

## **II**

# **Concepto y método**

# The twenty first century: «globalisation» and «regionalisation»\*

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## SUMMARY

At the time of dealing with the period we live in —the very threshold of the twenty first century— we could affirm, without fear of mistake, that one of its defining elements is an increasing, and at times, overwhelming and uncontrolled technological development, whose effects we only just begin to be aware of. One of the causes of such awareness has been the consideration of the irregularities and deviations that, as a consequence of the technological growth, are taking place in our environment. All this summed up in the increasing concern for the environment, as well as its preservation and improvement. In this sense, the environment must be understood from a wide perspective including, for instance, the base of renewable and scarce natural resources such as the origin of atmospheric and landscape surroundings, noises, preservation of ecosystems and housed species. In short, under the meaningful word *environment* we would find the gist that frames society as a whole: institutions, culture, nature, cities, habitats, economy, technology, ...in a word, everything created by man, anything surrounding him, whatever he recalls, whatsoever may be imposed on him, together with his innermost hopes.

**Keywords:** Development, environmental, globalisation, regionalisation, preservation of ecosystems.

## El siglo XXI: «Globalización» y «Regionalización»

## RESUMEN

En los inicios del siglo XXI podemos afirmar, sin temor a equivocarnos, que uno de los elementos definidos por la globalización aumentan del mismo modo que el desarrollo tecnológico arrollador y desenfrenado, cuyos efectos empezamos a constatar. Una de las causas de ello es que la desigualdad, como consecuencia de ese desarrollo tecnológico, va haciéndose hueco en nuestra sociedad. Todo ello atañe de igual modo al medio ambiente (tanto la conservación como la mejora). Por ello, el desarrollo debe ser entendido desde una perspectiva más amplia incluyendo los recursos naturales y renovables, el origen de la contaminación atmosférica, ruidos, conservación de los ecosistemas y las especies autóctonas. En pocas palabras, el desarrollo es lo que enmarca a la sociedad en su conjunto (instituciones, cultura, naturaleza, ciudades, hábitat, economía, tecnología,...), más todas las cuestiones relacionadas con la vida humana.

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**Palabras clave:** Desarrollo, Medio ambiente, Globalización, Regionalismo, Conservación de los ecosistemas.

**SUMMARY:** 1. Initial remarks. 2. Reviewing some concepts. 3. Epilogue. 4. Bibliography.

## 1. INITIAL REMARKS

At the time of dealing with the period we live in —the very threshold of the twenty first century— we could affirm, without fear of mistake, that one of its defining elements is an increasing, and at times, overwhelming and uncontrolled technological development, whose effects we only just begin to be aware of. One of the causes of such awareness has been the consideration of the irregularities and deviations that, as a consequence of the technological growth, are taking place in our environment. All this summed up in the increasing concern for the environment, as well as its preservation and improvement.

As professor Angel Ramos pointed, market constraints, environmental problems, the heterogeneity of territories and their sizes have led to seek partial solutions. The direct territorial regulation through interventions is both essential but insufficient. Direct regulation seems to have reached the limit of its possibilities and it has fostered solutions through complementary laws and economic instruments. Economy, geography and many other sciences need to sketch out models that might look for an economic and ecologic modernisation in ideological and practical aspects. It is required «a long lasting economic transformation, a reorientation of the environmental policy and to reconsider the economic policy» (Simonis); in this sense, there are three basic elements to reconcile the interests of both man and nature: the structural economic change of economy; a preventive environmental policy and the ecological reorientation of the economic policy. We find the support on two principles; wariness and solidarity; the former leads us to articulate correcting measures before the harm might be permanent while the latter principle has to allow us over come the unfair ecological readjustment between rich and poor countries.

Far from being a localised issue, the subject that concerns us is, in fact, multisectorial and interdisciplinary, thus being difficult for anybody to feel aside or unrelated to it (and even less so geographers, as some of us are). Contrary to the apparent course of things, everything seems to point that, the need to care for our environment is a right and a duty that we all, individually and commonly, must assume as a challenge, mostly in view of future generations.

The comparison between the 1972 Meadows Report and the 1987 Brudtland Report shows the radical change operated in our environmental mentality in the course of two decades. These texts indeed represent what we could denominate the *null growth* and the *sustainable growth* doctrines respectively (Herce. 1992). In both reports, the concern for making compatible economic activity and environmental production within the frame of our planet appears evident. The first doctrine (*null growth*) would achieve such fusion limiting economic and population

growth, while in the second doctrine (*sustainable growth*), growth is equally claimed for, although insisting in the fact that growth quality standards have to change considerably, supported by institutional changes. A condition, as well as a result, for sustainable development is the preservation, improvement and expansion of natural areas, the base upon which economic production and social *reproduction* settle down.

In this sense, the environment must be understood from a wide perspective including, for instance, the base of renewable and scarce natural resources such as the origin of atmospheric and landscape surroundings, noises, preservation of ecosystems and housed species. In short, under the meaningful word *environment* we would find the gist that frames society as a whole: institutions, culture, nature, cities, habitats, economy, technology, ...in a word, everything created by man, anything surrounding him, whatever he recalls, whatsoever may be imposed on him, together with his innermost hopes (Carrizosa, 1981).

The decay of natural environments thus understood, can only foster material and welfare loses (the latter being a concept thoroughly discussed nowadays) for present and future generations. We should not forget that, once certain critical thresholds are overtaken and the inner natural environmental regeneration capacity broken down, neither human activities nor life itself would be possible.

It is commonly known that man has deeply transformed the environment and, in some cases, irreversibly. Actual large arid lands were, days back, fertile, housing civilisations and mighty cities whose ruins are now covered in dust. Most of the Middle East, North Africa and countries by the Mediterranean have suffered the excesses of over-ploughing and overgrazing, leading soils to erosion. Ancient cultures often show a deep wisdom in the use of the environment, although in many cases these have not been able to detect the slow destructive environmental processes, however pertinacious.

Man has always tended to force nature to his own benefit, deriving energy fluxes that assist ecosystems balance. Not even contented satisfying his own metabolic energetic requirements, man has always tended to increase the consumption of non metabolic external energy with to which transform and organise the world for his immediate convenience. In fact, the more energy available generates more power and therefore greater competitive capacity. This is a characteristic of human behaviour and not mere scientific research. If man is more capable than other species to act more imposingly upon the environment, it should be attributed to his reasoning power —of which science is a consequence—, and no to science in itself. The general criticism of science and technology represents, deep down, a critic towards our own thinking capacity, an issue which would be rather questionable (Terrades, 1990).

Whoever may wish to devise an idea of the planet's current environmental state handling all possible information, would be overwhelmed by the complexity of relevant phenomena, their inner connections, their extraordinary variety and the advanced deterioration stage of some of them. For these very reasons, at the time of approaching each of these facts we shall differentiate two main sections, which are: basic aspects of human development and its physico-environmental consequences.

## 1.1. THE HUMAN DEVELOPMENT

As Matthew de Villiers (1992) points out, for population in general and young people particularly, the problem of sustainable development is something real. Sustainable development needs a wide support and to become a general concern, generating a sense of responsibility. In order to achieve the necessary changes resources and efforts must be set to achieve positive attitudes through environmental education, and the engagement in present political, economic and social processes.

From this perspective, population is one of the fundamental aspects. It is commonly known that the 20<sup>th</sup> century comprises a period with an astounding population growth, parallel to the human capacity to exploit the surrounding environment.

It is considered that the world's population will double its size in less than 45 years, reaching about 10.000 million people, unevenly distributed (by year 2030, about four fifths of the world's population will live in the industrial world).

The last world environmental conference in Rio has again considered the fact of population growth as a cause of environmental degradation. Demographic control vindicants (Ehrlich, 1990) hold that the increase of the world's population is responsible, to a large extent to environmental degradation, succeeding to root down this idea among public opinion. Others, nonetheless, like R. Paul Saw (1992) believe that «a proof of the lack of general assent is that the world's commission on environment and development, of Norwegian inspirit, in its 1987 meeting reached unanimity in all issues, except for two: how to proceed to protect the Antarctic and the effects of demographic growth on the environment» (World Commission on the Environment and Development, 1987).

The issue of imbalance between population and resources has therefore been put forward in countless debates about the environment. Population does not increase as a consequence of ignorance, nor because of sociological reasons; the cause must be sought in socio-economic and cultural environs.

In Mahesh Surendran (1992) own words, «the need to work to generate incomes within the family, the high rate of infant mortality, employment and control of resources are the most important reasons for the poor to choose a large family». To reduce demographic policies to birth rhythms would mean to deal just with the problems synthoms.

