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Editorial Foreword

Dear readers,

This 15th issue of the Review of Applied Socio-Economic Research is an invitation to meditate on various critical themes of common concern, from education to economics, anthropology and IT, constantly present in our lives irrespective of our expertise. The variety of topics illustrates the variety of circumstances we have to face every day.

Alexandra Cotae deals with the issue of professional multiculturalism in the medical field, starting from an analysis of the definitions of multiculturalism in the literature, with three main approaches in the public discourse (ideological-normative, programmatic-political, demographic-descriptive) and the preponderance of socio-human fields. The article authored by Alina Monica Danciu et al. discusses the problems associated with global E-waste, or WEEE, and its effects on communities. The authors have their only proposals of reducing WEEE through proper regulations and systematic supply chain revisions. Education as a fundamental right and permanent concern both of relevant authorities and of all of us is approached by Manuela Epure and Ruxandra Vasilescu, with a particular focus on the Blach Sea region cooperation in education, pointing out the opportunities and the barriers that impede proper cooperation for improvement of educational programs.

Nikolaos Satsios and Mohga Bassim are concerned with the issue of money saving, with a case study in Pomak households (Cyprus). They emphasize on the factors that influence the saving motives. The results of their research may be useful in designing public policies to encourage increases in household saving rates by emphasizing saving for more personal desires, besides a precautionary or retirement saving purpose. Ulrica Söderlind is present again with an interesting discussion from an anthropological point of view about alimentary theology among Christians in Israel, Palestine and Jordan.

Sara Arab has a book review contribution to this issue of our review on the work of Arturo Escobar, Encountering development: the making and unmaking of the third world.

Enjoy your reading!

Ruxandra Vasilescu

Editor in chief

Professional multiculturalism in the medical field

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Abstract. *The present article aims to illustrate the professional multiculturalism in the medical field, starting from an analysis of the definitions of multiculturalism in the literature, with three main approaches in the public discourse (ideological-normative, programmatic-political, demographic-descriptive) and the preponderance of socio-human fields; we have proposed a new definition of multiculturalism as a method (the incorporation of elements from other cultures into elements specific to one's own culture in order to create versions of products, services, solutions, etc. adapted to other cultural contexts) and as a phenomenon from two perspectives i)a reality characterized by a diversity of people and / or values, goods, practices (and so on) of different cultural backgrounds; ii) the multicultural man who lived in several countries and assimilated and integrated in a syncretic way values from those cultures. Furthermore, we have illustrated the ways in which the concept of multiculturalism is approached in academic and professional discourse in the medical field: a) ethnic-cultural human diversity by: proposing the concept of "cultural competence" as a strategy and skill developed by the medical units, and improve medical services for patients of diverse cultural backgrounds; the cultural diversity of international medical students and the medical staff and its implications; b) international cooperation between medical units and organizations, governmental or nongovernmental institutions in the medical field. Finally, we have exposed forms and aspects underlying multiculturalism in the Romanian clinical environment in relation to the innovative process of adopting advanced medical technologies, as well as research guideline.*

Keywords: multiculturalism, cultural competence, private clinical environment, medical technology, international cooperation, clinical engineering, innovation

JEL Codes: I15, M16, 039

1. Introduction. Defining multiculturalism in the global context

Multiculturalism is a force, a great planetary necessity. Organizations with international / transnational or at least intercultural activity, starting from business, need multiculturalism to adapt and develop in the context of a market that has already been touched by globalization for decades and in which important mutations take place:

1) The need for organizations to become as original as possible, to find solutions, innovative development strategies

2) The need for organizations to be able to adapt their "recipe" (strategies, products, services, policies, etc.) to the needs of the clients / beneficiaries

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Practically, organizations need multiculturalism as an innovative method for folding to local cultures in the markets in which they operate. In this sense, multiculturalism helps them to select their members, to personalize their values, products, services, policies and management, marketing, sales, PR, CSR strategies, to manage their accounting, and so on.

The concept of multiculturalism is very complex, being approached from three perspectives in the public discourse: demographic-descriptive, ideological-normative and programmatic-political (The International Federation of Library Associations and Institutions -IFLA).

- from the demographic-descriptive point of view, the word "multicultural" is used with reference to the existence of various ethnic or racial segments within the population of a society or state;
- from programmatic-political perspective, "multiculturalism" refers to certain types of programs and policy initiatives designed to respond to and manage ethnic diversity;
- the ideological-normative sense of multiculturalism is a slogan and a model for a political action based on sociological theorization and an ethical-philosophical approach to the place of those with distinct cultural identities in contemporary society.

Multiculturalism as a professional method consists of incorporating elements from other cultures into the classical elements of its own culture of origin from which the original products / services / policies / strategies (etc.) were created, resulting in versions adapted to the respective local cultural contexts; The method is customizable for every person, organization, or community, and can only be done through live actors - individuals or institutions, organizations. Thus, we need to create multicultural contexts and appropriate people who are open to change.

Multiculturalism as a phenomenon is addressed in this paper, part of a larger project, from two perspectives:

a) Defining the multicultural man as a person who lived, worked, developed, created in several cultures, in several countries, and assimilated and integrated values from those cultures in a syncretic way. People and professional multicultural organizations have real, practical life and professional experience. They are forced not only to live and work in other cultures but also to understand their characteristics in order to adapt their businesses / services to those cultures and prosper in their markets.

Thus, the work aims to capture the multicultural aspect from the perspective of the leadership of foreign organizations that have established or expanded their activity in the territory of other countries. The purpose of such an approach to multiculturalism is to learn how some business organizations - in the case of the present project - private medical units in Romania with foreign leadership or shareholders - have made changes to strategies through a multicultural approach not necessarily of respect for that culture but simply from very concrete and very calculated economic interests found in their components, especially in the quality of products and services and in the satisfaction of clients / beneficiaries (patients and medical staff) - essential for the operation of any system.

The multiculturalism thus approached is based on the principle of the Master-Disciple relationship, according to which an entity - person or organization – clings to the needs of the other identity to help it evolve itself without giving up its own identity.

Companies have taken this vision at the level of organizational structures. In order to satisfy customers in another culture, the firm must learn to integrate values of that culture into its identity if

it is not found in its culture of origin (Bibu, 2006: 74). For example, a car company will create cars with design and / or functions appropriate to environmental, road, tax, and customer preferences in a particular country, retaining the quality and design features specific to its home culture (VolkswagenAg.com, *Different Countries, Different Models*, 2017; ToyotaGlobal.com.*Smart Mobility Society*, ITS World Congress, 2014) or adapt its marketing strategies by promoting, for example, the same car model in different cultures / countries under different names or brands for reasons that are specific to local languages or the popularity of a brand (Autoguide.com.,*10 cars with different names in different countries*, 2016).

The employees of business organizations have a key role to play in meeting the needs of customers in a new market. When they incorporate new values, they must "feel" the customers - feel, think, live as they do to create products, services to satisfy them. With respect to medical units, clients are patients. According to the research in the field, patient satisfaction is directly related to their perception of interpersonal, technical, intelligence and medical staff skills. Of all, a priority for patients are the interpersonal communication skills of medical staff. In other words, emphasis needs to be placed on identifying patients' needs so that healthcare professionals can meet them, using appropriate medical techniques and procedures (Development Strategy - Monza Hospital Strategy, 2017-2020: 5)

All employees adhere to and find themselves in internal politics, in the organization's values, as well as in the common cause that motivates them daily to work in the company. No business organization can exist without a real mission that responds to a community need and at the same time to be original and satisfactory for its employees. They are no longer motivated solely by the financial resources received (otherwise they would remain simple mercenaries), but by the finality and result of that work in which they identify as creative beings, giving them a meaning in life and valorisation derived from the satisfaction the results of their work offer to the community. Employees can be compared to soldiers devoted to the cause they are fighting for, and companies / organizations with the performing armies in the former empires (Burcu, 2007: 84). In order to work with such soldiers, the firms will make changes to the recruitment criteria. Currently the main criteria are professional experience and skills. But it is not enough. It is necessary to prioritize criteria related to the human, moral quality of people, to their psychological profile: passion, vocation for the field; the interest or at least the opening to the knowledge of the culture of origin of the employing organization and of the local culture in which it operates, intrinsic motivation, the desire to know other cultures from which to learn. For example, Romanian employees of a foreign firm active in Romania if they develop the passion for the culture of the country of origin of the firm, become ambassadors of that culture as well as of the organization among the Romanian society. In other words, Romanian employees, irrespective of their position, represent the bridge between the organization and the Romanian market. As the bearers of the values of Romanian culture, they are the ones who can "feel" their conational / fellow clients and, if they have the necessary motivation, can give maximum yield in the creation of innovative products / services corresponding to the needs and to the preferences of Romanian clients and at the same time remain representative of the identity of the company and its culture of origin.

b) A reality characterized by a diversity of people, technologies, practices, values of different cultural origins. This approach applies to organizations with multidisciplinary teams, employees and other categories of staff coming from multiple cultures; they need a favourable context to harmonize with

each other, to learn from each other in order to collaborate in a project. If each person involved in the project contribute with his/her value and feels good by exchanging values with others different from him/her, then each one progresses more by putting passion, and the final result - product or service - will be a unique one, of success, that will incorporate an increased degree of originality, and at the same time will rely on the requirements of the market in which it operates.

This version of multiculturalism corresponds in part to what management researchers call "intercultural management" or "cross cultural management" (Nicolescu & Ionescu, 2011) defined as "a type of management that takes place in organizations where employees come from different national cultures, through which cultural differences between them are taken into account." This type of management has developed "with the acceleration of the internationalization process. When a group of people from different cultures work in a company, management has to operate with different cultural and religious values systems, which implies new approaches in the company's motivational and decision-making system. Intercultural management is important in preventing interethnic conflicts, and if they occur, in reducing possible consequences. Intercultural management has an important role to play in creating a new organizational culture that integrates values from each representative cultural system for company employees in order to avoid any form of discrimination" (Nicolescu & Ionescu, 2011: 46).

The incorporation of multicultural values, the flexibility of an organization, its wisdom and the ability to cling to the values of another culture are a set of essential virtues in the new global context. They are the opposite of globalization made erroneously, by force, by imposing a cultural model at the expense of the **others.**

1.2. Phenomena that do not associate with multiculturalism

Multiculturalism should not be confused or associated with the following phenomena:

a) Importing the values of another culture and dissolving the values of own culture

Globalization, a natural process accelerated with the development of colonial empires, and especially after the Second World War, with the technological revolution, has had less desirable effects and now has negative connotations in the context of the socio-economic crisis because of the wrong way it has been managed over the past decades. The more developed economies and business organizations within them have tried to hold their monopoly, to impose their own cultural model, including the types of services, products, from positions of superiority and domination, and benefiting from the resources of dominated markets. Thus, it has been applied the principle of social darwinism, the survival of the strongest ("surival of the fittest"), which has resulted in a corrupt corporate spirit of aggressive competition, eliminating competition for fear of being dominated and deprived of resources by it (Bibu, 2006:73). Current social, economic, political, moral crises at global level are also a consequence of this way of thinking and managing relationships with third parties - individuals, organizations, communities, states. An imbalance has been created through the impoverishment of dominated markets, which also has consequences for the well-being of countries with more developed economies.

Properly managed globalization will use a multicultural approach based on value principles of fair sharing, transfer of expertise and values according to the needs and specifics of each individual / entity / organization / society. Organizations have begun to realize the need to live in a world with more power poles, each with its own identity and cultural model, organized into networks to survive.

(Flanja, 2012; Badrus & Rădăceanu, 1999: 99-101; Lisovschi, 2007: 42). Professors Gheorghe Badrus and Eduard Rădăceanu (2009: 102) state on the national economies that "they are and remain a fertile environment for growth and economic development, including in the conditions of globalization. To realize this potential it is necessary that national economies should neither be converted into bastions, the less in autarchic islands (which would not be possible) nor in deposits of goods sold to foreigners wholesale or villages without dogs allowed at the discretion of transnational hunters."

The new principles of society's evolution - cooperation and creativity - redefine old human behaviours: the desire for power and primacy, the sense of competition. They remain just as current in this phase of the evolution of society and the economy, but now they are manifested not by reference to the outside, by opposition to other systems, markets or competitors, but by their own capacity to create values and externalize them, to the degree of originality embedded. Markets are valued not by their territorial or financial dimensions but by the ability of their products, services or rewards to loyalty customers, partners, suppliers, the community. Thus, a new paradigm is entering the economic world: the value of an organization or its products and services is even greater as they become more well-accepted by all social actors equally: from the ecological environment, to the community one, to family and the private life of the individual (Burcu, 2007: 81-82).

This new optics in the universe of the economic process is all the more necessary for socially active actors in a new market with a distinct local culture where its members may have different criteria for assessing the value of an organization or the results of its work.

b) Adaptation to another culture. If, for example, a person in a particular country is settling in a different country where he/she adapts himself or herself out of need, but does not acquire any values of the new host country, and when returning has the same behaviour, lifestyle, mentality, that person can not be considered a multicultural man/woman.

c) Cultural assimilation. If the person established in another country adapts and completely forgets his/her national-cultural identity, it means that he/she has been culturally assimilated and, again, he/she is not a multicultural person.

d) The opening, for example, by a company of five subsidiaries in five countries without having assimilated values from those cultures, but only imposing their values from the culture of origin

Not all corporations capitalize on multiculturalism but come with their own vision that they use in all countries in which they operate. The franchise, for instance, is a prototype of a business reproduced all over the world, without the need to take local cultures into account. Personalized products tailored to local culture (e.g. McDonald's McMici in Romania, McPinto Deluxe in Costa Rica, Maple & Bacon Poutine in Canada, Deluxe Shrimp Burger in Korea or the McPaneer Royal in India - businessinsider.com.2015) are innovations that have been allowed to local franchises to make them in a particular country, in addition to franchise-specific products and / or services. However, in the case of franchises such as those in the food industry (McDonald's, KFC), the need to enter the markets where more products / services are tailored to customer preferences can be noticed. The need for such franchises to innovate is even greater the stronger local cultural identity is the greater the cultural differences between the original market of the franchise and the local market are.

