goods, services and opportunities, in a way that facilitates their greater participation in the life of cities and better well-being in the different relationships between individuals. On the other hand, an inadequate transport experience can negatively affect the quality of life and satisfaction of people (Oviedo et al., 2018). In this sense, transport improves the achievement of people's essential needs, as well as their social interactions. These improvements can lead to greater well-being that can foster a wider range of mobilities and a more positive attitude towards transport [9]

Transport, mobility, is fundamental to the economy of cities, and to the increase of their wealth, as it allows the free exchange of ideas and knowledge, and of commercial products. However, in recent years, many cities have faulty transportation, which has become a major problem. The predominance of the private car has saturated the center of large cities and has worsened the quality of life of citizens.

Currently, one of the great challenges facing cities worldwide is the management of mobility, seeking to make it sustainable and in accordance with the particular conditions of each place. This mobility is immersed in the concept of accessibility, which is more complex since accessibility depends on the desired city model and is defined as the greater or lesser ease of accessing from one place to another, being a quality of the territory that makes sense when comparing different points of it with each other [10], accessibility as a variable of territorial analysis unites space and movement, it can focus either on the individual or on space, being the one of interest for this research spatial accessibility [11]

In order to improve urban mobility, many cities in different countries, including Colombia, implemented Strategic Public Transport Systems-SPTS, which correspond to the Smart Cities strategy included in the National Development Plan-NDP: "Community State: development for all", which seek to improve the provision of public collective transport services in intermediate cities in order to structure competitive, efficient and equitable cities that

allow citizens to have safe mobility opportunities, under economic principles [12]

On the other hand, Strategic Public Transport Systems (SPTS) are one of the fundamental economic sectors for achieving the transition to a green economy. To achieve the transition to a green economy, eight main sectors of the economy were considered with the capacity to: reduce poverty, invest in natural capital and its recovery, generate employment and improve social equity, incentivize renewable energies and energy efficiency, mobility and urban sustainability (UNEP, 2011), a summary of these sectors can be seen in Table 1.

Table 1. Fundamental economic sectors to achieve the transition to the green economy.

Sector	Description
Forests	Reduce deforestation, increase reforestation; certify forest products and pay for ecosystem services
Agriculture	Change management practices for fertilizers, water, seeds, and mechanized cultivation; integrated management of pesticides and nutrients
Water Resources	Conserve groundwater and surface water sources, with efficient use of the resource, to generate acceptable living conditions for the population
Fisheries	Generate sustainable growth in innovative production activities and financing to reduce overfishing worldwide
Ecotourism	Drive local economic development, increasing the participation of local communities and vulnerable groups in the tourism value chain
Renewable Energy	Increase the energy matrix from renewable sources, investing in biofuels, photovoltaic and wind applications, among others
Transportation	Shift from private to public transportation, considering that mobility depends on land use, it is about improving adequate planning
Manufacturing Industry	Strengthen production by extending the useful life of products through redesign and recycling processes, increasing the efficiency of the use of natural and energy resources

Source: DÁvignon & Cruz (2011) and Gibbs & O´Neill (2015)

Once these systems are implemented, it is necessary to study their impact and the current condition of cities in relation to these systems and their relationship with other means of transport, accessibility and the quality of life of the inhabitants in the cities that have this service. It must be taken into account that the transport and mobility model constitutes one of the bases of urban sustainability that must give coherence to the existing urban model. In the transport-land use relationship, public transport constitutes an important instrument of social justice since it can contribute more rationally to the growth of cities, making more equitable accessibility possible for employment, culture, leisure, etc.[1] [2]

The concept of equity appears[3] which is defined as the equality of opportunities in access to jobs, public spaces or services. It involves economic and social aspects, but also those related to infrastructure and service, so this aspect is a main component of research in the field of Urban and Territory management.

The findings indicate that SPTS have contributed significantly to the improvement of territorial equity and sustainability in intermediate cities. However, the lack of citizen participation and aesthetic considerations in the initial phases of urban design limits their long-term impact. Furthermore, bottom-up interventions proved to be effective in fostering community ownership and social sustainability.

Conclusions

The incorporation of ethical, aesthetic and epistemological values in urban planning is essential to transform our cities into more human and sustainable spaces. SPTS represent a powerful tool, but they require greater articulation with the cultural and social needs of communities.

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