The mere offer of the control over resources and incomes producers of goods, employment, health services and other public services would ease a certain development. As Saw (1992) points out « the increasing poverty and ecological degradation in the third world have been fostered by distorted price policies, mistaken development plans, that have favoured large cities in detriment of the countryside and farming; partial agricultural reforms and land property laws badly thought out; an awful management of common lands; protectionism; massive endebtment; tribal conflicts; genocides. No other option has there been left for the poor but that of depleting resources, mortgaging their own future.

Other aspects related to human development are employment and urbanisation. In relation to employment, the present world's workforce is estimated at nearly 2.200 million people, out of which one third is unemployed or under irregular contract condi-

tions; it is commonly known that the worst problems take place in underdeveloped countries.

Dickinson (1983) highlights how «in the Caribbean, where cities quite often reach unemployment rates of 20 to 30%, idleness is impossible, just as in most of the third world countries, since unemployment subsidies do not exist. Thus, activities such as begging, robbery, prostitution and drugs trafficking turn to be pitiful substitute ways of social welfare. In such circumstances, it is impossible to distinguish clearly between employment and underemployment». This is shown in a good number of instances such as food production and consumption patterns which prove in terms of food consumption that population in developed countries consume more resources and energy, generating in turn more waste than what would be desirable. These negative effects get even worse as a result of various factors, among which consumption stands out together with massive urbanisation, production policies, government policies, tendencies and cultural fashions,..., true shapers of a short term approach instead of focussing on long term sustainable development (Commoner, 1988).

Nonetheless, these facts do not hide that food and energy consumption are seventy or eighty times higher in Europe or in North America than in Africa. The latter continent does not have enough food to cater for its population, nor surplus production to export or feed its limited local industries. Besides, upon such misery Africa bears an onerous debt over prices of products that should be essential for the reactivation of national economies, which by no means are competitive in world markets, save a few exceptions.

Concerning urbanisation, it is known that in the last years world urban population has grown from 54% to 72% in developed countries, while the increment in underdeveloped countries runs from 17% to 32%. Opinions about these processes vary, and even at times are opposed, standing out, nonetheless, that of Professor Ferrer (1991) for whom «present urbanisation processes and improvement of urban environments mean standards never achieved in western societies, certainly the most destructive of all; it must not be forgotten that, in a long term, demographic and ecological changes express a survival element that can be understood from an urban perspective. However, facts are not the same in underdeveloped countries, in which actual urban development opportunities are not profitable, since those who know what could be done and how to do it can not always express their proposals (Myers, 1989). This fosters the running of centralised programs, mostly inefficient and not always adapted, that prevent the good use of development aid. Some reasons that account for rural population migrations into towns lay in the perception of an easy life of better employment opportunities; another cause is the disparity between rural and urban societies, mainly in Asian developing countries. Besides, consumption products, ones available only to upper social classes are nowadays at hand also for the less favoured, at least, theoretically, thus increasing the demand. Agricultural societies can no longer maintain in an independent way their culture upon which we should add the fact that people's consumption behaviour is ever hastened. No other allowances have been made but those of following developed countries styles and ways of life (Gooden, B., Y Guld, J.M., 1984).

Problems derived from urbanisation multiply if we think of countries where this process has taken place in an accelerated way, setting the main goal on industrialisa-

tion to which they have the right and the need to access. The choice between a polluting or a clean economy is an issue that affects the world community —the latter taking place in countries joining the present technological revolution, escaping intermediate phases— (Ferrer, 1991).

## 1.2. THE ENVIRONMENT

We must add to previous comments that, three aspects stand out when we relate different variables that participate in the duality cause-effect of the so called physico-environmental consequences of development; these are: the green house effect; problems related to the ozone layer and acid rain; and deforestation.

The green house effect, thus called because some gases (carbonic anhydride, methanol, nitrogen oxides) filter solar radiation letting in luminic rays and preventing infrared radiation to escape to the outer atmosphere, with immediate consequences on the climate and ocean water levels. Alternative solutions should be sought through energy savings and the use of alternative energy sources by means of market incentives, especially in develop countries, without neglecting the power of organic combustibles (everyone should be aware that a price rise of fossil combustibles through taxation procedures, could achieve the desire effect). In underdeveloped countries, the process just mentioned would perhaps not be the most appropriate; the best middle and long term solutions would rather be an energetic combination that may handle more renewable resources (Bradford, 1989).

Since 1982, problems derived from the diminishing ozone layer, whose causes still remain unresolved, tend to be related to the general use of aerosols CFC's, also including the so called « acid rain». Toxic gasses such as anhydride carbon, sulphur oxide, hydrogen oxide and chlorhydric acid intervene in the origin of acid rain, as a result of various human activities. Solutions can only proceed from a double set path: either limited consumption of products and services sources of toxic gases or substituting them using alternative energies or resources (in this sense, R&D is an important area to develop environmentally non hostile technologies) (Barbarit, *el alia*, 1990).

In other terms, the fact that some 157.000 Km<sup>2</sup> of tropical rain forest are depleted yearly, with uncertain consequences, adds new problems to those mentioned. It is indispensable to end up with rain forest devastation, running efficient development policies that may open rain forest inhabitants real chances to do away with archaic agricultural methods and to find other energy sources for domestic consumption. Other elements to add are guided actions to rationalise the work of international wood production firms, reducing and substituting wood consumption by other alternative materials. All this, together with the planting of new forest that would contribute to eliminate part of the carbon dioxide in the atmosphere. In this sense, governmental regulations, economic incentives and public awareness are factors that can play an important role. Being conscious that due to large scale environmental changes man has induced the depletion of many species and that every time a specie vanishes, the genetical reserve diminishes, and the future of mankind may find itself at risk (Dryzek, 1987).

The expressed arguments have different repercussions whether we speak of wealthy or poor countries. In the latter, where economic variables approach subsistence levels, the doubts that rise from the described issues are commonly used as an excuse to do nothing. In fact, the real lack of updated technology in developing countries, together with the absence of financial investments as a result of political restlessness, is more of a cost than an effect.

In contrast, developed countries count on adequate technologies to control pollutant emissions and processes that generate well known noxious effects. However, problems in developed countries are the result of «public services» absent actions added to the fact that a good number of multinational enterprise economic bases are, at least, cautious when it comes to short, middle and long term reinvestments in R&D, environmental technology or restoring direct or indirect impacts.

Finally, it is a matter of understanding that both in developed countries or in developing ones, we should recognise man «as the principal environmental factor» (J. Muñoz, 1992) who must be shaped in search of a certain balance between the natural environment and present and future sustainable development.

## **2. REVIEWING SOME THE ENVIRONMENT**

After what has just been pointed out, we find the need to move ahead in our arguments; let us therefore look into matters that might help us understand the issues we are dealing with. In this sense, the first thing to value, from a socio-economic approach, is whether or not we should act upon the territory, since it is the base of all development processes.

A number of authors highlight the fact that the need for economic planning in development processes has been presented, up until recent dates, as a dogmatic character proposal. The definition and progress work of a joint set of development programs has been defined as a fundamental task of public stamens (Perez Villar, M., 1990).

Those in favour of this view maintain that public administration must lead the process through a set of laws able to guide behaviours, not only in public sectors but also among social and economic agents. However not enough empirical evidence has been gained in relation to the effectiveness of planning as an instrument for raising living standards. In fact, the idea that planning is indispensable for development, lacks solid basis. On the contrary, planning may possibly be a rigid compound and a setback for development. Planning does not increase available resources. It just gathers power. Through planning, public administrations cannot generate new resources but only reassign those goods that previously may have been set aside from the whole of the economy.

In the frame of developed economies, in which a million instant resolutions need to be taken upon updated and reliable information, it is essential to have a flexible decision making system, and therefore, decentralised. The alternative cannot be another but to grant the protagonism of development to private initiative. First, because private initiative, can assign available resources more efficiently. Second, because decisions are taken at once, thus avoiding power concentration, to which protected eco-



nomies tend. Public economy behaviour must stick to quality management and austere expenditure criteria. In the market economies sphere the role conventionally assigned to the public sector has been the accumulation of public funds for social use. The real novelty lays in the entailing of public resources to investment processes developed by private sectors through a set of procedures, every time more and more sophisticated. It is not a matter of positively influencing, enlarging or updating costs of production units by tax exemptions. It a matter of acting upon the production units structure costs, engaging part of the public expenditure. This idea seems hardly compatible, on one side, with classic liberal principles, since it distorts the role of the market as the normal mechanism for assigning resources; and, on the other side, it clashes with the public treasury theory, on account of its uneven distribution of public expenditure in favour of those tax payers who in a progressing taxation system are more severely bound to contribute.

While the controversy remains open, the undelayable issue is the acknowledgement that, either institutional support is granted to the very basic development processes or recess and unemployment occur inevitably (Perez Villar, M., 1990).