2. Methodology

The present paper, part of a broader research program, has a predominantly theoretical component, based on specialty literature review. Within this, we first sought out a review of the definitions of multiculturalism in the literature; Thus we have noticed the existence of three main approaches of multiculturalism in the public discourse (demographic-descriptive, programmatic-political, ideological-normative) and the fact that in the literature, both abroad and especially in Romania, multiculturalism was treated mostly by fields of the socio-humanities sphere: ethnic-national, philosophical-ideological, diplomacy and international relations, communication, economics (marketing, human resources, management), sociology (population migration), education / pedagogy. Later, we proposed a new definition of multiculturalism as a method (incorporating elements from other cultures into elements specific to one's own culture in order to create versions of products, services, solutions etc. adapted to other cultural contexts) and as a phenomenon from two perspectives with which we operate in the present study: i) a reality characterized by a diversity of people, values, goods, practices (and so on) of different cultural backgrounds; cultural-ethnic human diversity ii) the perspective of the multicultural man who lived in several cultures / countries and assimilated and integrated in a syncretic way values from those cultures. We have further illustrated the ways in which the concept of multiculturalism is approached in academic and professional discourse in the medical field: a) human-cultural diversity by: proposing the concept of "cultural competence" as a strategy and skill that medical units develop for improving their medical services for patients of diverse cultural backgrounds; the cultural diversity of international medical students and the medical staff and its implications; b) international cooperation between medical units and organizations, governmental or nongovernmental institutions in the medical field. Finally, we have exposed forms and aspects under which multiculturalism is found in the private clinical environment in Romania, which are also guidelines for further research.

3. The state of knowledge of the medical field from the perspective of multiculturalism

Medical and scientific professionals have noticed the impact of global changes on the role, functions, shape and mode of operation of health care systems. Changes with the greatest influence include: the rising importance of knowledge as a factor of economic growth in the context of the global economy, the information and communication revolution, the emergence of the worldwide labour market and global socio-political transformations (Graham, 2005:80).

Globalization and multiculturalism represent a fundamental challenge of how the West has understood, conceptualized and implemented medical practice. The medical system in Western societies is a repository of tradition and culture, language, knowledge and abilities that is often in contradiction with changing local and national contexts, which in turn are the product of globalization and multiculturalism (Editorial, The Lancet, 2002 quoted by Graham, 2005:79).

The impact on health care and the education of practitioners in the global knowledge economy requires more than just the establishment of curricula on international issues in languages, history and culture. Healthcare systems are now in a position to compete with other systems in other countries, for both patients and staff. These patients and staff move to other countries in an ascending rhythm in search of lifestyle changes, opportunities and options, and thus affect quality indicators globally. On the other hand, the specialists also recognize the less pleasant effects: increasing the gap between the economically developed and the poor countries. The global labor market encourages a brain and skill drain that hit the most in developing or transitional economies, creating a series of moral dilemmas that health professionals have not yet faced (Graham, 2005:80).

In academic and professional discourse in the medical field, the term "multiculturalism" is mainly used in the sense of ethnic-cultural diversity. Since the 1980s, the concept of cultural competence has been proposed and developed in the Western scientific world in relation to medical service providers. Thus, the concept of cultural competence is used to describe a variety of strategies, abilities, interventions that aim to improve the accessibility and efficiency of health care services for people belonging to racial or ethnic minorities. It has emerged as a response to a new reality: cultural and linguistic barriers, cultural differences in communication styles, the difference in knowledge of practices and health care standards between healthcare providers and patients could affect the quality of healthcare providers. (Weech-Maldonado et al., 2012, Health Research & Educational Trust, 2013; Jongen et al, 2017, Truong et al., 2014). This requires healthcare practitioners to understand the range of cultures and social structures they are likely to interact with in their area of activity. This understanding is not limited to the model of medical practice but also includes patients' perceptions of illness and health care, their interpretation of the causes of illness and misfortune, the effect of medical technology on their self-concept and the socio-cultural aspects of physical disability and impairment (Graham, 2005:79).

The concept of cultural competence has developed into the academic and professional world of Western cultures (North America, Western Europe, Australia, New Zealand) with wide ethnic diversity and is generally applied in urbanized, Western or non-Western developed societies that are more likely to manifest cultural pluralism from an ethnic point of view, but also regarding medical therapies that often coexist and influence one another. An example is western medicine practiced in China and acupuncture, a Chinese method adopted by Western countries as well (Graham, 2005:79).

The concept of cultural competence is constantly developing, so that there is currently no definition of it agreed by the entire scientific community, a definitive conceptual model or framework. For example, the US National Quality Forum (2008:2; Weech-Maldonado et al., 2012: 2) defines cultural competence as "the ongoing capacity of healthcare systems, organizations and professionals to provide for diverse patient populations high-quality care that is safe, patient and family-centered, evidence-based and equitable." The most cited definition belongs to Cross et al. (1989: 13), according to which cultural competence is "a set of congruent behaviors, attitudes and policies that come together in a system, agency or among professionals and enable that system, agency or those professionals to work effectively in cross-cultural situations."

These definitions reflect the current requirement on cultural competence, also referred to in literature in other terms such as "culturally appropriate care" and "multicultural education", to be integrated at all levels of health services and systems; thus, from the level of personal interaction between practitioners and client-patients, to the organizational level and even to the medical system, it is necessary to incorporate them into culturally competent normative frameworks (Jongen et al, 2017, Truong et al, 2014 Weech-Maldonado et al., 2012: 2).

Cultural competence recommends the development of "policies, learning processes and structures by which organizations and individuals develop the attitudes, behaviours and systems that are needed for effective cross-cultural interactions" (National Quality Forum, 2008, p. 2). Emphasis is placed on the professional education of practitioners in the medical system directed towards (Abdullah, 1995; Graham, 2005):
- Developing knowledge of cultural differences
- Integration of the multicultural context into practice

- Providing experience opportunities to enable trainee practitioners to develop their patient care approach

At the level of professional-patient interaction, several models of cultural competence have been developed in the literature, focusing on the dimension of knowledge (e.g. understanding the meaning of culture and its importance in providing health care), attitudes (such as: respect for variations in cultural norms) and aptitudes (elucidation of patients' models of disease explanation) (Truong et al, 2014:1).

Multiculturalism from the perspective of ethnic human diversity in the direction of intercultural education and communication is also applied in researches on the influence of the foreign language and culture of foreign students at the Faculty of Medicine in Western countries on clinical education processes.

The issues faced by academic and clinical instructors in relation to foreign students are related to different cultural backgrounds, authority and respect issues, and linguistic competence. (Ladyshewski, 1996; Abu-Arab & Parry, 2015, Wang & Greenwood 2015; Wook et al. 2016).

The different cultural background

The provision of medical services in a society is largely influenced by cultural factors at national, local and organizational level. Patients-clients visiting the healthcare unit also come with their own cultural background. All these cultural factors are often unrelated and foreign to the world view of students from other cultures. They may feel unprepared for the practical experience of dealing with patients in the hospital as this implies a high level of awareness of local culture and increased conversational linguistic abilities.

Practical education within the clinic is shaped by country-specific cultural values. The Western model requires students to develop behaviours such as self-orientation, assertiveness by contributing with their own ideas and perspectives, independent problem-solving skills. These values may conflict with those of other cultures such as the Asian ones where it is worthwhile to maintain harmony and ensure regulatory approval.

These issues of different cultural affiliation also have an impact on the quality of medical care provided to patients by students, so supervisors must often be with students to ensure that patients' needs are properly and correctly taken up.

Issues of authority and respect

In Asian cultures, teachers often have the same status as students' parents. Therefore, expressing their own opinions and justifying them is considered to be a lack of respect for the teacher or supervisor who has had more professional and life experience. At the same time, in oriental cultures, traditionally, public expression by students of the weaknesses of their performance is not encouraged, nor the positive ones in order to keep themselves modest. As a result, many Western professors-supervisors tend to label these students as lacking self-assessment and problem-solving skills.

Linguistic competence

The linguistic competence of foreign medical students in a country with a different culture and language is another challenge for them. Inability to select or understand the correct word can affect their ability to develop a relationship with the patient. In relation to native speakers of a local language, foreign students may encounter difficulties in replacing one word with another in the patient's mind, in formulating complex sentences in a timely manner when interacting with patients. Thus, it becomes difficult for them to pack communication in a cultural context. Communication therefore seems cold and clinical, lacking empathy towards the patient, although the student may be really concerned about his client.

Within the medical units cultural diversity can be also found at the level of the staff. The international movement of health care professionals has resulted in the creation of more or less multicultural and multilingual staff, providing benefits such as the influx of specialized skills. At the same time, new and unique challenges arise when trying to inform and maintain best practices. Robert Nieves, Vice President of Health Informatics, Elsevier, provides some examples:

- Variation in linguistic competence and documentation standards, resulting in the loss of critical clinical information;
- Variation in educational backgrounds, clinical experience, areas and periods of practice and knowledge retention results in a wide variation in the way doctors practice their profession, directly influencing the quality of health care and determining poor adherence to institutional good practice standards.

Even positive results can also pose challenges such as:
- New skills entering the institution from specializations that did not have enough resources. This in turn entails the need for training and development time for generalized or non-specialized trained staff to learn new practices;
- In addition, new staff may not be in place at work long enough to be properly prepared for a period of weeks or months.

Consequently, the author argues that institutions are exposed to the potential of expensive unexpected events, omissions in care, errors in command or delegation of tasks, operational and knowledge variability and missed opportunities to obtain high quality care and results.

Another multicultural aspect in the medical field addressed in the literature refers to the international cooperation activity. This cooperation is achieved either through bilateral or multilateral agreements between governments, with or without the coordination of regional or global international organizations, or through alternative, private partnerships between different organizations from different countries: private or public medical institutions (or their professionals) along with other social actors: non-governmental organizations, professional medical associations, vocational training centers, governments.

As a rule, cooperation takes place between economically developed countries as providers of expertise, human and / or technological resources and those under development, as beneficiaries; this is the dominant model, known as the North-South, after the geographic positioning of the majority of the developed countries (Alves et al., 2017: 2224) Often, private co-operations aim to develop training or professional development programs for medical staff in developing countries, the use of new diagnostic or treatment methods, or the familiarization with new medical technologies (Frigiola et al, 2016; Strategy Monza Hospital, 2017; Deutsche Gesellshaft fur Internationale Zusammenarbeit (GIZ) Gmbh;

International cooperation plays an important role particularly in solving a problem faced by many countries with universal health systems: lack of medical staff, especially in rural areas; half of the world's rural population has access to less than 25% of the world's doctors. Thus, international cooperation focuses on technology transfer and human resources delivery and especially on building leadership and promoting autonomy, in order to strengthen the structures of the medical system of a country (Alves et al., 2017: 2224).

The international community led by the developed countries within the Development Assistance Committee from the Organization for Economic Co-operation and Development (OECD) provides several Official Development Assistance initiatives aimed at eradicating poverty in developing countries, with health sector being found in many of these initiatives. The United Nations has set eight Millennium Development

Goals to reduce extreme poverty around 2000 and three of them are associated with the health sector: reducing the infant mortality rate (objective no. 4), reducing the maternal mortality rate (objective no.5), combating HIV / AIDS, malaria, tuberculosis and other communicable diseases (objective no. 6). (France's strategy for international health cooperation: 2012, 2: Kim: 2015, 133-134).

South Korea, for example, sends Korean professionals to developing countries as part of a project of Official Development Assistance through the Korean International Cooperation Agency (KOICA)with the Korean government. In the medical field, KOICA delivers International Cooperation Doctors (ICDs) from 19 specialties: nurses, physical therapists, radiology technologists, nutritionists, laboratory medical technologists, occupational therapists and dental hygienists in countries like Asia, Africa, Latin America, Oceania, the community of former Soviet independent states. (Kim, 2015: 133-134)

The North-South cooperation model also has its disadvantages for developing countries as it has been ascertained since the 1970s, due to the vertical imposition by some donor countries of the priorities and objectives of cooperation, of resources without a multicultural approach that takes into account the needs, the cultural specificity and the projects already carried out by the beneficiary countries; Insufficient planning, for example, resulted in overlapping activities and waste of resources. (Alvez et al., 2017: 2224; Bader, 1977: 443-444).

Dr. Halfdan Mahler, Director-General of the World Health Organization in 1977, said that the process of transferring medical technology to developing countries "was based on a model of health development which has proved to be too uniform for our pluralistic world, and even in some cases counterproductive ... Indeed, the very underdevelopment of health, as health conceived in the WHO Constitution, is intimately connected with this technological distortion of social relevance."(Bader, 1977: 443)

Researchers considered that if Mahler's urge to "adapt rather than adopt" technology was widely applied, it could diminish to a great extent the inequities of technological colonialism in international health care cooperation, which served the financial interests of large corporations producing ultramodern and expensive technology. This would require costly medical technologies to be tailored by a regional approach to the needs and financial possibilities of the countries in the developing regions, and each country to be supported by WHO in applying for low-cost technology (Bader, 1977: 453); this translates into what Bader and Schumacher (1977: 453) called "intermediate medical technology": simple diagnostic tools and procedures, limited pharmaceutical options, rural medical centers rather than modern cardiac surgical hospitals. With regard to staff, it was found that primary health services predominantly needed in developing countries can be successfully met by auxiliary staff for which training costs are much lower than doctors training; in the 1970s, China and Tanzania have successfully streamlined their medical systems, relying heavily on auxiliary medical staff in rural areas (Bader, 1977: 453).

As a result of the inconveniences brought by the dominant model of international cooperation in the field of health (North-South) and the new global geopolitical context, a new cooperation model has been developed: South-South, based on the principles of mutuality, horizontality and autonomy. According to the new paradigm, Southern Hemisphere countries with similar difficulties share strategies to address their problems and receive support without involving subordination (Alves et al., 2017: 2224).

An example of South-South cooperation is the one between Brazil, Angola and Cuba, presented by Alves et al (2017). The cooperation between Angola and Brazil is mediated by the Brazilian Cooperation Agency, affiliated to the Ministry of Foreign Affairs, whereas the one between Cuba and Brazil - by the Pan American Health Organization (PAHO) and by the Central Medical Cooperation Unit (Unidad Central de Cooperación Médica - UCCM) (Alves et al, 2017: 2228)

The Angola-Brazil cooperation initiative from between 2006-2016 aimed at strengthening technical and training capacity, promoting health and combating endemic diseases and led to the following actions and results: establishment of the National Public Health School (for building training capacities in the field); strengthening Technical Schools of Health and the Angolan National Public Health Institute; short-term trainings and internships for staff in the Angolan government; developing local technical capacities in the area of public health education by creating the Master's program in Public Health within the National School of Public Health. All these actions were supported by the Oswaldo Cruz Foundation, which is linked to the Brazilian Ministry of Health and with extensive expertise in public health (Alvez et al, 2016: 2228-2229).

Brazil and Cuba have been cooperating since the 1990s by sending Cuban doctors to Brazilian states with a shortage of staff to meet primary health care needs. The most recent initiative, the Mais Médicos Program (More Doctors No), considered by the Brazilian government as the largest initiative to address urgently the need for medical staff, brought 11,400 Cuban doctors with at least 10 years of professional experience and who had previously also worked in other countries (Alves et al, 2017: 2229).

4. **The utility of multiculturalism for business organizations in the medical field in the Romanian society. Research Perspectives**

Multiculturalism can be found in the private clinical environment in Romania in various forms and aspects. For further research, we propose the following guidelines:

- Medical and technical staff of foreign origin: doctors, nurses, health technicians, medical analysts and others. In Romania, both in the private and state medical units, there are also active foreign citizens, many of whom are graduates of medical schools in Romania;

- Foreign Founders / shareholders / employers / managers - for hospitals and private clinics that are part of an international group, have been set up as an entrepreneurial initiative by a foreign national or represent the initiative of foreign investors;

- Foreign students of Romanian medicine faculties who are in practice in private medical units and / or learn about the use of new advanced technologies;

- Foreign clients-patients who use the services of private medical units. These categories of patients can offer a personal perspective compared to the experience of their own country of origin;

- The strategies, the solutions adopted by the management of the foreign medical units in order to adapt the values, the policy and the organizational culture to the Romanian realities and cultural specifics;

- International cooperation between private medical units and its professionals and foreign private or public institutions in order to improve the medical practice in various forms: training and courses for professional development, performing of surgical interventions by Romanian-foreign mixed teams, participation of foreign and Romanian professionals at scientific congresses in Romania and in the partner country on new therapies, medical practices or new technologies; training courses on the use of new medical technologies;

- Adoption by private medical units of practices, policies, management methods specific to other cultures. Examples of Oriental culture practices are feng shui style ambiental décor and a chromatic that induce a positive state of physical and mental health. The Italian private medical group Policlinico di Monza, also present in Romania, in Bucharest, uses paintings, engravings and statuettes in such a way that the hospitality arrangement recreates the atmosphere of family life (Development strategy - Strategy Monza Hospital, 2017-2020: 5). Western practice is

considered to be the provision of miniature prescriptions to patients, but also information on the use of direct medical equipment and technologies;

- Strategies for improving the cultural competence and promotion of medical services among potential foreign clients-patients residing in Romania or abroad (for example, medical consultations in foreign languages such as English or French, or Hungarian - for the Hungarian ethnic minority in Romania);

- Strategies for attracting the different socio-professional categories of Romanian client-patients (natural and legal persons) in order to increase the market share;

- Advanced medical technologies - most of them are manufactured and patented abroad.

    - choice of technologies that meet the safety and quality standards adopted in Romania.

    - collaborating with advanced medical technology suppliers and manufacturers

    - challenges posed by the Romanian society regarding the implementation and use of advanced technologies

    - marketing strategies on ways of presenting new technologies tailored to the Romanian staff and patients

- Strategies of approaching the foreign medical staff and integrating them among the Romanian medical staff so that the activity of the hospital is carried out in optimal conditions that do not affect the quality of medical services;

- Strategies to motivate medical staff to adhere to the values and policies of the medical unit and to use innovative technologies;

- The relationship of management of private medical units with the Romanian governmental institutions

5. Conclusions

Internationally, multiculturalism has been treated primarily in the following aspects: philosophical-ideological, ethnic / national (historical or contemporary) diversity, human rights (integration of migrants), international relations. In the medical field, this phenomenon is approached largely from the point of view of the ethnic-cultural diversity of the patient population, medical staff or foreign students of the medical schools. Another reality that may be associated with the phenomenon of multiculturalism refers to the international cooperation between private or state medical units in different countries and other organizational entities with a medical profile: government institutions, NGOs etc. in which it was demonstrated the importance of adapting solutions to different cultural contexts. In Romania, multiculturalism is analysed by the social disciplines. Areas less approached in relation to multiculturalism as a phenomenon and as an innovative method are clinical engineering and the adoption of advanced technologies; the multicultural aspects of this process of innovation in the private clinical environment are mainly related to the process of adopting advanced medical technologies, most of them manufactured and patented abroad, methods of presenting them appropriately to Romanian society; by the human factor: foreign founders, patrons, shareholders, foreign managers, medical staff, students, clients-patients, as well as certain practices, norms, policies taken from other cultures, methods of clinging the culture and practices of foreign medical unitstot the Romanian socio-economic reality, the relationship between the management of the private medical units and the governmental institutions in the field, the international and intercultural cooperation between the private medical units in Romania and the organizational entities from abroad.

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An overview of global e-waste, its effects on developing countries and possible solutions

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Abstract. *This article aims to discuss problems associated to global E-Waste, also known as WEEE (Waste Electrical and Electronic Equipment). It provides not only an overview of the effects of WEEE at a global level but also on communities that are most affected by its devastating effects. Unfortunately, WEEE often affects the most fragile and developing countries as a result of insufficient policy and inexpensive labor markets. However, WEEE can potentially be reduced through proper regulation and systematic supply chain revisions that follow circular economy related practices.*

Keywords: WEEE, e-waste, developing countries, circular economy, global soil degradation, electrical and electronic waste, hazardous materials, environmentally friendly practices, global disease

JEL Codes: Q53, Q56.

1. Introduction

Global E-Waste or WEEE, Waste Electrical and Electronic Equipment, has become an overwhelming concern in recent times as the quantity of WEEE has increased at an alarming rate and has caused drastic consequences for developing countries. Due to the components of WEEE, dramatic effects have impacted the environments that they are discarded in. These effects spread to the inhabitants of these areas and nearby communities.

As a result of rapid increases in technology, lower prices and technologically driven lifestyles, a vast demand for electronic devices has resulted in a surplus of WEEE. Several initiatives have been created and STEP, Solving the E-Waste problem, has been an effective program. [1] STEP focuses on open communication and knowledge sharing related to WEEE among the international community and strives to increase the success of a reverse supply chain. [2] Another iniative on reducing WEEE and protecting affected environments is the Basel Convention which aims to control and avert WEEE from being transferred from developed to developing countries. [3]

China generates an estimated 12.2 million tonnes of WEEE and the United States follows them at approximately 11 million tonnes. [4] In India, the accumulation of WEEE increases at a 25% annual growth rate with Mumbai at 96,000 metric tonnes. [5] WEEE consists of approximately 50% iron and steel, 21% of plastic 13% of non-ferrous metals and various other components. Non-ferrous metals include copper,

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aluminum, silver, gold, platinum and palladium. [2] WEEE also consists of extremely harmful compounds that include lead, mercury, arsenic, cadmium, selenium, hexavalent chromium and flame retardants. [6]

The United Nations Environmental Program has reported that 20-50 million tonnes of WEEE is generated globally every year resulting in human health and environmental risks. [7] An estimated 400-700 million obsolete computers in developing countries and 200-300 million in developed countries will be cast away as waste by 2030. [8] In 2012, China managed 70% of global WEEE and the remainder went to eastern Asia and Africa. [9]

Multiple global surveys have revealed through urine tests that those directly affected by a surplus of WEEE in developing countries have high levels of hazardous substances in their internal systems. Several of the hazardous materials found in these individuals included lead, antimony, cadmium, mercury and PCBs (polychlorinated biphenyls). Those affected by these substances presented symptopms that involved shortness of breath, cough and dizziness. [10]

The consequences of WEEE will continue to inflict communties, often in developing countries, as long as regulations to divert a surplus of electrical and electronic waste are not in place. In addtion to necessary policy changes, a greater understanding of how electronic waste is disposed needs to be presented to consumers. If these policies and knowledge exchange take place, there is a signicant possiblity to curve the quantity of waste genearted from the production to the disposal level which can lead to an improved quality of life for all.

2. An explanation of WEEE and its associated consequences & solutions

WEEE can be described as any waste that comes from electrical or electronic components. Electrical and electronic products and components can be described as mobile phones, CRT's, laptops, television screens, etc. These devices are created and purchased as a result of demand that is generated by trends towards high tech lifestyles. These lifestyles have come to fruition as a result of a changing society that requires continuous connectivity and communication on a global spectrum. In modern times, lower prices for technology and an increased need for them has created a world that is addicted to technology and as a result, producers continue a supply chain that satisfies their consumers.

As electrical and electronic products become obsolete in the presence of faster and more powerful equipment, they need to be discarded. Countries such as the United States, China and India produce the highest quantities of electrical and electronic products. However, the United States does not currently have strong polices and infrastructure to process the waste associated with these discarded products. As a result, countries with little to no regulations for treating WEEE are provided with a surplus of global e-waste. Many of the most affected countries are China, India and many nation stations within Africa as seen in figure 1.
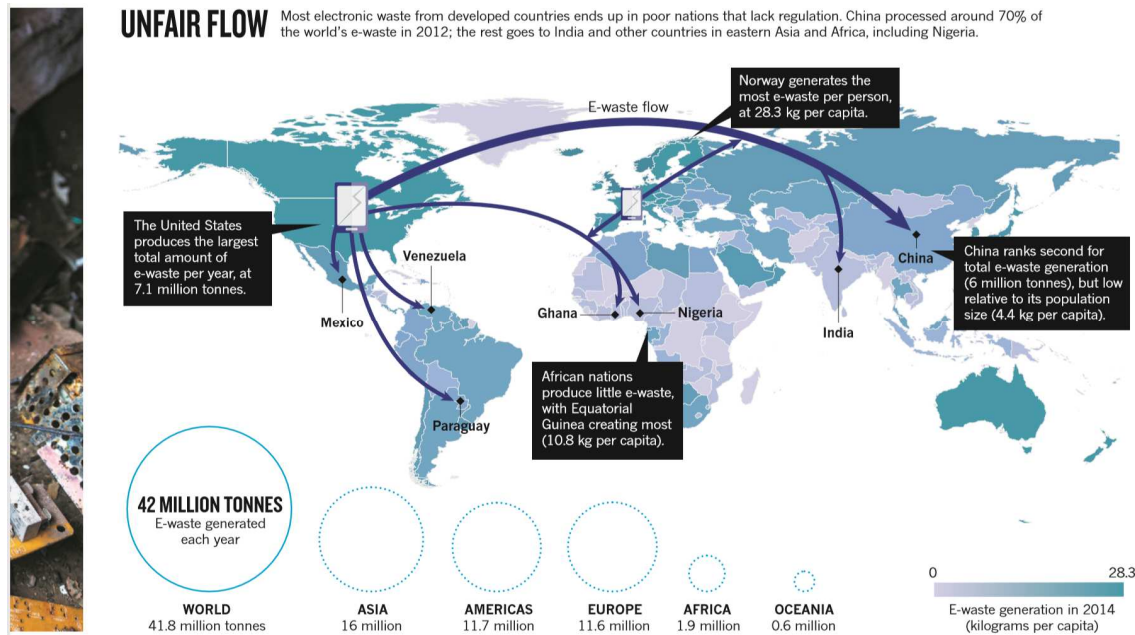
Fig 1. Unfair Flow [11]

After this waste has been deposited in the aforementioned developing countries, the materials are often poorly managed and can often lead to chemical remnants beings deposited into local ground and water supplies. These hazardous remnants can then end up in both the food and water supply that reaches to the locals of these communities and nearby regions resulting in severe health risks. An overview of hazardous materials released into communities as a result of improper e-waste disposal can be seen in figure 2.

Although the problem of WEEE is extreme, there are ways in which to curtail its effects. The primary way to reduce the problem is to begin with the origin of the product. Manufactures should begin implementing new manufacturing processes that use more renewable materials for non-critical components. If this new process can be implemented, there could be an increased reduction in the quantity of e-waste generated from the start and therefore the process of recycling and disposal of these products and materials can be done in a non-invasive environmentally friendly process. An example of this process can be seen in Fig 3 and 4.
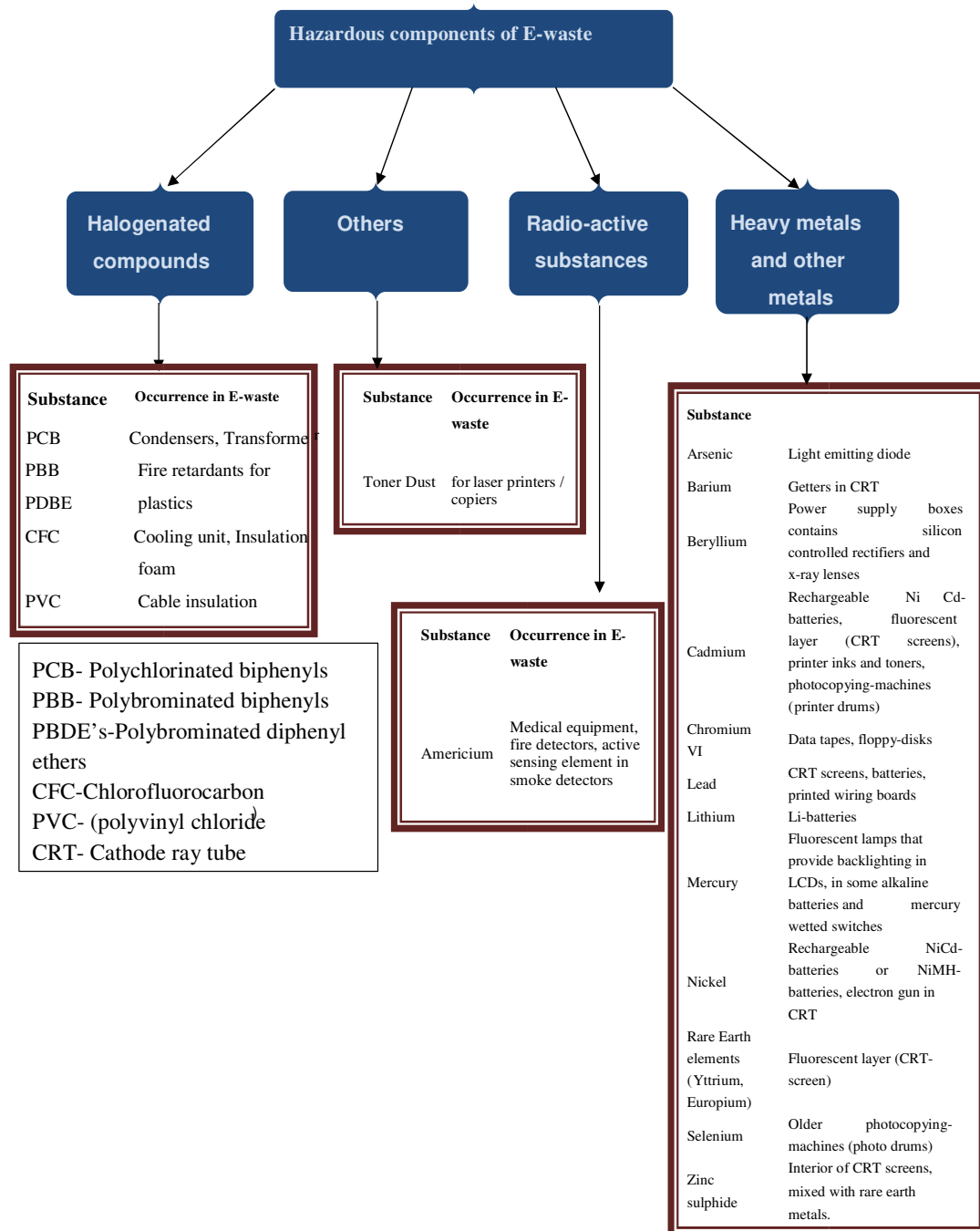
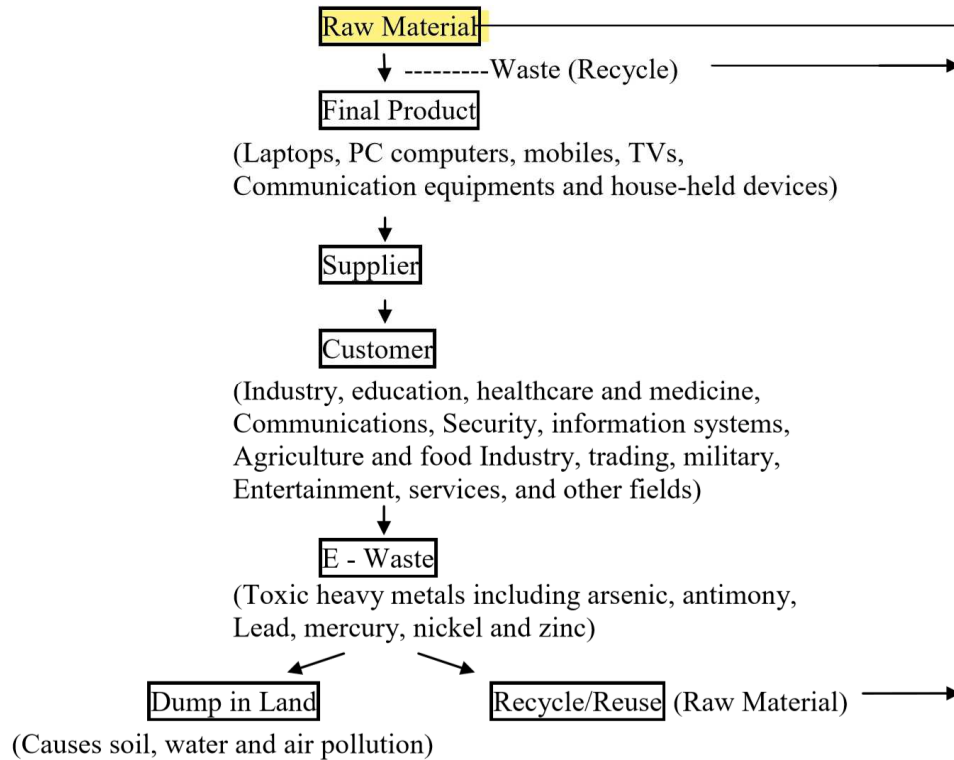Fig 2. Hazardous Components of E-Waste [12]