Undoubtedly, opinions such as the one just mentioned are not free from elements leading to discussion. In this sense, we believe in the advantage of confronting such postulates against other principles more updated, reliable and constructive (eventhough the role of the market may suffer a shortcut by the intervention of «public powers»). In fact, neoliberalism currently suffers a deep credibility crisis affecting its basic precepts. As several politicians have pointed (i.e.: P. G. Patterson, Jamaica's Prime Minister) «Market economy, might. Market society, never», and even less so « market democracy».

Three international personalities agree in this deep critic of neoliberalism: the ex Premiers of South Africa, Nelson Mandela, and Brazil, Fernando Henrique Cardoso, and UNESCO's Chairman, Federico Mayor Zaragoza.

On March 27<sup>th</sup> 1998, the South African Premier expressed serious reservations towards the North American Administration Law on «growth and opportunities for Africa», being «unacceptable in its present form». Mandela thus refused the proposal for the economic liberalisation and the privatisation of African State's goods, in exchange of an ephemeral opening of the United States market to African products. The Adjunct Premier, Thabo Mbeki, who fosters breathlessly science and technology as the engine of South African development, advised for a «behaviour code» for multinational large enterprises.

A few days later, on April 19<sup>th</sup>, from another continent, Premier Cardoso indicated: «I am completely against neoliberalist theories. I do not believe market should determine the future. There has to be room for the State, especially in those countries such as Brazil, so badly overwhelmed by poverty. In fact, at this point we can put forward a question: What is the use of economic reforms and structures if these do not assist individuals to do away with poverty and injustice?»

In 1995, Federico Mayor Zaragoza warned that «the communist world collapsed since it leaned just on equality, though forgetting about freedom. At present, we live in a system based on freedom, that has forgotten equality and solidarity». Furthermore, he reminded that the UNESCO Constitution notes: «economic and political agre-

ements are not sufficient. The future of humankind depends on intellectual and moral solidarity».

Not even a year has lapsed since the «Asian Tigers» were shown as a development sample. Late in 1998, everything was apparent: stocks, equipments, qualified work force. Something needs to be repeated once and again: there is but one endogenous development, the one that expends loans to generate progress processes, determining priorities in its own national budgets. Poor tigers! Besides, they are now blamed for corruption and of not knowing how to handle the huge financial nets (Indonesia is a fit example). The corrupted must be punished, but corrupters too. An inquire is needed to discern the enterprises and the countries that have unlawfully benefited from development (infrastructures, services, manufactured goods); how many weapons have been acquired?, to whom and what for? The real impacts and life quality need to be determined; and then we shall learn the real causes of those defeats, so that they may not happen again; so that «leader» countries may assume responsibilities and promises,... The 0,7% GNP promise, accepted by the United Nations General Assembly in 1974; again, in the World Environmental Conference in 1992; once more in the Copenhagen Social Development Conference in 1995, etc. (Prera Flores, A. 1998).

According to the research work on financial crisis published by the International Monetary Fund (IMF) in May 1998, the crisis we are suffering surpasses the crisis typology developed over the experimental basis won during the past two decades. The profile line of this crisis exceeds the characteristics of emerging economies frequent crisis. Japan is a good example; after the devaluation's started by the Thai *bath* Japan's emergence in July 1997 did not progress as expected, meliorating the effects of a regional crisis, but turning into a global one. Thus, the second largest world economy, far from making allowances for its neighbouring countries, joined the list of endurers, dragging China along.

In this way, having the budget and the authority diminished, the action space available to institutions such as the IMF, is very small, being left in the hands of the most powerful and richest countries (G7, G3). These effects, valued from a macroeconomic perspective tell us that in the mid 1990's between 800 to 900 million people lived below nourishing standards (about 20% of the planet's population). However, food production has increased more than the population in the past thirty years. Hence, the lack of food is not the cause of famine but the uneven distribution of poverty (Semprún, J. 1998). More than a plague, famine constitutes a weapon nowadays. Scientists like Lester Brown (Chairman of the World Watch Institute), have been years warning out how the world powers and multinational enterprises control food markets, gambling with prices and surpluses to subjugate poor nations, imposing its «first-world development model». Several World Programmes in course (e.g.: UN food programme) have to give in to the prices of a market immersed in a remarkable contradiction: although apparently free, the world market is in fact controlled by large multinational companies.

Then, how to go on? As we just mentioned, the world economy has reached unthinkable systematised levels in recent years, though such «hegelian» systematization has taken place imitating the old image of the «wheel of fortune»: some rise, some descend, ruled by a hidden market logic, just understood by the «black hand». It is for

this reason that, when Jean Paul Fitoussi recalls the question «is it still possible to be Keynesian nowadays?» He concludes: «how is it possible not to be Keynesian nowadays?», rather than a question, we find an answer to previous restless arguments. To explain his theory, the said French economist (Fitoussi, 1998) recalls a study on the evolution of European and North American political economies during the past two decades, trying to answer with a new question: should EU countries fear for their own economic growth due to the foretold economic recession in the United States? The answer goes to point that «since the early 1980's European and United States economies have been at odds, eventhough almost everyone continues reasoning as if it was not so; In fact, the general belief is that growth can only take place at a world scale or not otherwise, in true contradiction to facts and economic policy trends». Therefore, no one should be surprised, of the systematic increasing divergences between Europe and the USA in the past two decades, a fact that allows us to deduce that the growth of a territory versus a region, depends on the dynamism of its inner demand while the positive or negative effects of economic policies depend on the achievement of such dynamism.

«From the said observations one can gather that effective evolution processes in the past twenty years have been adjusted to the teachings of the Kinsman theory, while, it is also deduced that structural disfunction's used to diminish considerably the effects of demand control policies. Those divergent economic growth processes do also prove that although the re-emergence of a sole nation might apparently be problematic, the spring of supranational territories, like the EU, is not so difficult (the chance of «autonomous» growth is not shear speculation but a fact). On the other hand, let us assume that, due to the present financial crisis, European economic growth does not resist the North American recession and that, for the first time in years, the economic situations on both sides of the Atlantic progress evenly; what would be the best thing to do then? It is enough to remember that Keynes conceived his Development Theory precisely as a reaction to similar circumstances» (Fitoussi, J.P. 1998). We understand that territorial intervention still stands, either through «Demand Control Policies» or reconsidering the present development models», although the geographical conscience allows us to proceed between the «global casino and the local sanctuary» (Trías, E. 1998).

## 2.1. CONCEPTUAL ASPECTS

The first issue of the Valladolid Architecture magazine «dos, dos», begins its editorial with the next assertion: cities resist rationing /.../ pointing out at each step its complex insight: a dense net of techno-scientific samples, cultural fields, political scopes and economic production interacting actively. As all living items, cities are not fully comprehensive. Whoever wishes to intervene in town planning must be conscious of the adventurous enterprise he aims at and the limited planning instruments at hand. Further on, it points out: «cities resisting rationing have however been, the place for local rationality, *par excelance*. Acting upon territories, demands a kind of approach able to combine both rationalist thought and poetical reasoning. The for-

mer formulates questions; the latter gives solutions. In spite that «regional development and organisation models» reach beyond urban limits, it is equally true that the previous quotation allows us to approach divergences whose debate is essential for a better contextual understanding of the said models: «global versus local», «Estate versus market», «unsustainable versus sustainability».

Let us then start at the beginning, that is, debating about «Global *versus* Local».

Each period in time has its own fashion words, and our own present days count with plenty of them: global, globalisation. Currently, and for most of humanity, globalisation is, above all, weak and perverse. Weak because the gigantic resources of global information are used more to confuse than to enlighten; transparency is only a promise. News are deduced from interpretation rather than from a direct reading of facts, and their public account can also be grand or wretched. The inaccuracy that derives as a result of such way of communication prevents finding the necessary guidance. Perverse because the main ways in which globalisation takes place are vice, violence, material, cultural and moral impoverishment, facts derived from the practise of competition at all levels. Unification is desired rather than unity.

Reconsidering the basic elements of our analysis, the world-system tends to expand in space, worsening current contradictions. The present technical system becomes an intruder and turns to be an invader if it cannot accomplish its tendency towards self-growth, pretending to impose its own development laws on neighbouring technical systems. Increasing information needs to produce greater convergence of different historical periods, thus increasing time distances between the various agents. Hence, the exclusiveness of the technical source servicing world enterprises is reinforced.

Thus, although new material advances tend to an even universal establishment, the use of those advances leads to different and divergent situations. The new region-organising process will continue its own way taking into account world-wide and local facts, and creating or re-creating new unbalances.

Up to what point could each local society include «*vertical vectors*» without giving in to its participation in the world and not compromising the development of its own *telos*? This is the key moral and political enquiry made on globalisation processes and realities. And, since the various sub-areas are being called to take part in world exchange events, the world map is searching for an equilibrium and allotment that, in each case, may take into consideration the people's hopes and their need to participate in world events.