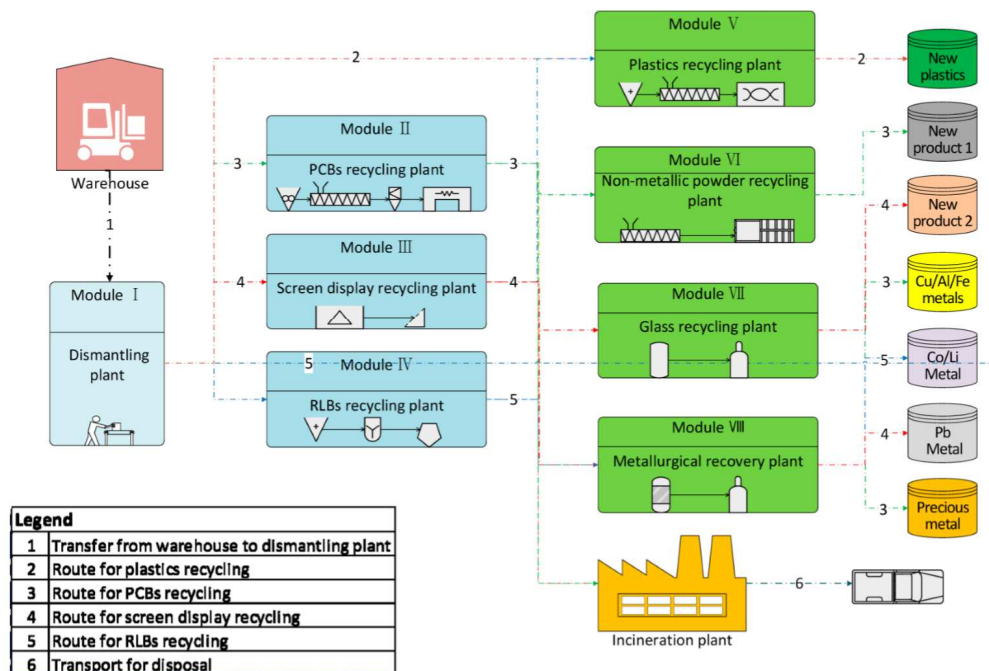Fig 3. E-Waste Development and Processing [13]

Fig 4. Vision for EIP of E-Waste Recycling in Modular Fashion [14]

As seen in the previous figures, it is possible to process e-waste if done in a responsible and systematic way. It is reasonable and economically sensible to properly dispose of e-waste as it reduces harmful global effects and allows for the possibility of reprocessing discarded electrical and electronic products in a financially beneficial way. These concepts will be further explored in this article from a circular economy perspective.

3. Methodology and research objectives

The purpose of the presented research is to observe how WEEE is generated, explore its consequences and suggest possible solutions to this problem. The data presented in this article has been carefully selected from recent research related to WEEE. The literature was selected for its quantitative and qualitative data that provides information for the aforementioned purposes of this paper.

This article aims to summarize the current situation surrounding WEEE to provide information to additional researchers to explore ways of eliminating e-waste and creating processes that involve environmentally friendly practices. The article does not aim to create new practices for handling WEEE but does aim to take existent information and provide it in a clear and understandable format. The article also takes the concept of a circular economy into account in order to present solutions to ending e-waste in a beneficial way to all associated parties.

4. China, India and Ghana

Three of the most affected regions of WEEE are China, India and Ghana. These countries are affected not only by WEEE but also by the burden of supplying global technology. China, India and Ghana have been selected for both the development and disposal zones of electrical and electronic products as a result of their current policies and economic situations. These developing regions offer the proper environment for production and e-waste accumulation as a result of the previously stated reasons and for inexpensive labor.

As a result of these conditions, these developing countries suffer the most severe consequences associated with WEEE. Due to the production and disposal of WEEE in these regions, health and environmental damage are prevalent. These e-waste related problems coupled with weak infrastructure within these developing countries leads to severe human and environmental impairment.

China and India's WEEE legislation is lacking and not properly enforced. While in Africa, there are close to no related laws. In China, the system involves roughly ten associated departments to coordinate WEEE that produces fees for disposal and monitors pollution and illegal imports. However, there is very little communication among the different departments which leads to a lack of continuity. [11]

Organizations such as the Basel Convention have been created in order to help prevent the spread of hazardous materials related to WEEE from being illegally dumped in developing and weak nation states. However, there are only 87 associated parties, excluding the United States, that have been willing to ratify the connected amendments. In addition, only a few of nation states have any control over the import of toxic WEEE, such as the situation in India where they have failed to legally ban the dumping of these hazardous materials. [11]

An example of how WEEE has affected these developing countries can be seen in the landfilling of burnt CRT's in these regions that leads to lead being drained from these devices into local vegetation. Cadmium present in mobile devices can pollute 600 m3 of water. As a result of this leakage, surrounding soil can face long term risks and spread poison into local crops that eventually leads to disease among those living in these areas. [15]

China currently has 106 different government certified organizations that are focused and capable of dismantling 100 million various obsolete household appliances per year. However, they only manage to handle 40 million household appliances. The remainder of the 100 million obsolete products are passed down to salesmen who sell this scrap material to uncertified disposal plants that pay higher premiums than certified disposal facilities. There are approximately 300,000 of these individuals in Beijing alone. However in Ghana, people literally separate WEEE from garbage and then sell it also to uncertified disposal plants. [11]

5. Circular economy as a potential solution to WEEE

A circular economy functions in such a way that it examines not only the end of a products' life cycle in terms of how those discarded products are recycled and repurposed, but it also explores how those products are created in order to operate at a mutually beneficial level for both the producers and consumers. In addition, it exists as environmental protection for a modern and developing society. Its primary goal is to analyze and generate environmentally friendly processes to produce materials and products that can be refurbished in an inexpensive manner and allows for continued innovation in a responsible direction.

Electrical and electronic devices can be created and repurposed in a circular economy and this can reduce the dramatic effects placed on developing countries lacking proper infrastructure and policy related to WEEE. It can aide producers with ideas of how to make products that are environmentally friendly from the start through using materials that are non-environmentally damaging. Therefore, it can generate ideas of ways to eliminate hazardous substance from being used and instead use safe materials that can be recycled and reprocessed.

At present, circular economy approaches to production and reprocessing can be viewed as expensive and unbeneficial to the producers. However, with continued research and progress, new materials can be integrated that serve similar processes and do not damage surrounding communities. [16] In some situations, higher costs associated with green supply production may be perceived but in many situations a switch to green supply practices improved a companies' branding image and customers were willing to spend more on a product that they feel reflects them. One study showed that approximately 75% of consumers were pursuaded to make purchases based on a particular companies enviromental focus and green practices. In addition, 80% of consumers indicated that they would be willing to spend more for enviromentally friendly products. [17]

Therefore, if companies make the move towards environmentally friendly production of electrical and electronic devices, their market could exponentially expand and they may in fact increase their revenue. This benefit would help the producers, consumers and environment and reduce global disease and WEEE. The concept of a circular economy has been proven as an effective means to protect society and the environment if properly integrated. [18]

6. Conclusions

WEEE is an overwhelmingly increasing global problem that must be resolved in order to preserve the inherent safety of all forms of life and the environment. WEEE is generated as a result of consumer demand to satisfy their technological needs in a continuously developing world. However, it does not need to be a global problem.

It is possible to reduce the spread of disease and environmental destruction by taking necessary precautions that can be possibly affirmed through concepts related to a circular economy. A circular economy allows for the possibility of reliable and responsible supply chains that continuously take into account human welfare and environmental protection. This type of economy can be established in such a way to be beneficial for both producers and consumers.

Electrical and electronic devices will be continuously generated as a resulted of a technologically driven world. This reality is apparent and currently unstoppable as we as a society constantly demand more from the resources and equipment that we have available. Therefore, it is everyone's responsibility to make logical and environmentally friendly decisions from the start of a supply chain to how we dispose of our obsolete devices. If this can be achieved, innovation can continue to flourish, and we can also help to reduce the damage done to our world.

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Cooperation in education - a long term investment to secure regional peace

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Abstract: *Education is a fundamental right, but not all have access to it for various reasons: poverty, political circumstances, family issues, cultural or religious barriers. At the same time, all political factors have understood that education should be positioned on the top of their priority list, as an investment that will produce effects in the long run. Human Capital performances depend to a large extent on the quality of education provided to workers from early stages of their development. Moreover, the wealth of a nation is measured today by looking also at its human capital performances[2]. Human capital is the knowledge and skills people possess that enable them to create value in the global economic system. Obviously, knowledge and skills are acquired through education and experiences in the school years. Employers look for not only skilled employees but also good communicators, efficient people working in a multicultural environment, and, last but not least, digital literate workers. Looking at the future of jobs, one can identify the trends related to the 4th Industrial Revolution occurred as a result of the drivers of change action. Cooperation in Education will ensure the best results in preparing today the workforce of tomorrow. The paper aims to present the challenges of the future in education, drivers and barriers related to the cooperation in education. It examines current opportunities in students' and teachers' mobility in the Black Sea region and how they have been exploited for mutual benefits so far, with recommendations for better results.*

Keywords*:* education, human capital, regional cooperation, higher education, quality assurance standards

JEL Codes: I20, I23, I28.

1. Education - a fundamental right

The Declaration of Human Rights refers to education as a fundamental right of any human being[3], and shall be free at the elementary and fundamental stages. A special mention is dedicated to higher education that shall be equally accessible to all on merit basis. Tertiary education provides a valuable human capital that contributes to the nation's wealth and well-being. Therefore, investing in education means a long-run strategic goal for many nations in their effort to achieve a desired level of country development[4]. Education

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[2] World Economic Forum - The Global Human Capital Report, 2017 https://www.weforum.org/reports/the-global-human-capital-report-2017
[3] Article 26, Declaration of Human Rights.
[4] World Bank Classification of countries.

can provide children with the knowledge and skills they need to succeed in life. It is also associated with increased incomes, reduced poverty and improved health.

"*Education is directed to ensure the development of human personality and to promote the respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace*" - is the most appropriate provision of the Declaration of Human Rights which has served us as a starting point for our paper.

Even though education is a fundamental right, there are still a lot of people who do not have access to education and female citizens of many countries are struggling to get in education even if it is about fundamental education which is supposed to be ensured free of charge.

UNICEF estimates that over 70 million children across the world are prevented from going to school, and in many of the world's poorest countries, girls are far less likely to attend school than boys. But access is not everything, the quality of education makes the difference, at the global scale 38% of children abandon primary school without learning how to read, write and do simple arithmetic. In Europe, one in five 15 year-olds and one in five 16-65 year-olds have poor reading skills, also, it is estimated that around 13 million children[5] under 15 years of age and around 55 million adults between 15 and 65 years of age have literacy difficulties[6] .

Education can provide children with the knowledge and skills they need to succeed in life. It is associated with increased incomes, reduced poverty and improved health.

The benefits of education are not solely the product of more years of schooling. Learning outcomes also matter and have a powerful effect on earnings, the distribution of income and long-term economic growth[7]. In lower-middle income countries, if all children born today could be educated to a basic level of literacy and numeracy skills, there would be a 13-fold increase in GDP over their lifetimes.[8] Universal basic skills can also make economic growth more inclusive.

Literacy difficulties cost the global economy 1.1 trillion euros every year and the EU economy over 350 billion euros every year. Recently, the report from the World Literacy Foundation shows that literacy difficulties cost the global economy 1.1 trillion euros in 2015[9] due to:

- ❖ Lost earnings and limited employability
- ❖ Lost business productivity
- ❖ Higher spending related to health problems
- ❖ Higher spending in the justice system due to more crime
- ❖ Lost wealth creation opportunities for individuals and business
- ❖ Higher spending on social services and benefits
- ❖ Lower technology skills capacity in future

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[5] In PISA's 23 selected European countries on average 17% of the 15 year-olds have literacy difficulties (a score at level 1a, 1b and 2). If we assume a similar percentage in children at younger ages we can expect that 17% of the total number of 0-15 years olds in Europe -79 million in 2012- have literacy difficulties, which makes a total of around 13 million.

[6] In PIAAC 17 selected European countries have been studied out of the 28 European countries in total. The percentage of adults between 16 and 65 years of age whom are considered as having literacy difficulties (below a literacy score of 225 points; thus both on level 1 and or below level 1) is 16.4% on average (SE 0.17), which is slightly higher compared to the OECD average of 15,7% (SE 0.14). The total number of adults in the age of 16-65 within the 17 selected countries is 279.6 million (source: technical report PIAAC).

[7] Hanushek, Eric A., and Ludger Wößmann, Education Quality and Economic Growth, The World Bank, Washington, D.C., 2007, p. 1.; and Hanushek, Eric A., and Ludger Wößmann, 'The Role of Cognitive Skills in Economic Development', Journal of Economic Literature, vol. 46, no. 3, 2008, pp. 607–668

[8] Hanushek, Eric A., and Ludger Wößmann Universal Basic Skills: What countries stand to gain, OECD Publishing, Paris, 2015, p. 10.

[9] WLF (2015). The economic and social costs of illiteracy; a snapshot of illiteracy in a global context. Final report from the World Literacy Foundation, 24 August 2015.

❖ Higher spending on education due to students falling behind

To resume, the estimated costs of low literacy for the 24 European countries included in the WLF report amount to 308 billion euros. Following this calculation, the costs for all 28 EU countries can be estimated at more than 350 billion euros, an amount which is significant enough to be considered in future policies regarding education and outcomes of education on the long run.

Disparities in access to quality education are among the most powerful determinants of income disparities because of the effect learning and skills have on productivity, wages and employment. Narrowing the skills gap would create the conditions for more equitable patterns of growth, while increasing the size of the economy and reducing poverty.

A special attention is paid to education at the global level, the UN Sustainable Development Goal (SDG) 4 states that it is vital to *ensure inclusive, equitable and good-quality education and lifelong learning for all.* Statistics[10] on education reveal significant differences in education between different regions of the world, some being severely underdeveloped, others are facing high dropout rates and severe functional illiteracy. Looking at statistics on education (annexes 1-11) of the Black Sea Region countries[11] it seems that it is a real need to take actions on several directions, which seems of common interest:

- Establishing a common strategic vision based on each country's interest to achieve its own educational goals. A good start in this sense is to look at the directions stated in the 2020 Vision for the Black Sea Region - the report
- Identifying common goals in education as a basic ground for future projects implemented in partnership
- Looking for opportunities to setup common objectives in regional education strategies that might contribute to regional literacy improvement and economic development.

Along with the worldwide good intentions and the universal recognition of the importance of education there is strong evidence of growing populations gaining access to education, but also evidence of underachievement in learning, all these have brought into sharp focus persistent deficiencies in provision and quality. UNESCO's Global Education Monitoring Report 2016[12] recognized the fact that "*ensuring inclusive, equitable and good-quality education is often a collective enterprise in which all actors make a concerted effort to meet their responsibilities.*" Moreover, we strongly believe that apart from these common efforts of the directly involved actors, progress cannot be achieved in the absence of cooperation between education institutions, teachers and students, at the national and international level.

In our view there are several options of cooperation, such as:

- sharing good practices,
- working together in projects for mutual benefits,
- developing new teaching methods and adapting them to students' specific needs
- designing courses applied to various cultural contexts
- monitoring the quality of education and creating tools to constantly improve quality

Monitoring the country facts sheets published in World Bank Education statistics, a few common objectives were identified as follows:

- In the area of the Early Childhood Development, the most frequent objectives listed in Black See Region countries are:

Goal 1: Establishing an Enabling Environment

Goal 2: Scope of Programs

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[10] World Bank Education Statistics, http://datatopics.worldbank.org/education/country

[11] Black Sea Region countries are : Albania, Armenia, Azerbaijan, Bulgaria, Georgia, Greece, Moldova, Romania, Russia, Turkey, and Ukraine

[12] UNESCO Global Education Monitoring Report 2016, available at http://gem-report-2017.unesco.org/en/

Goal 3: Monitoring and Assuring Quality
- Regarding the issue of School Autonomy Accountability, the most desired objectives to be achieved are:

Goal 1: Level of autonomy in planning and management

Goal 2: Level of autonomy in personnel management

Goal 3: Role of the school council on school governance

Goal 4: School and student assessment

Goal 5: School accountability

Developing a coherent and cohesive education strategy for all countries of the region is not an easy task to be achieved due to the diversity of cultures, educational systems functioning, political will and economic means to support education and other social projects. Black Sea Economic Cooperation organization is gathering 11 countries from the region: Albania, Armenia, Azerbaijan, Bulgaria, Georgia, Greece, Moldova, Romania, Russia, Turkey, and Ukraine.

All eleven countries agreed upon the fact that education could be the key of future prosperity in the region, and education may serve as a tool in the modernization of their economies and to deeper regional integration. A Working Group on Education was established in 2005 and a set of general objectives were drafted and approved, as follows:
- promoting regional cooperation in the field of Higher Education,
- joint research projects and programs and greater valorization of the educational potential,
- encouraging higher student's mobility and exchange among the Member States,
- fostering a dialogue and collaboration to enhance the importance of education in the region,
- developing wider international cooperation with other international organizations in the field of education, particularly with the European Union and UNESCO.

In order to achieve these objectives and to be effective, the Working Group defined the key priorities as follows[13]:
- supporting the exchange of information and experiences with regard to the modernization of the educational systems in the BSEC member states aimed at increasing sustainable growth and the establishment of knowledge-based societies.
- promoting scientific research for sustainable development of the BSEC region.
- building stronger regional synergy between the relevant authorities of the BSEC member states and their business and academic communities.
- enhancing cooperation in the field of vocational training among the BSEC member states.
- enhancing the exchange of information in the field of higher education through an educational portal of BSEC.
- sharing experiences in quality assurance and developing a qualifications framework in higher education.
- sharing best practices in the development of policies for recognizing the results of previous formal, informal or self-education.
- Promoting lifelong learning opportunities through joint programmes among the relevant institutions in the BSEC Member States.
- Supporting joint university research projects and post-graduate programmes.
- Encouraging the mobility of academic staff and students among the BSEC Member States, including through bilateral and multilateral agreements and scholarships among higher education institutions.
- Promoting legal and institutional framework for issuing dual diplomas on Black Sea studies.

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[13] http://www.bsec-organization.org/aoc/Education/Pages/Information.aspx

• Developing the partnership with initiatives by the United Nations and other international organizations devoted to university cooperation on sustainability.
• Enhancing the BSEC Member States cooperation with technologically advanced countries, inter alia through organizing exchange programmes among national academies of sciences and universities.
• Promoting and supporting the development of joint academic programmes among the academies of sciences and universities of the BSEC Region.

A better regional integration means the increase of the economic and social well-being for all and a better understanding between nations, which can be achieved with well-educated people. Education is the key driver for employment mobility in the region to better cover the shortages on the labor market experience in certain industries across the Black Sea Economic Region.

2. Human Capital performances linked to education

Human Capital represents an important asset of a company, being the main driver to success. Companies are looking to hire people with a strong educational background and significant experience for their managerial positions.

Two interesting reports, **Report on Human Capital** and the **Future of Jobs** reveal the following trends:

- the future of jobs will be affected by numerous factors such as: demographic changes, technological shifts etc.

- the most important trend seems to be the changing nature of work, flexible work

- in many industries and countries , the most in-demand occupations or specialties did not exist 10 or even 5 years ago, and the pace of change is set to accelerate. One of the popular estimation says that 65% of children entering primary school today will ultimately end up working in completely new job types that do not exist yet.
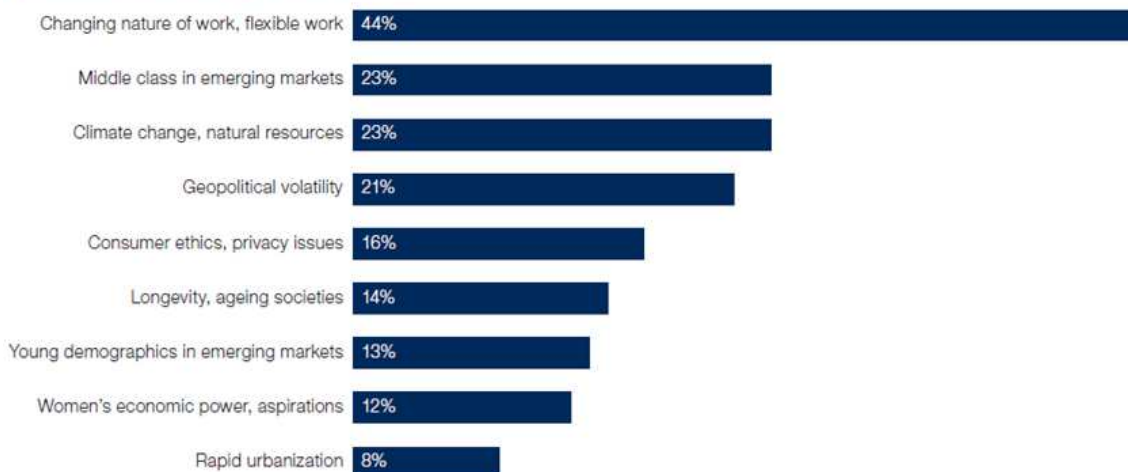
Fig. 1 Demographic and socio-economic factors affecting the future of jobs
(source: Future of Jobs Survey- World Economic Forum)

Looking at the World Economic survey we can see that the most influential factor is the "the changing nature of work, flexible work" (see Fig.1) and the rise of the "middle class in emerging markets" and both factors can be identified as being active in the Black Sea Region too.

The changing nature of work demand educational programs developed in partnership with industry, universities and other formal or non-formal educational institutions should reconsider their views on skills and competencies they aimed to build according to current trends existing on the labor markets. We are

teaching today for future jobs, not even existing yet, due to the dynamics of ICT technologies. New skills, such as learnability, seems to be more important to current employers in their staff selection procedures, they need human capital at the highest level but also willing to continuously learn to adapt themselves to the work environment and IT new developments(see Fig.2).

Fig. 2 Technological factors influencing the future of jobs
(source : Future of Jobs Survey- World Economic Forum)

Looking at the most influential technological factors, illustrated in the Fig.2, one can realize that a few years ago, most of them not even existed, such as: cloud computing technologies, Internet of Things or Artificial Intelligence. So, flexibility at work is important and future employers need to be prepared to embrace it and that attitude should be built during school/training years.

3. Drivers of cooperation in education

Education is a current issue in casual, journalistic or political debates. Everybody is somehow involved in the educational process irrespective of the actual occupation. In Romania, the awareness of new trends in economy and IT has resulted in endless debates, consultations with the public and stakeholders and more or less welcome changes have been constantly brought about by relevant authorities in an attempt to respond to global and regional change. While change is definitely necessary, it may be at the same time rather confusing when it is unexpected and experimental, prone to last for only a short time. The recurrent question: 'What is the future of education?' echoes confusingly in the media and political discourses. Young high school graduates make real efforts to decide between vocational or higher education, as the media commentaries favour by far vocational education according to the current job market demand. We should point out here that universities have always looked ahead, to the future of individuals and the development of societies.

After a long period of time, when higher education institutions were considered as hubs of progress, innovation and development, they have been under scrutiny and tenacious attacks these last years both from 'success stories' in the business world, from the politicians and stakeholders in general: higher education is behind times and needs to reconsider at a faster rate or else...

Globalization, which has reset and reshaped societies and economies worldwide, has placed a pressure upon education too. The concept of internationalization has derived in a natural way from the globalization process and it has been embraced by most countries as a solution to mass demand for higher education in the developing countries, in particular, and to the job market demand for highly qualified professionals (Altbach, 2005, p. 64). Under such circumstances, international cooperation in higher education is imperative for education modernization and for a refreshment and consolidation of its position and re-gaining credibility. While there are countries (e.g. South Korea) where young adults cannot even imagine not continuing their education after high school, mostly due to the importance given to highly qualified personnel by their government, different political positions and opinions have disadvantaged higher education. In Romania, out of over 4 million young adults, 1 million is not employed anywhere or enrolled in tertiary education. They are confused… The trend is similar in other European countries. Partnerships between universities may be a solution to the revitalization of higher education. In 2004, Samoff and Carrol defined academic partnership as 'a collaboration that can reasonably be expected to have mutual (though not necessarily identical) benefits that will contribute to the development of both institutional and individual capacities at both institutions that respects the sovereignty and autonomy of both institutions'. The challenges that universities worldwide are facing due to globalization and related processes, the pressure coming from the job market is a common feature of the current globalized world and similar efforts should be made by higher education to cope with these challenges. Joining forces and sharing efforts are necessary ingredients of the joint policies in the tertiary sector to strengthen the credibility of the university as the generator of innovation and progress in a globalized and highly information technology-driven world.

4. Opportunities and barriers in regional cooperation in education

The framework for regional cooperation in education for the countries of the Black Sea region was set back in 2005 due to the establishment of the Organization of the Black Sea Economic Cooperation (BSEC). This provided for good opportunities to promote and further education in support of economic development and regional integration. The BSEC Agenda was adopted by the Council of Ministers of Foreign Affairs of BSEC in 2012 and includes generous objectives of enhancement of cooperation in the field of education. One of the general objectives of the Working Group on Education was internationalization of education, as an effective tool in dealing with the challenges of globalization and IT fast developments, by encouraging: student and professors mobility; curriculum design; joint or double degrees; joint research projects, exchange of good practices, legal and institutional framework for dual diplomas for wider recognition of studies, among others. An increasing number of higher education institutions have and are attempting to initiate and participate in regional collaborations under the form of partnerships in order to improve instructional quality according to the current needs of the job market for highly qualified specialists and expand their educational offer, wider visibility and prestige, attract more students in a time of the student population downsizing trend (in Europe, in particular).

The partnerships between universities, usually based on the signature of memorandums of understanding, include the following directions of cooperation:

➢ Curricula internationalization
➢ Student and faculty exchange
➢ Joint degree programs
➢ Collaboration in research
➢ Exchange of good practices in education
➢ Common QA standards

While the higher universities leaders are fully aware of the benefits of partnerships and increasing action is taken in this direction, cooperation between countries in the region depends on external factors independent of their authority and decision. The benefits of collaboration have been found in the line of quality

improvement, student mobility, circulation of human capital. On the other hand, in order to have equal advantages, both HEIs should have similar standards of quality, a certain reputation, accreditation and seriousness. There is always the risk of quality dilution by expansion in order to maximize revenues.