Unification?; Fractioning? Whatever the situation might be, both models are present simultaneously in spite of their external manifestations. Will it then just be a matter of questioning which would the dominant model be in this or that geographical context?

A fact seems to be ever present: the unification process is carried out by means of the so called «nets». And it will be through unification that fractioning will come about. Nets are conveyor belts of modernity but also conveyors of entropy. Nets have a world vocation, ruling systems to service the planet's leaders.

Movement causes diversification and the current speed increases that tendency. Diversification can, therefore, contribute to unity or just to unification. Considering

that in present world conditions, we can speak more of uniformity than unity, the response to globalisation is a true fragmentation which tends to expand.

Could the word «growth» still be said in singular?, such use of the word would allow to suppose a universal growth parameter and a common universal will to measure all societies. The question turns, therefore, to be moral, excluding, in fact, other fundamental issue: further and beyond universal and humanitarian ideals, is it possible to demand societies not to have more than a unique *telos*? Unless the whole cultural heritage might be unified as a common cause, research assumes local responses. In our days, as never before, world scale regulations will get weaker and weaker while lower stage regulations shall be strengthened. Perhaps this would permit unity to thrust upon unification (Milton Santos, 1993).

Now, let us consider: what changes are taking place in leadership and international dependency patterns as a result of the said globalisation? In relation to this issue we should differentiate two main elements. The first aspect relates to the fact that globalisation, understood as market integration and international economic fluxes, constitutes an element of the OECD (Organisation for Economic Co-operation and Development) countries and a few others. In other words, a circumstance affecting the most industrialised countries. In this sense it should be highlighted that the economies of the USA, the EU and Japan represent two thirds of the world's gross product, four fifths of direct foreign investment fluxes and over two thirds of the whole world's commerce (Mortimore, M. 1992).

The second aspect lays on the fact that large areas of the world have a low participation or are set aside of the said economic and globalisation fluxes. That is the case of sub Saharan Africa and other zones on the planet. Globalisation abides with marginalisation, and the integration of the most dynamic markets abide with the economic and social break down of large areas in the world. In a word, we mean that at the time of contemplating globalisation scenarios we must not lose sight that, despite globalisation being a world-wide episode, repercussions are felt in a different manner in the various geographic contexts, in response to the different socio-economic situations. In general terms, such socio-economic realities can be distinguished thus: advanced industrial societies —Japan, the USA and the EU—, intermediate societies —Eastern Europe, Latin America and South East Asia and the least developed societies (Berzosa, C. 1991).

From the said ideas, we can deduce the arrangement of «blocks» or regional areas that show an increasing importance in the world's economic behaviour analysis. These large areas are pivot around three poles: The USA and Canada; Japan; Germany and the «strong nuclei» of the EU. Each of these three poles articulates an economic space around it with different subspaces arranged in diverse ways. From a commercial point of view, the behaviour of these three poles responds to the following characteristics:

First, most of the commercial exchanges take place among them, meaning 69% for North America, 84% for western Europe and 57% for Japan and its area. This comes to show the growth of market integration as an issue truly meaningful just in a short number of countries.

Second, the importance of extra-regional commerce is different in each case. Thus, for in western Europe it is lower than outer exchanges represent a lower percentage

than in the two other areas, although in absolute counts European commerce with other world zones continues being larger than in North America or Japan.

Third, the most integrated commercial market out of the three is Europe on account of the relative importance of its inner commerce. Almost 70% of European exports are represented by inner regional commerce, against 35% in North America and 46% in both East Asia and SEA (including China). Forth, these three commercial blocks have different approaches towards their foreign sectors as shown in their needs for external finance needs. (Vence, X., and Outes, X. L., 1998).

At this point, having dealt with different general issues affecting regional development models now we must relate «globalisation» and «regionalisation». A question springs up, i.e.: can we speak of a unique scenario for globalisation, characterised by the arrangement of blocks or economic spaces clearly differentiated? The response to this question is, doubtlessly, NO. The consolidation of these spaces is just a possibility, but not the only one, observing, in this sense, two main tendencies: on one side, a scenario could be outlined in which regional integration dominates over global integration. Globalisation would, in this case, be a fact whose results could be observed in the said blocks and on their influence areas (we would face three large commercial, financial and monetary areas whose protagonism would be centred upon the negotiation of the world's economy pending items).

On the other hand, an integration scenario among blocks could begin to be sketched out. This is the tendency of partial agreements signed among groups of countries of different economic areas. Thus, the apparent contradiction between the consolidation of regional blocks and the enlargement of a multilateral commercial system is only the reflection of current tensions in the world's economy, especially since the 1997 economic crisis in merging SEA countries. So much so that, among the problems that can determine the practise of development models, we can summarise the following:

The results of the negotiations of the issues in the WTO (World Trade Organisation) agenda for the coming years could become the starting point for future international competence rules (we refer to issues such as labour law, environmental problems, migrations regional problems, monetary issues).

Relations between integrated areas and the internationalisation productive process.

The instability of international relations derived as a consequence of foreseeable treaties among two or more blocks, with the purpose of forcing the other countries to modify elements of their economic policy.

The evolution of social problems affecting most of humanity, for whom globalisation means greater margination in relation to the main economic flows; such margination increases as alliances are signed between wealthier countries and their allies.

In relation to the previous point we encounter foreseeable international conflicts turning real. We do not know yet the real threat countries such as China or Russia represent.

The future of the European Union, that faces issues such as the «cohesion funds», the expand towards Eastern Europe, immigration, etc.

In any case, short term provisions look at the maintenance of commercial conflicts among blocks and groups of countries, as well as arguments in the context of international conferences discussing pending problems (environment, poverty) (Ven-

ce, X. and Outes, X. L., 1998), with important repercussions on the matters we are considering.

From the point of view of marginal or excluded sectors, the present globalisation rhythm in any foreseeable scenario, will mean an increase of disparities and social problems; the solution does not lay in the integration of less developed countries in one of the consolidated blocks at any cost. Such process would only benefit those who could participate in the shares of that market, but in favouring a wide conscience able to care for the important themes affecting humanity: the whole human-kind poverty, unemployment environment, sex discrimination or human rights. We shall discuss these themes from yet another double-fold argument: «ideology versus analysis methods». Transformations in our present world and the current social and political changes give a special importance to the question often made, about the end of ideologies: the search of the presumable course of future events through the key signs of present happenings. This is something important when considering and interpreting regional development models.

A good number of people are of the opinion that the end of ideologies is today's tranquillity but tomorrow's nightmare, and therefore an option should be made for analysis and interpretation. The *end of ideologies* means that these are an imaginary representation of the world for the purpose of daily production of myths. The latest ideological lapse has been the desintegration of the communist world, the questioning of Marxism, a surprising incident for many people. But many other ideologies remain alive. We could speak about the revival of a human rights ideology following Solzhenitsin, or the environmental movement, that encircles not just one ideology but many. Thus we can affirm that the end of ideologies not only implies the crisis of Capitalism or Marxism, but rather means the end of a period that began with the French Revolution and the Encyclopedism, it was defined during the industrial revolution and with Marxism, and whose results have been a twofold ideological system. The revolutionary spirit was assumed by different positions whose theoretical axis was Marx's work; its hopes were set on the construction of a new world, over and above all contradictions, defeats, and weaknesses of capitalism, ending up in a utopia rather than in an ideology with its own analytical procedure (for this reason, it might be fitting to speak about the end of utopias and not about the end of ideologies). Those hopes set on a new world, built up on human reason and a newly born humanity —like the Soviet Union—, are the hopes that have collapsed. However, we might be attending at the dawn of new ideologies, to the re-birth of a new and positive ideological pluralism; we might be attending the final days of a rather debatable negative and reactionist bipolarity. Nonetheless, we must recognise that in a short term, the forefront is taken by the «winning ideology» of the «collapsing ideologies».

Dealing with Regional Development Models we ought to be aware that the vanishing of traditional reference systems affects both left and right wing political groups. And, facing those crises or values shortage upon which their doctrinal guidelines were built, the sight turns to the natural market development, turning it in many cases in the sole dominant ideology. (Where have doctrinal compounds gone? Where are the more or less consolidated reference systems, like those our ancestors had?). We find ourselves facing a serious paradox, but, by no means apocalyptic. There is a lack of ide-

as, and this shortage helps the leadership of technocrats who strive to the good functioning of capitalism in the most developed countries, forgetting the poorest ones, classifying them under the euphemism of «Third World». In general terms, Marx's ideas have not perished; what happens is that the work force in rich countries —the proletariat as Marx conceived it— has changed. Nowadays people's living standards have reached levels that Marx would not have ever dreamt of; the bourgeoisie has never been as prosperous as in the final years of the 20<sup>th</sup> century. Hence, the problem is another, focussed in the bipolarity established between the north and the south (a new term comes in force: solidarity). The fading of communism has not improved capitalism in itself; we mean that capitalism, western societies, continue having the same problems and generating the same injustices. It is a matter of thinking over it, considering the chance of establishing new development models adjusted to problems; models able to change the characteristics of the relation procedures between rich and poor societies—even with those societies, that survive within developed blocks—.