It should be noted that the 11 members states (Albania, Armenia, Azerbaijan, Bulgaria, Georgia, Hellenic Republic, Republic of Moldova, Romania, Russian Federation, Republic of Serbia, Republic of Turkey, Ukraine) face issues of linguistic and cultural diversity, religious issues, different QA frameworks (some of the member states adopted the Bologna system of education, while others have their own system of education), different accreditation procedures.

In spite of the above-mentioned framework of cooperation, barriers to partnerships may arise for causes independent of HEIs control, such as:

❏ Local policies, government regulations
❏ Degree of centralization
❏ Degree of university autonomy
❏ Funding sources
❏ Personal views based on cultural background
❏ University and country visibility
❏ Facilities provided for foreign students and quality of life
❏ Higher cost of dual programs affecting equitable access to education for lower-income candidates

Local policies and views on education differ, sometimes considerably, from one member state to another. Governments in some countries (e.g. Romania) are more present in the life of universities, (through the Ministry of Education) than in other countries with an impact on the degree of university autonomy. As much as HEIs would strive to internationalize their offer and attract students, the legal framework may be a considerable obstacle because of a certain political orientation against brain drain or migration by way of studies abroad.

It is already common knowledge that students and academia choose to visit a university in a developed country rather than in a developing one, due to the facilities provided for foreign students and quality of life. In this case, any partnership agreement may run the risk of prevalence of a university in a more popular student destination, with a wider international experience and better financial resources, detrimental to a less known one, in spite of equal quality of education.

Partnerships in research are more likely to materialize, due to the interest of governments and HEIs to improve their international visibility with no political implications. The exchange of ideas and of scientists involves the interference of no other authority.

5. Conclusions

The demographic and socio-economic factors, the changing nature of work, the technological factor is as many drivers of change in education, for the reconsideration of educational programmes and providing an improved training of the human capital. The profile of the human capital of the near future includes besides new skills, flexibility and adaptability both to local and to international job markets. All statistics show differences, sometimes considerable, between the systems of education even in the same geographical area (e.g. the Black Sea region). They are basically due to local policies and government regulations, but all governments agree upon the need of internationalization of education, the need of regional cooperation in education, of establishing partnerships and exchanging good practice in order to devise common and joint educational and research programmes that might meet the requirements of the future job market, as unexpected as the changes may be. The role of education and its impact on economic growth, and beyond, as

a driver of tolerance and good understanding between nations, is a fact that has been acknowledged at a theoretical level; it is now up to the governmental policies to reflect this role in their policies.

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The effect of control variables on the saving motives of the Pomak households

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Abstract. *People have many different reasons for saving money for short or long time. The purpose of this study is to investigate whether age, gender, educational level, children's presence and monthly income are variables affecting the saving motives of Pomak households. It was found that age and gender were significant multivariate factors influencing the saving motives. Furthermore, educational level was found to have a moderator effect on the impact of gender on the safety and self-esteem motives. These results may be useful in designing public policies to encourage increases in household saving rates by emphasizing saving for more personal desires, besides a precautionary or retirement saving purpose.*

Keywords: saving motives, Pomak households, control variables, household monthly income

JEL Codes: M1, M10.

1. Introduction

This research examines the effect of age, gender, educational level, children's presence and monthly income on the saving motives of the Pomaks living in the region of Thrace. In this region the tobacco still remains one of the most cultivated products and the work is being organised into the household units, while the social and economic profile of the households has not undergone any extravagant changes in recent years. In order to get an insight on the behaviour of Pomaks concerning the saving attitude, it is necessary to consider all possible factors reported in the literature. In particular, it is well known and reported that socio-demographic factors affect the saving behaviour (Modigliani, 1986; Sunden & Surette, 1998). Among others, the effect of age, gender and educational level are considered as possible factors (Browning & Lusardi, 1996, Sabri & Macdonald, 2010). Gender is of a special case in this study since in Pomak minority, the women in the area of Thrace depend on the family income without being paid for their labour. Nevertheless, women's decision to undertake paid employment has been one way for families to deal with reduced income from agriculture, to which Muslims extensively depend on, as the levels of agricultural subsidies provided by the European Common Agricultural Policy (CAP) have been declining (Dragonas & Frangoudaki, 2006). The above remarks justify the significance of the household income reported previously in the literature (Brown *et al.*, 2009; Hebbel & Serven, 2000; Mapa & Bersales, 2008; Runkle, 1991) and suggest an additional objective, the study of the possible interaction of gender with the household income.

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In addition to the aforementioned factors, the presence of children is also considered a source of variation since it is well known and reported that this factor has an impressive effect on financial wealth and saving (Bai *et al.*, 2010). Moreover, it is of increased interest in the case of Pomak population, since their children are taught in Greek language by a Christian Greek teacher and in Turkish by a Muslim, when they go to school. An intriguing situation, which causes a lot of confusion to the young ones (Ahlis, 2013; Modgil *et al.*, 1997) and leads their parents to provide supplementary educational training with an extra cost on the household budget.

Previous research on the Pomaks has shown that their preferable saving motive is to buy a house (Michail, 2003). However, no additional information is reported in the literature about the factors that influence their decision. Concerning other population groups, James *et al.* (2011) examined saving motivations for future home purchases among Hispanic renters and suggested that an increasing proportion of Hispanic renters saved similarly for housing purchases. Several researches have examined the variable of home ownership in relation with the saving motives (Chamon *et al.*, 2013; Chhoedup, 2013; DeVaney *et al.*, 2007; Rha *et al.*, 2006). Furthermore, Fisher & Anong (2012) examined how saving motives are related to saving habits. There is an extensive literature on saving motives, which suggests that saving may be precautionary, for defined goals, or for more abstract reasons like self-esteem, or the need to feel independent (Browning & Lusardi, 1996; Canova *et al.*, 2005; Fisher & Montalto, 2010; Warneryd, 1999). According to Fisher & Montalto (2010), households with an emergency saving motive are more likely to save regularly than households that do not hold such a motive. Moreover, a variety of theoretical and simulation researches have investigated saving for selected motives such as retirement (Modigliani & Brumberg, 1954), precautionary causes (Leland, 1968), and saving for the purchase of a house (Hayashi *et al.*, 1988; Slemrod, 1982), but empirical researches of saving for particular motives have been scant (Horioka & Terada-Hagiwara, 2016; Horioka & Watanabe, 1997). From the households point of view saving represents a decision not to consume current income. Three major motives leading to such a decision can be distinguished: retirement, bequest, and precaution. Fisher & Montalto (2010) found that saving motives differ by saving horizon. Emergency and retirement saving motives significantly increase the likelihood of saving regularly. Longer saving horizons also increase the likelihood of saving. Further related studies will be expected to investigate how saving motives can influence saving intentions, and actual saving behaviour based on various theoretical backgrounds (Lee & Hanna, 2012).

2. Method

2.1. Participants

The survey included 600 Pomak households in the three prefectures of Thrace: Xanthi, Rodopi and Evros. The self-completion questionnaire was administered face to face in several physical locations in this region. Households in the survey were selected through the snowball sampling procedure. The adult head of the household was questioned in order to retrieve information regarding the household. Age, gender, educational level, children's presence and the monthly income coded in an eight point category, were recorded. Thus, it examined the opinion about a statement of the respondents if has or not very little importance.

2.2. Saving motives hierarchy

According to Lee & Hanna (2012) and Xiao & Noring (1994) the influence of saving objectives on savings can be examined through eight statements, with 5 grade Likert scale: (1) Purchase durable goods /

durables (buying a house), (2) Paying debts, (3) Retirement, (4) Education / love / family, (5) Future uncertainties / emergency / safety, (6) Holidays / esteem / luxury, (7) Invest in financial products, (8) Make my own business. The above statements correspond to the hierarchy of saving motives suggested by DeVaney et al. (2007), where they also examined the likelihood of motives moving up the hierarchy when lower-level motives are satisfied and they explored the factors that influence the movement to the higher levels of the hierarchy. Their results indicate that the age of the household head, family size, and length of the planning horizon are important predictors for advancing from lower to higher levels in the proposed hierarchy.

3. Results

It was found that the precautionary saving motives (future uncertainties / emergency / safety and education / love / family) are considered, among the participants, the most important saving motives, while the calculation and improvement motives (invest in financial products and purchase durable goods) are considered the least important (

Table 1).

Table 1: Mean and SD of saving motives

	Mean	Std. Deviation
Purchase durable goods / durables (buying a house)	2,2	1,1
Paying debts	3,4	1,2
Retirement	2,8	1,4
Education / love / family	**3,7**	**1,3**
Future uncertainties / emergency / safety	**3,6**	**1,3**
Holidays / esteem / luxury	2,3	1,2
Invest in financial products	2,1	1,1
Make my own business	2,7	1,4

Concerning the effect of monthly income to the saving motives, it was found that independently of the household income, the most important motives for saving are education / love / family and future uncertainties / emergency / safety (Table 2). That finding although it is different from previous research findings, it can easily be attributed to the economic crisis that exists in Greece in the last seven years.

Table 2: Mean score of saving motives for each household income category

Household month income /Net income €	Purchase durable goods / durables (buying a house)	Paying debts	Retirement	Education / love / family	Future uncertainties / emergency / safety	Holidays / esteem / luxury	Invest in financial products	Make my own business
0 €	2,2	3,3	2,7	3,5	3,4	2,5	2,1	2,7
1-300 €	2,0	3,5	2,9	3,9	3,7	2,2	2,2	2,5
301-600 €	2,2	3,6	3,0	3,9	3,8	2,1	1,9	2,5
601-900 €	1,9	3,3	2,4	3,8	3,5	2,1	2,1	2,6
901-1200 €	2,1	3,4	2,8	3,6	3,4	2,3	2,1	2,7
1201-1500 €	2,4	3,7	2,9	3,9	3,7	2,3	2,3	3,0
1501-1800 €	2,4	3,1	2,8	3,6	3,6	2,5	2,4	3,2
>1801€	2,4	3,5	2,8	3,4	3,9	2,9	2,1	2,9

Spearman correlation was computed as the appropriate correlation measure among the eight ordinal scales representing the eight distinct saving motives as well as among the eight motives and the household income. The household monthly income was found to be positively correlated with the preference in the holidays / esteem / luxury motive (Spearman's $r(600) = 0.08$, $p < .05$) and make my own business (Spearman's $r(600) = 0.09$, $p < .05$). Furthermore, the saving for the education of children/grandchildren and retirement motives was found to be positively correlated (Table 3).

Table 3: Spearman correlations among saving motives

	Purchase durable goods / durables (buying a house)	Paying debts	Retirement	Education / love / family	Future uncertainties / emergency / safety	Holidays / esteem / luxury	Invest in financial products
Paying debts	,113**						
Retirement	,195**	,336**					
Education/love/family	,093*	,436**	,397**				
Future uncertainties/ emergency/safety	,083*	,387**	,345**	,492**			
Holidays/esteem/luxury	,337**	,034	,234**	,101*	,057		
Invest in financial products	,256**	-,097*	,181**	,027	-,021	,477**	
Make my own business	,209**	,171**	,286**	,228**	,297**	,364**	,393**

Since the eight motives recorded in this study were positively correlated (Table 3) the multiple analysis of covariance (MANCOVA) was applied as an appropriate method to investigate whether socio-demographic variables affect the saving motives. It was found that gender (Pillai trace = .031, $F(8, 571) = 2.312$, $p = .019$) and age (Pillai trace = .039, $F(8, 571) = 2.930$, $p = .003$) were significant multivariate factors. Subsequent univariate analysis of variance and chi square test of independence were applied as post hoc methods in order to enlighten the effect of the above factors and covariates on each dependent variable. In order to avoid type I error, the Bonferroni correction was applied, and significance level was set to $a = 0.05 / 7 = 0.0072$.

It was found that women consider more important than men the paying debts motive ($M_{women} = 3.7$ vs $M_{men} = 3.3$, $c^2(4) = 14.372$, $p = .006$) as well as the retirement motive ($M_{women} = 2.9$ vs $M_{men} = 2.7$, $c^2(4) = 20.098$, $p < .001$). Further, age ($F(1, 573) = 8.314$, $p = .004$) was found to be a significant covariate at the holidays / esteem / luxury motive, in particular saving for holidays / esteem / luxury is decreasingly important with age (Table 4).

Table 4: Age influence on holidays / esteem / luxury motive (Mean ±SD)

	Holidays / esteem / luxury				
	Low important	Slightly important	Moderately important	Very important	Extremely important
Age	33,3 (±12)	28,9 (±10,5)	29,8 (±11,9)	27,6 (±10,5)	25,8 (±9,2)

Those results are opposed to previous reported ones (Nyhus, 2002). However, the current result is to be understood in the context of the present research, in which younger persons had participated. Additionally, educational level was found to have a moderator effect on the impact of gender on the retirement motive as well as on the purchase of durable goods' motive and the future uncertainties' motive. In particular, concerning men, there was a negative relation between the educational level and the aforementioned motives score, while the opposite was true regarding the women from the sample (Table 5).

Table 5: Moderator effect of educational level on gender

Gender	Educational level	Purchase durable goods / durables (buying a house)	Retirement	Future uncertainties / emergency / safety
Male	Primary school	2,6 (1,4)	3,2 (1,4)	3,9 (1,3)
	Secondary school	2,4 (1,3)	2,9 (1,5)	3,8 (1,2)
	High school	2,3 (1,1)	2,7 (1,3)	3,6 (1,3)
	College/Technical school	1,9 (1,0)	2,6 (1,4)	3,3 (1,3)
	University/Msc/Phd	2,0 (1,1)	2,5 (1,2)	3,3 (1,2)
Female	Primary school	1,8 (1,0)	2,9 (1,6)	3,6 (1,4)
	Secondary school	1,9 (1,2)	2,3 (1,3)	3,5 (1,3)
	High school	2,0 (1,0)	2,6 (1,5)	3,3 (1,3)
	College/Technical school	2,6 (0,9)	3,1 (1,5)	4,4 (0,9)
	University/Msc/Phd	2,3 (1,1)	3,5 (1,3)	4,2 (1,0)

4. Conclusions

It has been found that the precautionary saving motives are considered the most important, while the calculation and the improvement motives are considered the least important, results that are consistent with previous findings (Katona, 1975). Previous research explored the nature between individuals' perceived motives for saving and household financial resources (Fisher & Montalto, 2010; Xiao & Noring, 1994). It is reported that low-income individuals are more likely to prefer saving for daily expenses, while the middle-income group are more likely to prefer saving for emergencies, and the high-income growth are more likely to prefer saving for growth. In the context of the present study, it has been found that independently of the household income, the most important motives for saving are education / love / family and future uncertainties / emergency / safety. That finding differentiates from previous research findings, but it could easily be explained due to the economic crisis that has already existed in Greece the past seven years. Furthermore, as reported in the past (Ando & Modigliani, 1963; Le Blanc *et al*., 2016; Solomon, 1975; Xiao & Noring, 1994), the saving for the education of children/grandchildren and retirement motives were found to be positively correlated, indicating that there is a behavioural and psychological structure that affects both the safety choices regarding themselves as well as the care for the close relatives and the children (Fisher & Montalto, 2010; Xiao & Fan, 2002).

Concerning financial institutions, the results of this research suggest that they should show interest in designing financial programs and services that will focus on the needs of the Pomak customers, regardless their initial low profitability in a short-term perspective. These results may also be useful in designing public policies to encourage increases in household saving rates by emphasizing saving for more personal desires, besides the precautionary or retirement saving purpose (Lee & Hanna, 2012). In order to help the households

obtain a better financial behaviour focused educational programs should organise, aiming at financial planning, setting financial goals or the appropriate use of financial resources. For educators, the results of this study can be used to educate future financial planners, consultants, and policy makers in related areas. As a result, the advertisers could benefit from adhering to religious standards (e.g., carefully selecting language, emphasizing altruistic behaviours, considering the role of gender), especially, due to the fact that the Pomaks, who are mainly Muslims, potential saving depositors represent one of the fastest growing customers segments (Lotfizadeh & Hanzaee, 2014).

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Gastronomy and alimentary theology among Christians in Israel, Palestine and Jordan

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Abstract: *This paper focuses on what gastronomy and alimentary theology means among Christians in Israel, Palestine and Jordan in 2018. The case study is based on preliminary sources such as cookbooks, interviews and personal observation in the area in February 2018 and should be seen as a case study. The content of the modern cookbooks indicates that the food culture in the area is vivid and rich, where the main ingredients are vegetables and grains. The study shows the complexity of claiming certain dishes as unique to one nation. Theology not only pays closer attention to matters related to food and nourishment, and the many ways they can relate, inspire and inform theological reflection. It is a theology that envisions itself as nourishment: food as theology and theology as food.*
Several of the informants have a clear vision for what gastronomy can do for a peaceful coexistence today and for the future. The key is education in order to understand each other and gastronomy plays a very important part in that since everyone has a relation to gastronomy. The alimentary theological approach to gastronomy and faith reflects in the informants and in the following observations, since it seems to be implicit in everyone. A person's relation to God can be very complex and include a lot of space and people, or it can be a very close relation only between oneself and God, in that sense gastronomy and alimentary theology have a lot in common.

Keywords: Middle East, gastronomy, alimentary theology, Christianity, education

JEL codes: Z0, Z1.

1. Introduction

The foodways of Israel have their origin in several cultures and if one asks an Israeli what is typical for Israeli food he will tell you that there is no such thing as a typical Israeli food. The influences in the Israeli cuisine have been made by immigration of Jewish people from over 80 countries from the Middle East, North Africa, the Mediterranean Basin, Central and Eastern Europe to India. Of the 7 million inhabitants it is estimated that a little more than 76 % are of Jewish origin, approximately 19.5 % consider themselves as Arabs, mainly Muslims, however there is also a minor percentage who are Christians. The remaining little over 4 % comprise Druze, Circassians and others that do not classify themselves by religion. Foods that are typically considered to be "Israeli" originate from a wider cuisine of the Middle East, falafel and the so called "Israeli salad" consisting of cucumbers and tomatoes cut in small pieces. In addition, Jewish traditions from Eastern Europe have an important significance in Israeli cooking with different dishes such as borsht

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and blinier (originally from Russia). Food custom in Israel also carry markers of the Mediterranean region where lunch instead of dinner is the main meal of the day.[1]

It is often said that the human act of eating is to fill one of the basic needs to function, on an empty stomach not much else works. But what happens when the stomach is full, and you are not hungry anymore? What does gastronomy mean then? Alternatively, are these questions without relevance?

The following study is an attempt to figure out what gastronomy along with alimentary theology means for the identity of the Christians in Israel, Palestine and Jordan in 2018. The study should be seen as a case study and relies on interviews and observations that were made during a two-week period in February - March 2018.

2. Alimentary theology

In making a recipe or a dish there is an interaction between ingredients, narratives and traditions that coexist in the same recipe or dish. Alimentary theology is a theology that is attentive and welcomes multiple layers contained and implied in the making of theology. Theology not only pays closer attention to matters related to food and nourishment, and the many ways they can relate, inspire and inform theological reflection. It is a theology that envisions itself as nourishment: food as theology and theology as food. Alimentary theology can be used as food for thought since it addresses some of the spiritual and physical hungers of the world and also seeks ways of bringing about nourishment. It is also a theology that sees itself as a culinary art that is not aesthetic but points to the necessity of integrating ethics and politics that question the systems of global exchange. Like cooking, alimentary theology is the making that requires contemplation and action. Alimentary theology can be defined as a complex culinary art, a theological vocation that is simultaneously a gift and reception, preparation and sharing, contemplation and consumption, material and transcendent and both human and divine.[2]

3. Method

The method used is a hypothetical-deductive method. This means that a working hypothesis is created in order to try to explain a phenomenon. Thereafter the accuracy of the hypothesis is tested by further observations or experiments. In deductive argumentation the researcher has the opportunity to create a thesis as a hypothesis in order to investigate what comes out of it. If a contradiction emerges as a result, the hypothesis has been proven wrong. The hypothesis for this study is that food is more than only pure nourishment for the body for the Christian identity in Israel, Palestine and Jordan.

3.1 Sources and source criticism

The primary sources used in the study are informants. These are of different ages, gender and professions. The common denominator among the informants are that all of them are Christians. I have chosen to make the informants anonymous in order not to put any of them at risk, for whatever reason that might be. Having said that as a researcher one always needs to keep in mind that interviews are based on an

[1] Gila, Levine, T, *Simply Israel- a collection of recipes from the people of Israel*, Israel, 2016: introduction
[2] Méndez-Montoya, Angel F, *The theology of food-eating and the Eucharist*, Cichester, 2012: 29-30

interaction between the one who is asking the questions and the informant, and that the informant might have his own agenda with the interview. When I booked interviews that were undertaken by myself, I informed the informants about the field of interest, so they knew in advance what kind of questions would be asked. During the group interviews that had been set up by the group's spokesman, the group members were asked to present themselves and their field of interests concisely. In this way the informants were given an idea about the questions to come. After having gone over all the recorded interviews I am of the opinion that the informants have answered the questions sincerely. Therefore, I consider the informants honest in their answers and trustworthy.

Another primary source I use in the text are cookbooks about the food culture in Israel, Palestine and Jordan. All the cookbooks were bought by me during the field study and have been analyzed for this paper. All these cookbooks are in English since my knowledge of Arabic and Hebrew is close to none. Cookbooks are mainly written for being published for an interested common public. Interest in gastronomy has in recent years increased at an enormous rate and the publication of cookbooks has followed. Cookbooks are seldom used in academic research; however, I am of the opinion that they are very useful as sources for research as has been proven previously.[3]

4. Hospitality and culinary arts

I visited the monastery for the sisters of the Swedish Saint Birgitta in Bethlehem; I came unannounced to the monastery and was greeted warmly by one of the sisters. This was during Lent, which meant that the sister was fasting. This did not stop her from serving tea and homemade cookies (made by herself).

Apart from during Lent the sister fasts every Wednesday and Friday. Sunday is a day for feasting. As for all other monasteries of the order the sisters' ordinary days follow a schedule of prayer, work and rest. Since it is located in Bethlehem the monastery is surrounded by walls, intercom, security cameras and wires and the sisters seldom leave the premises. However, this does not mean that they are cut off from the outside world. The sisters are running a guesthouse for visitors, the same as all the other monasteries of the order. The motherhouse is located in Rome, in the same house where Birgitta herself once worked, lived and died.[4]

The working tasks in the monastery are divided between the sisters after a rotating schedule. That means that they take turns in the kitchen. The sisters are of different nationalities and the dishes that are made on a daily basis for the sisters are depending on the sister's nationality as well as also on what food items are available for the day. If the sisters cannot find the exact ingredients for the dishes they want to make from their home countries such as certain spices, they modify the recipe according to the ingredients at hand. Sometimes the sisters go to the market themselves to buy the food they need. At, other times neighbours come with the items to the monastery. The sisters will eat whatever dish that has been made for the day regardless of their own taste and preferences.[5]

While in Bethlehem, I also attended a dinner in a family home in Beit Sahour. The father of the household greeted me with tea that was seasoned with fresh herbs from his own back yard. While working with the mother in the kitchen preparing a dish made out of chicken, rice, corn, green peas, olive oil and several different spices she told me that the recipe had been handed down from her own mother. There was no measurement for the ingredients; she had that in her fingers and in the palm of her hand. Along with the warm dish there was a salad made from fresh vegetables, bought on the same day. Food played an important

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[3] Söderlind, Ulrica, *"The Georgian cuisine according to some national and international cookbooks"*, Review of Applied Socio-Economic Research**,** volume 8, issue 2/2014: 180-190
[4] Anonymous Sister, Bethlehem, 2018-02-23
[5] Anonymous Sister, Bethlehem, 2018-02-23

role in this woman's life, not only at home but also at church. The members of the church gathered at least once a week and everyone brought something edible or drinkable with them. The gatherings were not only food for the body but also food for the soul. Before the meal was served grace was said at the table by one of the other guests. The daughter of the house did not fancy cooking much but considered her mother's kitchen the best restaurant in town.[6]

Fig.1. Preparing a family dinner in Beit Sahour. © Author, 2018

Chefs for Peace is an organisation founded in Jerusalem in November 2001. The founding members were from Judaism, Christianity and Islam. Today the organization has approximately 20 chefs, both men and women. The main interest of the chefs is to explore cultural identity, diversity and coexistence by the way of food. The organisation works with food through its preparation, sharing and joy as means for creating bonds between others and reveals what is held in high regard by the three faiths: food, family and friends. For Chefs for Peace food in itself carries the power to build relations and bridges for mutual acceptance and to see peace as a delicious possibility. The message is the following: "Only real people living and working together, not politicians, will create peace on the ground".[7]

Chefs for Peace started by making meals together only for the members. Sitting down at the table sharing the newly prepared meal the conversations dealt with many subjects, except politics and religion. After the initial years the organization is now working on bigger events as chefs. The chefs come together for certain occasions such as private parties and different kinds of galas, business events, inter-faith gatherings, events at colleges, youth groups, weddings and so forth. The organization creates events as requested.[8]

They also have cooking classes for Jews and Arabs; there are also special cooking classes for children. The latter are very popular. The organization also has special tours within the walls of old Jerusalem or the "Old City" but also at the open-air market in western Jerusalem. However, if one wants to

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[6] Anonymous informants, Beit Sahour, 2018-02-23
[7] https://chefs4peace.weebly.com/about-us.html, 2018-03-16
[8] Anonymous member, Chef for Peace, Jerusalem, 2018-02-22, 2018-02-24

get the best fresh herbs, they are found in the "Old city" where the vendors are women who come in from their villages with their fresh herbs. They really know their merchandise. Including in the tours are also visits to spice shops, these are highly appreciated.

Fig.2. Saleswomen selling the best fresh herbs in Jerusalem. © Author, 2018

Fig.3. Street food vendors in Jerusalem. © Author, 2018

Fig.4. The largest spice pyramid in the photograph on the left take 3.5 hours to build. The photograph on the right show how a shop worker is preparing grounded spices for sale. © Author, 2018

The idea behind the tours is to arouse awareness of the freshness of and what kind of food that can be found in Jerusalem and the neighboring areas among tourists and chefs who come from abroad. Several foreign chefs have visited Chefs for Peace in Jerusalem in order to learn more about the organization and create new dishes in the kitchen. The members of Chefs for Peace also have been abroad on different occasions and created menus and events in different countries in Europe and Scandinavia. The working exchanges that goes both ways are of great importance for all involved since they creates a deeper understanding for all that are involved, both for the chefs who have roots in the Middle East and those who come from Europe. Many of the food items that can be found fresh in Jerusalem are of a lot better quality than those found in Europe and this is essential to the smell and taste of the finished meal. Not to say that meals cannot be tasteful with dried herbs. Some of the seasoning that is used in the Middle East is not used at all outside the region, such as sumac. Sumac is a red berry that is used dried and ground in many dishes in the Middle East and gives the meal a special taste. Many visitors encounter sumac for the first time when they come to the visit the Chefs for Peace. There have been attempts by the organization to hold a dinner for the Israeli government; the outcome was poor since only one guest turned up. That does not mean that the organization is giving up the work for peace by the means of gastronomy.[9]

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[9] Anonymous member, Chef for Peace, Jerusalem, 2018-02-22, 2018-02-24

Fig.5. Two examples of dishes made by Chefs for Peace at events. © Chefs for Peace

4.1 Education in hospitality and culinary arts

At Bethlehem University, there is a program within the framework of Institute of Hotel Management and Tourism. The day for my visit was a busy day for the students, they had lunch service upon my arrival. Until now there are no courses given that are based on diet in the Bible or theology at the university, however this does not mean that attempts of cooking in the biblical way has been undertaken by others. There have been attempts by the Israeli government to commercialize biblical meals in combination with a hike. During these hikes and cooking classes, allergies or special diet requirements are not meet. At the same University, there are plans to start research about food in the Bible and connect it to the field of theology. There has been research about old historical Palestinian cuisine (from north to south), 3000 questioners was distributed among elderly women of the age 85 and older. Every woman was asked to give five recipes and when these were sorted, one of the results was that the same recipe came up in different places with different names, so those recipes were not taking into account for the analysis. The researcher was left with 287 recipes for dishes that were not commonly known to the modern public. They were written down and are on the way to being published in the near future. This research shows how important it is to use oral sources and storytelling in order to preserve a cultural heritage that otherwise will be gone when the old generation passes away. Even so, if one talks about food as such, without mixing politics into it seems like it is very difficult to separate which dish or meal originates from what area in the Middle East since in Biblical times the modern borders where not there.