In one way or another, at the time of dealing with regional development models we cannot affirm that the history of ideologies might be over. Ideologies do not die, survive, preserving a high position over other worn out items where they can abide in harmony with utopias. A debate remains open confronting ideologies as a way of thinking in real life, and ideologies as a global system to represent the world. Whatever the outcome might be, it is hard to assume politics without ideologies, development models lacking an ideology and proper interpretations without a method. The word «method» has a Greek origin (*métodos*: *metá*-along- and *odós* —the way—; literally, it means «a way that is walked over»). Hence, to proceed with a method is the opposed attitude to thoughtless acting. We proceed with a method in the different interpretations of reality—the said models—in order to move within the frame limits of science, understanding science as «an intellectual activity whose theoretical contents relate in a logical and coherent way with controlled data, obtained through experimentation (Artigas, M., 1992). The demand of experimental verification is, therefore, outlined as a basic requirement of scientific work, an aspect that acquires special importance dealing with different research methods, applicable to the elaboration of an interpretation methodology for development models as well as for the definition of the models themselves.

Among the different research methods —i.e.: structural, dialectic, phenomenological, positivist, «chaos theory»,...— the most fitting research methods for interpreting and defining regional development models are the scientific method (i.e.: induction, deduction, analysis and synthesis) and the general systems theory. The first method is better for the definition of models while the second method assists in the interpretation of those models, thus becoming two most interesting intellectual tools. The stages of the scientific method are:

- Definition of a problem in the frame of scientific knowledge.
- Definition of a tempting hypothesis for problem solving.
- Empirical validation of the hypothesis.
- Prediction.
- Generalisation of the hypothesis as a general law and classification within the limits of a proved theory.



The objectives of the general systems theory are:

- Research the contents of concepts, laws and models.
- Foster the development of theoretical models.
- Search unity in science.

There are two terms common to both methods: »model« and «region». In the widest socio-cultural context in which we are experimenting the present environmental reality, speaking of models suggests confronting two supposedly opposed conceptions «one closer to reality, usually called *empiricist*, and another more abstract, intellectually more refined, though under suspicion for being aside reality in itself». Initially a model is not characterised, for being a simplification but for its relational idea with the real world. With the necessary changes, a model is a construction reproducing the aspect of reality we are interested in. Nonetheless, man has used models throughout history, and we can state that models are in themselves the oldest intellectual tools of humankind. A mental image used by our mind means, in a word, a model. Models are useful in so far as they contain less complex elements than those found in real situations, and therefore they can simplify research steps. The simplification of models lays in the fact that these represent only the meaningful characteristics of the real situation. Thus, «models» can be conceived as selective approaches that, filtering trivial details, allow us to understand in a global manner some fundamental, relevant or interesting aspects of the real world (Haggett, X, and Chorbey, 1967). Building up a model assumes the use of a theory able to explain some or all relations established in it. Consequently, predictions and solutions derived from the model are the results of a theory, and in fact, we can state that a model is an experimental design based on a theory.

In the context of territorial analysis, we can differentiate between «*territorial models*» and «*development models*», further dividing the former into three subtypes:

Appraisal territorial model; this model comes from political and ideological conceptions, carrying a strong idealistic component.

Legal territorial model; its main objective is to achieve a territorial state.

Scientific territorial model; comparing this model to the previous ones it strives to know, study and evaluate the spatial reality, trying to describe, explain and analyse.

The different methodological alternatives are quite important in the design of these models: the theoretical approach, standards of aggregation, solution methods and processing of the temporal elements. The second concept, that of region, shows the inner complexity of those real components to be valued at the time of interpreting and building up regional development models. There are countless criteria whereby a region might be identified and defined (Beaufais, J; 1975):

- Administrative, a region or a territory that gathers an administrative unit.
- Historic, a criteria that helps define territorial units prior to a Nation-State.
- Environmental.
- Geographical, linguistics, ethnic, religions, economic...

Perhaps the definition of region provided by the Dictionary of the Spanish Royal Academy of Language might be one of the most expressive explanations of such an ambiguous concept: region is a «share of land determined by ethnic characters or special circumstances such as climate, production, topography, administration, government, etc».

The diverse meanings and terms just mentioned express the projection of geographical concepts and side sciences in the regional analysis. A first thought worth pointing is that, as long as certain elements of the said geographical concepts continue being valid for interpreting and building regional development models, the parallel concepts of region will remain valid too.

On the other hand, in the complex world of regional analysis, it seems clear that any concept of region entails a most varied set of elements, all of them meaningful to a greater or lower extent (Vilá Valentí, J, 1980). Villagrasa, J (1991), summarises the geographic approaches to the region developed throughout the 20<sup>th</sup> century. In short, there are four periods and nine sets of elements that build up parallel regional models. These are:

Period	Model
T1 Culturalism	Regional orthodoxy. Landscape shift
T2 Naturalism	Early theoretic approach. Mature theoretic approach.
T3 Between Naturalism and Culturalism.	Chrono-geography. First Marxist approach.
T4 Culturalism	Critical theory and Marxism. Critical theory and chrono-geography. Humanism.

The first period gathers some antagonist attitudes towards the naturalist approach of geography, dominant during the last third of the 19<sup>th</sup> century, and its formal positioning within the environmental approach. In the case of the Regional Orthodoxy spatial differences are understood as incomplete elements of the region as a whole, although, considered as a group, those partial characters do define the region. Space becomes the geographic continent from which «regionalism» assumes its own absolute contents. Relations man-environment configure geography as a bridge science between humanities and natural sciences. Landscape is the visible or material element of regional studies.

In contrast, the landscape approach evens the concepts of landscape and region, assigning close meanings to both of them, and framing the geographic study object in spatial differentiations. However, the relations between key themes are arranged in a different way.

The ecological perspective is crucial to understand the unique character of the object to study. From ecology springs the unity of the region/landscape as well as the spatial characterisation. The subject of the relationships between man and the envi-

ronment is developed around the concept of cultural landscape and the idea of man as a morphological agent; these, together with the idea of genesis and long term evolution, give sense to the object of spatial differential. In a similar way, the ecological approach allows us to understand the specific attributes of each territory to quality and evaluate spatial contents.

The new ascription of geography to the naturalist conceptions of social sciences leans on a sole relationship out of the three possible ones set by the regional approach, which is the formal relation between space and region. The space becomes the main geographical object to study and it is defined by its most genuine and general attributes. Perspective spatial studies of particular areas over the earth's surface allow us to understand the spatial organisation —especially in the socio-economic order— which is the function of regional analysis. Soon, the approximation to progress of other social sciences, and the assumption of concepts and methods, allows to include the ecological variable. Space remains the central concept while the distribution of phenomena becomes the object of study. The distribution of observed items reflects a certain territorial order, and those items are apprehended through two procedures, put forward since the early 1960's: (i) the regional/interregional relations and (ii) the interaction between man and environment. The first one does not differ, substantially, of the early theoretic geographic proposals. The emphasis given to the abstract elements of the space leads to the study of relationships among regions and not to a regional description, which is only understood in its inner-dependant relations. Ecology interactions are seen as the result of a set complex socio-economic structures that work on the environment, which in turn is defined as a group of natural systems.

The third geographic phase detected is linked to the naturalist framework, in which the theoretical geography operates as the starting postulate. Thus, the theoretical geography either accepted or declined will be the starting point of the contemporary possibilist geography. The two articulations of the key themes analysed, play a great influence in some later cultural positions. Hence the wording «*from naturalism to culturalism*» is chosen to describe them and define attitudes developed in the 1970's, under similar conditions.

The early approach made by Hagerstrand expands the analytical geographical object of spatial phenomena distribution. He incorporates human and individual mobility as the central research idea. He understands individual mobility in a classical way, from a location perspective, basically as the «access» capacity to any type of good; access limitations can have socio-cultural origin, but Hagerstrand highlights mobility limitations defined by temporal facts. Temporal access constraints contribute to deepen in regional and interregional organisation models and in environmental relationships without initial side effects over the theoretical spatial scheme.

The concept sampled by the Marxist David Harvey is different. The starting point is geography itself, although he assumes a will to break away with the pre-existing state of the art. Harvey's geography remains spatial, although space tends to be defined not according to its own characteristics, but as a society dependant variable. The initial method proposed by this author is, according to him, analytical, although diverse from that proposed by positivism. The initial relation among key themes is a simple interdependence between the concept of space as a result of society

and the precise organisation of that space (the region). The connection between the generic and analytical concept of space, and its actual territorial organisation, is based on the logic backing up capitalism and the political and economic orders defined throughout history: production processes, economic integration actions and social groupings. This thematic relocation gathers possible connections between the space and man-environment and landscape relations, although such connections might be weak in their theoretical definition as well as in their empirical results. All this comes as a response to Harvey's early interest for environmental issues, themes about which the radical geography has never renounced. Let us include, as a sample, a latter work done by Harvey in relation to the less developed landscape group. Some «Harvenian» considerations may furthermore justify such inputs. On one hand, the interest of applying his revolutionary theory to the whole geography and, on the other, the plan to join phenomenology with materialism and some aspects of positivism.

The fourth period, that of the present debate, is placed in a culturalist position. Out of the three approaches chosen, two of them considered space as the central concept, complimenting it with the temporal element. The approximation to space sampled by Edward Soja starts from the «socio-spatial dialectic» as the object to analyse. The historic and geographic dimensions of production relations define the precise location for empirical analysis. The recent attempts to apply the socio-spatial dialectic conception to landscape issues are also added, although as a weak research line, yet to be developed (Villagrasa, J., 1991).

Let us introduce now the comments about David Harvey's last book which, allows to replace, quite definitively, the geographical perspective from culturalist positions. The thesis defended in the book states the existence of connections in the organisation of capitalism between (i) an array of post modernist cultural forms (ii) the rise of more flexible options of capital accumulation, and (iii) a new time-space comprehension stage; these linkages imply a superficial change rather than the spring of a new post-capitalist society. The author understands the superficiality of the change and the essential inner motion of capitalism, reviewing the ideas of modernity and post modernity, analysing economy politics-*fordism* and flexible accumulation- and time-space relations, from the illustration to the post modern stage. His daring project leads him to consider urban landscapes, individual and common awareness and experiences of time and space, together with a general review of the world's evolution of the economy.

The connections among key-themes according to the giddenian critical theory are very similar, and it is not just by chance that authors ascribed to this perspective share publications with authors who participate in the previous ideology. The socio-spatial dialectic is hereby substituted by the association «action-structure», key theoretical element for the characterisation of time and space. The emphasis placed in the contingency of social processes leads to this historic geographical element of empirical interest which in this case is identified with the region.

In relation to the humanistic characterisation, whose starting point could have been placed a few years before, it has been noted its endebtment with old regional geographic tendencies, at least in the approach and selection of subjects, especially in relation to landscape and cultural geography. The relevant starting point comes from the

phenomenological definition of the discipline in order to show a key articulating subject: that of the relations between man and the environment, understanding those relations like links between the external world and the conscience. I consider that, in this point, the concept of «place» and its characterisation as a junction between nature, social relations and symbols, allows us to assimilate at least the three concepts: region, space and landscape. These have different empirical study objects although they are achieved through similar ways.

There is a final pending item; to attempt a global description of the evolution relating, on one hand, its emplacement within philosophy of social sciences and, on the other, the exchange of key concepts in each of the views considered. We start from two assumptions: first, the interest to consider the exchange and continuity of concepts that build up the body of the geographic science, together with its revolutions and changes; second, the relevance of a dual view in the philosophy of social sciences so long as the research may assume the said research exchange (Villagrasa, J. 1991).

The rearrangement of the regionalist orthodoxy from the early theoretical geography implies, on one hand a revolutionary change from the point of view of the social sciences philosophy, although it also means a basic progress of the thematic tradition within the discipline. During the 1930's and 1940's in the USA the geographical science was significantly centred on the spatial subject and on the break down between physical and human geography. Most probably a detailed historical analysis would suggest a transition period in which the spatial idea was opening a way. Saver's critic to Hartshorne, above mentioned, served to frame that period, as well as the triumphant outcome of the functional region's concept and the primary of regional analysis. In relation with this Joan Vilá points out Dickinson's early works —1930's— and Harris and Ullman's latter works on the functional classification of cities, or about a critical reevaluation of Christaller's theory. On the other hand the origins of the quantitative revolutions have been explored in the same sense by relevant American University groups, within the changing process of perspectives in geography. The early shift towards spatial subjects, which was perfectly defined since the 1950's, would also explain the incommunication between the Berkeley's school of geography and the bulk of north American geographers. A more mature theoretical approach, and thanks to the progress and widening of geographical knowledge, proceeds to include another key subject within geographical tradition: the ecological subject. Since 1960's this theme shapes the present perspectives of study and the naturalist conception of geography.

The 1970's undergo a process similar to the transition period previously mentioned which combines an epistemological breakage and the definition of new theoretical frames. During the 1970's, space remains as the key subject of the naturalist geography; the initial analysis of critical Marxist's, ends up in a new replacement of culturalism and humanism on account of the historical attributes of their interpretations. Re-wording Lenin, it is «the concrete analysis of a concrete situation». The thematic and epistemological development of the so called landscape derivation completes the key subjects of the culturalist geography.

A last question remains; what is the matter with the referred concept on region? It is considered to be present implicitly in both epistemological perspectives, although

it does not appear explicitly in the proposed scheme. It is present in the naturalist view, being a key tool for empirical analysis of distribution of geographic events. It is present in the culturalist view since the differential element continues being the territorial differentiation, a logical agreement of the coincidence, in time and space, of specific social and human processes.

The region becomes another element or a configuration among several others. Just as Hiernaux (1995) affirms, «the region is then a coherent articulation of systemic relations between various groups and space-time cosmic views, a conception that heaves room to diversity in the regional construction. The region is no longer a concept placed in the physical space of trivial relations, and it is installed in the cyberspace of virtual relations. It has moved from a pre-perrouxian concept to a post-modern one. Thus, it is therefore verified that space has shrank, the world has become smaller, because material and immaterial fluxes can circulate at greater speed with a lower cost. Nowadays, societies are more open and places more interconnected than ever before. Globalisation could not be explained without referring to the spatial concentration process. New technologies in transport and telecommunications configure space in a new fashion. Space shrinks following a principle of variable geometry. The space becomes more of a net-space in which the idea of an absolute localisation loses its novelty while the importance of net connections is reinforced (Gutierrez, J. 1998). But then, we must not forget that many people have a «local daily behaviour» with hardly any contact with the outside world, «for some, the world is truly small and none of their reference points are beyond day parameters; for others, most of the world's population, the world continues being very large, difficult and, at times, terrifying (Estebanez, J. 1996).

We see then, how the analysed concepts of model and region can be combined in the single concept of «regional model»; this synthesis presents a remarkable interest adding the word «development» (initial and final goal of this study). Let us advance in their presentation approaching the next dichotomy proposed «state versus market». The latest «Report on the State of Development in the World» published by the World Bank shows an important turning point in political ideas.

From ancient Greek times up until our days, political ideals and the structure of the state's were issues left to the philosophers, while today these are topics assumed by politicians. They shape modern political ideologies assumed and validated by political parties. Each party chooses in favour of a given interpretation of the state and for a Programme proposal to accomplish such ideals. This deep rooting of political conceptions has been dominated throughout the twentieth century by the highest ever metaphysical political conception: Marxism (García de Enterría, E. 1997).

The said reports published by the World Bank and the International Monetary Fund explain their concept of state, which constitutes the basis to channel the available resources; the application of such a concept of state conditions the assignment of funds. Thus, it is pointed out how the universal experience credits that development strategies fostered by and from the state, have resulted in a failure. Other philosophers agree with this idea too. Hopenhayden (1994) believes in the de-legitimation of the state as development propulsor and society constructor; henceforth, a subsequent loss of prestige and influence of state legal planning and revolutionary

strategies, that no longer are the conveyor belt between the political action and the social reflection, nor do they convince as nexus between science and progress. Thus legal planning loses followers in the streets and universities, in parliament or in literature. However, coming back to the positions of the said institutions it is not a matter of encouraging a «minimum» state; operating with the economic development samples observed throughout the last two centuries it is admitted that «development needs a State that, with a catalyst and promoting role, might push forward and complete the activity carried out by private enterprises and individuals. There is no development without the State».

Nonetheless, to achieve the hoped development, the state ought to be an up dated entity, a *modern ens*, which initially implies to position the institution in tune with its social surrounding world. Rephrasing Sergio Boisier (1995), it means to provide the state with four new characteristics, present in our days. Rewording Sergio Boisier (1995), it means to provide the state with four new characteristics, present in our days:

The speed to take advantage of opportunities, signing or declining agreements or net associations, just in time.

The flexibility to be able to respond in terms of structure.

The accommodation ability to adapt structures to surrounding demands, and, most important,

The creative imagination, as a base to recover from the limitations of traditional views and resources of a community.

The modernisation of a state would pass through a decentralisation process, driven by the strength of four elements:

The scientific and technological revolution that generates more favourable atmospheres for decentralisation.

The reform of the state in itself, helping a dialogue between decentralisation and reform.

The growing demands or territorial autonomy made by civil society in some countries derive in destroying pathologies of the state-nation, and,

The tendency to privatise public functions which, at least, implies an increasing number of «decision makers» in any given economic system (Boisier, S. 1995).

Among followers of this last position we can include the European Commissioner Yves Thibault who, not too long ago, pointed out that «markets govern». Initially, he is not mistaken; however, this thought has induced governors to abdicate from their responsibilities as bondsmen of the common good. It is comprehensible the sudden bewilderment seizing upon neoliberals, especially when looking at that 40% of the planet in a recessive situation, dozens of million people deprived from work and resources in the far East Asia, in Russia, in Latin America and the heavy threats gravitating over North America and Europe (Halinmi, S. 1998). The neoliberal principles not only undergo a recession, but also, in a number of cases, they show the concern about those powerful markets that currently are able to substitute state government premiers successfully, if they were to come into crisis. It is being verified that a worldwide financial market, without limitations or watch-keepers, can, in a short lapse time, cast out into chaos the economic life of half of humanity and, indirectly, that of the whole planet. Globalisation, whose main propellant is the planetary optimisation of

financial stocks, is about to place the people on earth in a generalised insecurity state. Globalisation eludes and over-rides nations and states in their role of bondsman of common good and democracy.

Several factors have contributed to an excessive growth of stock flows and to an irrational financial globalisation: the conclusion of a period with power to control changes, the chance given to multinationals to handle their exceeding revenues freely, the end of a guided crediting activity and control over the interest types (Ramonet, I. 1998). The neoliberal dogma is questioned more than ever before by those intellectuals who vindicate a key role for the state.

However, dealing with regional development models we are aware that the world-wide financial order has developed its own State. We know from the media that markets are being the ultimate protagonists in public affairs: markets «thought» this or that; «condemned» or «approved»; «had their eyes fixed» on such or such government... Thus, markets integrate a supranational state availed with its own institutions, power systems, influence nets and means of action. The world market system consists of a constellation of sidereal bodies formed by the World Bank, the IMF, the OECD, and the WTO; institutions that speak over and over again of the magic and virtues surrounding the market. The referred world state is a power without society, whose role is played by financial markets and giant enterprises, in a leeway that cannot stop getting worse as a consequence of which, real societies are powerless societies. For a better achievement of goals, these institutions use for their own benefit the so called net-space, in which the functioning of places depends on the functioning of flux nets. It must not surprise us to find ourselves living in a space where, the meaning of «place» escapes its own history, culture or institutions, since it is being permanently re-defined by an abstract net of information and decision strategies, foreign to the places and their people (Gutiérrez, J. 1998), generating as a result the «no-place», transit areas in which no one lives. Professor Gutiérrez Puebla (1998) affirms that «the new organisational logic ruling the economic re-organisation processes within the frame of information society is made possible thanks to the space configured by telecommunications; it keeps the influence of daily things, lived items, proximity or distance»; such paradox allows 1.8 billion dollars to move daily throughout stock exchange markets in countless back and forth travels, speculating with the variations of stock prices. Exchanges instability is one of main causes of fluctuations in fixed interest rates (that which remains independent from inflation); it also prevents household consumption and business investments; it increases public deficit and fosters retirement investments to demand higher revenues beginning a complex and dangerous spiral that threatens the whole international financial building (Ramonet, I. 1998). Hence, it is possible that we might have forgotten an aspect when we point out that territorial space plays a constant influence upon spatial fluxes: from the dialectics cause-effect we refer to the fact that the three richest persons in the world, who are capitalists thanks to spatial fluxes, earn a fortune higher than the gross national product of the 48 poorest countries on earth (i.e.: a fourth of the states in the planet, that remain aside of those fluxes, save in the case of arms traffic).

We all are aware that the gap between inequalities has grown even wider in the course of the two ultraliberal decades (1979/1998); but, who could ever imagine that we



would come to these extremes?, so much so that some experts do not doubt to speak about «famine strategies», especially when it is verified that if during the 1960's, 20% of the world's population living in the richest countries had a rent thirty times higher than the 20% of population who lived in the poorest countries, by 1995 the rental gap was eighty two points higher for the former (Vidal, D. 1998). In more than 70 countries, the rent per inhabitant is lower than 20 years ago, complemented by the fact that, nearly 3.000 million people survive with less than 250 Pts (2 Dollars, 1,5 Euro) per day.

Would this situation be considered as inevitable? By no means. According to UN data, in order to ease the access to the basic needs to all the world's population, it would be enough with the amount gathered by the 25 wealthiest fortunes in the world. In opposition to liberal thesis, the 1999 economy winner price, Amartya Sen, considered that it is necessary to equip the state, and not the market, with a greater responsibility in the promotion of society's welfare. This is almost impossible while the 200 most important multinational enterprises, closely related to the said fortunes, may control the world's economy.

Clearly, business concentration has turned to be the main propulsor of share capital concentration, a good sample of the opposition between the space of fluxes and the space of places, generating as a result a hybrid space, whose organisation attends to the overlapping of two logic's: first, the spatial logic of fluxes, which is the logic of reformation flows and high speed transportation, real supports of the globalisation process; second, the spatial logic of places, which is the logic of local issues, differences and face to face personal relations (Gutierrez, J. 1998); both approaches are useful for the illogical logic ruling capital stocks. Globalisation, together with the de-regulation of the financial activity tends to reinforce the economic power of the most powerful over imposing the space of fluxes to the space of places. General Motors business counts are larger than Denmark's GNP; Exxon's production exceeds that of Norway and Toyota surpasses Portugal's GNP (Chesnais, F. 1997). In quite a number of cases, the political element appears as an instrument of economic elements: the state must intervene establishing regulations, assuming loses, investing funds in bankrupt enterprises..., with the purpose of ensuring the accumulation of the planet's savings among the two hundred enterprises previously mentioned. If Machiavello were to rise his head up, he would be perplexed verifying the efficiency of market de-regulation —in this case financial de-regulation— as an instrument to favour an immediate power accumulation through the quiet economic way, needing not wars, nor poll elections or political tribulations.

We must, therefore, claim for a state sensitive towards all citizen's needs, concerned with putting into practise development models within a political scenario built over two processes: the said modernisation of the state (from the territorial point of view) and the new functions given to territorial governments. As Sergio Buisier (1997) points out, a modern state, from a territorial perspective, must meet twelve characteristics:

It acknowledges and understands its own territorial systemic structure.

It is «intelligent» i.e.: it is decentralised and organised in a net like fashion.

It comprehends the interrelation between national objectives and the territorial role (in itself).

It can point the contribution each region makes to each objective.

It can design future territorial scenarios.

It incorporates territoriality into the national political programme.

Its recognition is displayed in two spheres: the national state and the semi-regional states.

It accepts diversity; it allows and fosters adaptation within state and administration structures.

It incorporates speedy changes to the semi-regional states, encouraging information systems and structural analysis.

It establishes a minimum ruling frame to facilitate flexibility.

It spurs and springs from creative imagination within semi-regional state structures and the display of two new functions: political participation and social animation.

It has a self recognition as a territorial state able to proceed with its territorial guidance as well as with its political progress.

A state modernisation should be carried out upon the bases of values (transparency, solidarity, honesty, justice), able to counteract markets «temptations» —especially those from financial markets—. If done in this way, the state will quite easily shift from a presumably inefficient type of state to another hypothetically efficient. As Professor Ana Yábar (1998) points out «after a wide experience gathered along the 20<sup>th</sup> century, of positions in favour or against the regulation of the economic system by the public sector; after a long period trying to assign wider or smaller quotas of activity to the state within mixed economies, experts have not yet come to an agreement about the ideal participation share of both institutions (market and state) in the economic progression of 21<sup>st</sup> century societies».

The ethical discussion plays a key role in this debate, to say nothing of the importance assigned to issues related to pure economic theory or even to more technical aspects such as the quantification and valuation of an objective measuring unit for motivations or individual actions.

Reaching this point, there is only one dichotomy to be dealt with, before finishing these reflections: «sustainability and the non-sustainable». As Donella H. Meadows (1996) points out, in 1987 the World's Commission on Environment and Development considered a society to be «sustainable» if «it meets present needs without compromising the right future generations have to satisfy their own needs». A sustainable world, says the World Bank economist Hewan Daly, has to fulfil three essential conditions: (i) it should not take advantage of renewable resources (forests, soils, water,...) at a higher speed than resources self renewing mechanisms allow; (ii) it should not take advantage of non renewable resources (fossil fuels, minerals) at a higher speed than the one needed to find substituting sources; (iii) it should not produce polluting elements at a higher rate than earth mechanisms need to purify them by absorption or fusion. The interest for sustainable development presents a particular perspective: the relation between environmental quality and well-being. This type of development can be described as a kind of wellbeing that it does not decrease in time: a lasting development. The public announcement of this definition, commonly quoted, proceeds from the 1987 Butland Commission, of the said WCED.

In this way, sustainable development is the process that generates the best social wellbeing without imposing significant costs for the future. For the Brundtland Commission significant costs meant the inability to satisfy future development needs. The way present generations use the surrounding environment is one of the ways to transfer into the future potential high costs. From this perspective, it is possible that we might be buying our development to the detriment of our descendants (Atkinson, G. 1996). Consequently, sustainable development is based on the concept of intergenerational fairness —sharing between generations—; this concept has been thoroughly debated by philosophers, politicians, science specialists, economists and environmentalists. Intergenerational fairness differs from issues related to distribution within a generation (intergenerational justice); however, at the time of dealing with models of organisational and regional development we ought to be conscious that current environmental problems impose high costs on present generations; for example, polluting substances such as sulphur anhydride emitted by thermal power stations, generate notable costs in terms of adverse effects such as respiratory sicknesses.

As Giles Atkinson (1996) points out, the Brundtland definition has been assumed by many social scientists to try to defend the concept of intergenerational justice along with a development theory. The economy science did certainly detect, at least 70 years ago, the presence of economic activities that generated perils or benefits to third parties, not directly involved in those activities. Air or water pollution events were most commonly used to demonstrate the existence of external harmful effects linked to those economic activities (Yabar, A. 1998). After the ideas expressed, we might conclude that, there are no current sustainable economies on earth. The human world is far from satisfying present needs and it is living a borrowed present to the cost of the future. Not only increasing financial debts, but also degrading resources from which ultimately, all wealth comes (Meadows, D. H. 1996). We ought to remember something already pointed, that large multinationals have come to substitute traditional powers in such way that a characteristic of our times is that the «worldalization» is not controlled by nation-states but by the said firms.

To calm down those of us who live in the block formed by rich regions, the transition towards a better world -for rich countries as well as for poor ones-, will come about through means like those professor D. H. Meadows (1996) speaks of: «efficient improvements», not reductions, of living standards/.../ a step forward to «efficiency» is «sufficiency» —the «enough» concept—. Just enough people and enough resources to nourish each person, without excesses. Neither too much nor too little. Enough for the poor so that they might have various security options /.../ enough for the rich so that they discover the meaning of life beyond the frenzy of accumulating goods and the fear of losing them»; adding next, «efficiency can be measured in counts and achieved it with technological means. Sufficiency is a different issue. It is not a matter of quantity but of quality; it does not have to do with technology but with moderation, equity and morality. It is a concept that challenges economic rationale while leaning on knowledge. Our industrial world has a better knowledge to produce quantity and technology than quality and morality. But that is culture. Many people already know it: many are already pursuing a life of quality. Despite

assuming most of the ideas expressed, Mrs. Meadows seems to forget —now and in the various reports presented by the Club of Rome— that for the great business empires «quality» is «economy», underlining that it is not merely marked by financial ratios but also by military power and political influences whose decisions are put into practise through the powerful world institutions already mentioned —the World Bank, the IMF, the OECD—; these institutions set the rules of the «game», their game rules. A good sample is the failed MIA (Multilateral Investments Agreement) within the OECD. It comes as an anachronism, anyhow, the affirmation Donella H. Meadows makes: «quite often, government leaders under-estimate our will to intervene when we realise that our actions can aid the truth. We, begging, planting trees or collecting garbage... what else can we do?, Doubtlessly, those who she addresses, she is forgetting. The said MIA has shown to perfection the tactics behind capitalist powers, for whom in the best of cases, people are mere productive elements against consumers, masked behind institutions such as the OECD (Club formed by the 29 richest countries in the world, which house 90% of the multinationals). MIA negotiations have gone on since 1985 in the «palais de la muda», in Paris. States compromise themselves to free national goods, without any restrictions or conditions whatsoever (Brien, Ch de).

All preventive legislation would be temporarily set aside, and finally abolished without any possible revision. With the help of penalties: the impediment to obtain benefits would grant the hinder right to compensations, fixed by the arbiters of the international chamber of commerce. Any multinational group would be recompensed if, following the ABB and its president it is ready to invest wherever he wants, for the time he may wish, to produce whatever he decides, getting supplies and selling however he reckons and, of course, causing the least possible number or problems (Kaul, I. 1996). Treaties such as the MIA evidence that the purpose is no other but the shift from «the right populations have to rule themselves to the investor's right to rule populations», submitted from then on, not to national laws duly voted by representative assemblies and recognised by public juries, but to commercial rules, negotiated under the reassurance of multinationals and arbitrated by private justice. Following Noam Chousky words (1998), all these events take place in the frame of the IMF, an organisation that operates beyond control and which does not present account balances to anybody.

Then, what can be done? It is necessary to have courage to bring about reforms. These are so overwhelming that most people, especially politicians, do not even dare to recommend them. The following reforms stand out: first, to say the truth, and, second, to act from love (Meadows, D. H. 1996). These are enchanting desires, as long as such terms might not be masked out by the complex market ethic, and they might be adorned by the said values of solidarity and justice. In present times, the current doctrine continues being that the rich should «grow even richer» to open markets for the poor, carrying on with the idea that, *when the tide rises, all boats float*. The truth is that the metaphor is mistaken since, the *rising tide* on one side of the world implies descending living conditions on the other (Daly, H.E. 1996).

Having come to this stage we must point that, the analysis of the dualism sustainable versus unsustainable should be done from the awareness that we are handling

fancy magic words that are being arbitrarily used by everyone, having not defined its precise meaning, extent and content. In many cases the terms are becoming vulgar, running the risk to transform them in a talisman for new tendencies; more often than not, these terms lack a true content, thus confusing sustainable development with sustained economic growth; and both terms are not alike, since sustainable growth is a contradictory term: nothing physical can grow endlessly, and even less so if the hypothetical benefits are unfairly distributed.

### **3. EPILOGUE**

Nowadays, the search of new theoretical approaches to the «development discourse» becomes even more relevant when we begin to be aware that «globalisation» is not freed from «dangers» and «traps». We must be conscious that society has organised the territory according to its own «ordering» criteria, through the institutions. However, there are no few specialists who think that «developers as well as conservationist should vanish». In fact, the influence paid by these two positions in past lustrums has been put into practise through remarkable concentration processes, not being yet clear whether this process has happened in social spheres or not. It is a fact that in this globalized world, increasingly dominated by the power of economic liberalism and the influence of the ‘invisible hand of the market’, with its not always positive and, at times, even ‘perverse’ consequences, there is a leaning towards the simple game of private interests. It is further true that there is whole opposition not only to the intervention of State authorities but also to the consideration of general needs which are unconnected with ‘market’ demands but which, by the same token, can serve to counterbalance its defects. As a result, there has even been an elimination of all political measures, state or otherwise, which might permit a study and assessment of prior existing conditions in a particular territory and could thus, in theory, come to impose a concrete alternative.

Currently, countries and regions are a lot richer than in the past, and, nonetheless divergences among them are much greater. There it could be expected that, the richer a country might be, less poverty-stricken it should have. But reality is not so. Poverty standards have a minimum relation with the economic development standards of countries. Thus, we can affirm that economy is not the essential cause of poverty. If, however, as would appear to be the case seen from this angle, any planned or planning model is to be regarded as unacceptable, it seems appropriate to study all the elements, both natural and human, which characterise a specific space and may have a bearing upon the various possible alternative lines of action of, in the first instance, market forces. Even more so, if, as the author of the present book asserts, « there are no two territories alike, or even similar, in which the passage of time can introduce important transformation and change.

It is proved that the world has more than enough resources to allow human development to eradicate poverty, at least the saddest and most dramatic poverty samples, through the practise of sustainable development. The remote causes of

those problems are rooted in society, in the policies,... It is maintained the idea that success, whether it might be personal national o regional, is the price fortunate receive for their efforts and moral ability to take advantage of opportunities; but this is false. For those who think thus, poverty is the unavoidable and deserved consequence to the inability and lack of moral disposition towards effort of many people who, without any further chance, are cast out into misfortune and misery. This complaisance with which the fortunate indulge themselves with, bears a great responsibility on how we look at the increasing inequality, poverty and exclusion.

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