During the different fasting periods within Christianity the followers also learn and feel that gastronomy is not only for the body but also for the soul. There are different fasts within the framework of Christianity, some harder than others but with the same purpose, to live of what the land produces in form of vegetables and grains.[10]

At Notre Dame culinary school in Jerusalem, there is a course in culinary arts financed by the Catholic Church, with a student body of 150 students. The school has its own curriculum and they also publish their own material. The students are from both a Christian and Muslim backgrounds, from Israel and Palestine. There are also cooking classes for small children (free of charge) that are very popular. The reason for not having Jewish students are the strict kosher diet rules, which makes it difficult to separate meat and dairy products and utensils in the kitchens and that the teaching are done in English and Arabic.[11]

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[10] http://www.neot-kedumim.org.il/?CategoryID=231&ArticleID=115, 2018-02-23, Anonymous informant, Bethlehem University , 2018-02-23
[11] Anonymous informant, Notre Dame, Jerusalem, 2018-02-24

There are several modern kitchens at the school that are of very high quality with a separate bakery for pastry making. The students are given a set of knives and other tools. These are given to them on their first day and on the day of graduation, they need someone with a car to come and pick them up, since it is not safe to carry these knives home in the streets of Jerusalem. The students are also sponsored with clothing for the kitchen and they are taught to be proud of their uniform and the profession that they are studying for. If the students are given the opportunity to go abroad and work after graduation many of them do, however most of them return after some time.[12]

On the day of my visit, a Saturday, the school was very busy since there were 30 minutes between the classes, starting with a class in pastry-making followed by a class of cooking in the warm kitchen. In the pastry class, the teacher was a pastry chef who had set the agenda for the day. The students were going to make a lemon meringue with a modern twist. That means that the students first are taught the classic way of making the dessert and then create a modern version of it. Meringue is not easy to work with so not an easy task at all. The cooking class in the warm kitchen had a different theme and working schedule. In advance the student has been asked to create a menu, write it down, prepare it and present it within three hours. One thing that is of great importance working in a kitchen is your preparation, and having your work place tidy and clean. The students worked very hard against the clock in order to get the meals done on time. Minor mishaps happen on the way but every student served the menus on time. The teachers then gave the students constructive criticism of the work and the plates they presented.

Fig.6. Examples of dishes made by students of culinary arts at Notre Dame, Jerusalem.
© Author, 2018

In Amman, I visited refugees from Iraq in a monastery. The monastery has engaged the refugees in different projects over several years in order to both give them a chance to learn a profession and have something valuable to do during the wait for a visa to take them to their new homes. It seemed that none of the refugees were planning on settling down in Jordan. One of the things that the monastery had been able to create was a pizzeria. Over a longer period, an Italian chef had come to the monastery to teach some of the refugees how to make pizzas. The kitchen for the pizzeria is modern and of high quality. The pizzeria offers several kinds of pizza but on special occasion, the chefs working in the pizzeria also make and serve more traditional Middle Eastern dishes. I along with others was lucky enough to be invited as guests for such an

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[12] Anonymous informant, Notre Dame, Jerusalem, 2018-02-24

event, where local and German beer, non-alcoholic drinks, several different pizzas, different kinds of Middle Eastern breads were served and for the finale- a cake. At the end of the event, I had a small chat with the chef for the evening and he was very happy and tired after such a working day.

Fig.7. Pizza and za´atar bread as a good example of gastronomic fusion in the kitchen in Amman and the cake that ended the celebration. © Author, 2018

4.2 Cookbooks

Table 1. Different food categories in eight cookbook regarding Palestine, Israel and Jordan

Name of the book	Breakfast	Mezze	Salads	Soups	Vegetable dishes	Rice dishes	Stews	Mahashi
Classic palestinian cuisine	0	0	23	8	13	10	7	6
Olives, lemons and Za´atar	10	14	8	11	15	4	10	0
Palestine on a plate	13	0	7	0	25	0	1	0
The Gaza kitchen	0	12	10	4	15	4	0	0
Simply Israel	0	30	42	13	0	0	0	0
Spices of the earth	1	2	4	2	1	0	0	0
Jordanian cooking	14	0	10	6	15	4	0	0
Jordanian cooking step by step	0	0	9	6	23	6	0	0
	Meat dishes	Poultry	Fish, shellfish	Bread, dough	Sweets, desserts	Jams	Refreshments	Pickles, Sauces
Classic palestinian cuisine	10	6	0	7	16	3	3	0
Olives, lemons and Za´atar	19	9	9	3	13	0	0	14
Palestine on a plate	15	9	16	2	15	0	7	1
The Gaza kitchen	20	9	15	5	17	0	6	11
Simply Israel	13	19	6	11	37	0	0	5
Spices of the earth	2	1	0	0	4	0	1	0
Jordanian cooking	13	4	1	0	6	0	0	1
Jordanian cooking step by step	39	14	8	0	0	0	5	0

Sources: Aho, Nabil, *Spices of the earth-culinary journey of the Holy Land*, Jerusalem, without year, Bishara, Rawia, *Olives, lemons & Za´atar*, London, 2014, Chebaro Baydoun, Lina & Mosbah Halawani, *Jordanian cooking –step by step*, Beirut, without year, Dabdoub Nasser, Christiane, *Classic Palestinian cuisine*, London, 2013, El-Haddad, Laila & Schmitt, Maggie, *The Gaza kitchen- a palestinian culinary journey*, Charlottesville, 2016, Gila, Levine, T, *Simply Israel- a collection of recipes from the people of Israel*, Israel, 2016, Kalla, Joudie, *Palestine on a plate-memories from my mother´s kitchen,* China, 2017, Without author, *Jordanian cooking-breakfast, desserts and snacks*, Jordan, 2017.

Here I will give a short summary of the contents in the cookbooks. For Palestine and Israel there are three books that have breakfast listed as a category and there one finds different kinds of egg dishes. The spice mixture Za´atar is very often used for breakfast. In the books for Palestinian cooking za´atar is a mixture of fresh oregano, wild thyme, lemony sumac and toasted sesame seeds. Spice is served with different kinds of bread, cheese, eggs, meat and different vegetables and beans.[13] When it comes to cooking in Jordan, it is stated in "Jordan cooking" that breakfast in the country is private and what is served has changed very little over time. If one is alone one eats a smaller breakfast. Breakfast is enriched on special occasions. It can include Arabic bread (pita bread), Za´atar (here it is a mixture of sumac powder, fresh thyme, roasted sesame seeds, marjoram, oregano and coarse salt), baked bread with za´atar and olive oil, labaneh (strained yoghurt), olives, chickpeas with tahini, eggplant with tahini, chickpeas with bread and tahini, fava beans, falafel (made of grounded chickpeas and fava beans) and eggs with minced meat.[14]

Mezze

Four of the books have mezze as a category and the recipes vary in the books from between 12-30. The recipes are mainly vegetarian with some egg recipes, even on occasion there also are recipes for liver. The dishes are served both cold and warm.[15]

Salads

Salads can be found in all the cookbooks and they differ in amount from 7-42 recipes. The major part of the salads are vegetarian even if there are a few recipes with chicken. Salads that contain cucumbers and tomatoes with herbs seem to be favourites in this category. Fresh herbs are used in all of the salads. [16]

Soups

Soup as well as salads is a category that appears in all the cookbooks, and like the salads there is a large span among the recipes, from 2-11. There are both warm and cold soups and the main group of recipes has fruits, lentils, beans, grains or vegetables as the main ingredients. Some soups have yoghurt as the main ingredient. However, there are also soups with meat from lamb and chicken and some with shellfish.[17]

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[13] Bishara, Rawia, *Olives, lemons & Za´atar*, London, 2014:12-27, Kalla, Joudie, *Palestine on a plate-memories from my mother´s kitchen,* China, 2017: 24-47, Aho, Nabil, *Spices of the earth-culinary journey of the Holy Land*, Jerusalem, without year: 5
[14] Without author, *Jordanian cooking-breakfast, desserts and snacks*, Jordan, 2017:10-33

[15] Bishara, 2014:32-53, El-Haddad, Laila & Schmitt, Maggie, *The Gaza kitchen- a palestinian culinary journey*, Charlottesville, 2016: 124-140, Gila, Levine, T, *Simply Israel- a collection of recipes from the people of Israel*, Israel, 2016: 63-86
[16] Dabdoub Nasser, Christiane, *Classic Palestinian cuisine*, London, 2013: 20-43, Bishara, 2014:66-76, El-Haddad & Schmitt, 2016: 50-69, Gila, Levine, 2016:35-60, Kalla, 2017: 58-59, 65, 112-117, Aho, without year: 11-14, 16, Without author, 2017:66-85, Chebaro Baydoun, Lina & Mosbah Halawani, *Jordanian cooking –step by step*, Beirut, without year: 10-17
[17] Dabdoub Nasser, 2013: 46-53, Bishara, 2014:82-95, Kalla, 2017: 54, 60-61, El-Haddad & Schmitt, 2016: 76-81, Gila, Levine, 2016:20-29, Aho, without year: 6-7, Without author, 2017:86-97, Chebaro Baydoun & Halawani, without year: 54

Vegetable dishes

All the cookbooks except one have listed vegetable dishes, the numbers varying between 1-25. The main ingredients in the category are artichokes, beans, aubergine, potatoes, lentils, onions, cabbage, tomatoes, grains, peppers, okra, spinach, pumpkin, cauliflower, vine leaves, cheeses, mushrooms and zucchini. Fresh herbs are used in all of the recipes. All these recipes are to be served warm.[18]

Rice dishes

Before rice was introduced to the Arab world, some dishes were only made with bulgur or smoked wheat. When rice came, it speedily became a popular substitute. For many of the dishes Egyptian rice kernels that are small, round and broken are the only rice used in order to make an authentic version of the dishes, second best is the Chinese white rice. In five of the books there is a category that has rice as the main ingredient. There are dishes with plain rice but also recipes with rice together with meat mutton, lamb and beef chicken, shellfish and vegetables, cauliflower, chickpeas, lentils and beans, pine nuts and raisins.[19]

Stews

Three of the books have stews as a category. The major part of the recipes are vegetarian stews with main ingredients such as okra, beans, cauliflower, potatoes, peas, lentils, butternut squash, spinach, tomatoes and aubergine. There are also stews with the main ingredient of lamb or beef. Fresh garlic and herbs are very often used in the recipes.[20]

Mahashi

Mahashi dishes are dishes that are linked to Sundays and holidays since they can be prepared the day before. The preparation is time-consuming and is delicate that requires a lot of patience and skill in order to make these stuffed dishes. Preparation of the stuffed food items requires a special coring tool. In "Classic Palestinian cuisine", the following are found under Mahashi; two different recipes of stuffed vine leaves and marrows, stuffed aubergines, stuffed marrows with tomato sauce, stuffed cabbage and stuffed marrows with yoghurt sauce.[21]

Meat dishes

Meat dishes are found in all the cookbooks studied here and the recipes vary between 2-39. Lamb is by far the most common meat in the recipes in forms of meatballs, meat loaf, kebab, chops, makloubeh, followed by beef. Meat is often accompanied by vegetables. Even so vegetables play a major role in this category even if they are not the main ingredient since meat is often stuffed in aubergines, vine leaves, zucchini, squash, cabbage or artichokes. Another common dish is meat pie. There are also recipes for dishes for sheep's' brains. Many fresh herbs and garlic with sumac and za´atar are used in the meat dishes.[22]

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[18] Dabdoub Nasser, 2013:58-69, Bishara, 2014:114-120, 174-180, Aho, without year: 10-11, Kalla, 2017: 56-57, 66-69, 72-77, 80-81, 84-111, El-Haddad & Schmitt, 2016:92-94, 108-109, 152-155, 160, 162, 166-169, 176, 188, 200-201, 258, Without author, 2017:38-65, 103, Chebaro Baydoun & Mosbah without year: 18-27, 30-33, 35, 38-39, 42-43, 40-50, 53, 69, 71, 74, 76-89

[19] Dabdoub Nasser, 2013:73-87, Bishara, 2014:182-183, El-Haddad & Schmitt, 2016: 206-208, Without author, 2017:98-101, 126-129, Chebaro Baydoun & Mosbah without year: 61-67

[20] Dabdoub Nasser, 2013:91-99, Bishara, 2014:98-109, Kalla, 2017: 64

[21] Dabdoub Nasser, 2013:101-113

[22] Dabdoub Nasser, 2013:117-129, Bishara, 2014:148-169, Kalla, 2017: 78-79, 122-150, El-Haddad & Schmitt, 2016: 110-111, 114-115, 148, 156, 164-165, 177, 182-183, 189, 191-192, 194-199, 210-213, 216-222, 228-229, 235, 238-239, 246,252, 256-257, Gila,

Poultry

All the cookbooks have dishes of poultry and the recipes vary between 1-19. Chicken is by far the most common bird mentioned in the books. Chickens are prepared in bread, boiled, in stews, as shawarma, or baked, with different kind of seasoning, stuffed, grilled, on a skewer, kebab and prepared with fruits such as apricots. Another bird that is used in the books from Jordan is pigeon. Pigeons are prepared with cracked wheat and stuffed.[23]

Palestinian couscous with chicken is often in USA referred as to "Israeli couscous". According to one of the authors, its proper name is maftool. The dish takes a very long time to make since the grains are made by hand and to the author it is a clear proof "how important food was and remains in our culture".[24]

Fish and shellfish

Recipes for fish and shellfish are found in six of the books and the recipes vary between 1-16. Fish are more common than shellfish. Bass, perch, tuna, cod, halibut, salmon, flounder, red snapper, sardines and S:t Peter's fish are used for boiling, frying, grilling, roasting, baked, with different fresh herbs and za´atar. Some recipes are also with raw fish, such as salmon or bass tartare. Prawns and jumbo shrimps are served with different sauces, clams are served vid za´atar, calamaris are served with strong spices, crabs are stuffed and roasted, and squid are served stuffed. There are also seafood soups.[25]

Bread and dough

In five of the books there are recipes for bread and dough and they vary between 2-11. Arabic bread is the base for the rest of the bread- recipes and the dough is made from of warm water, dried yeast, sugar, plain flour and whole-wheat flour, powdered milk or plain yogurt, sea salt and virgin olive oil. These breads are often topped with other products such as cheese, spinach, meat, eggs and different kind of spices. There are also recipes for Passover bread.[26]

Sweets and deserts

There is only one book that does not have sweets and desserts, in the other books the recipes vary between 4-37. A variety of different kinds of white goat´s cheese is often used in this category, a cheese that is typical of Palestine where there is no actual cheese culture as such. The way of making it has been unchanged over generations. It starts in the spring when milk is plentiful. The milk is boiled and preserved in salted water for use throughout the year. During the boiling izha, mahlab and gum Arabic are added. The cheese is preserved in glass jars tin containers and when one is in need of the cheese, the right amount is taken out of the container and soaked in water for some hours before use.

Levine, 2016:131-144, Aho, without year: 20-23, Without author, 2017:105-115, 118-125, Chebaro Baydoun & Mosbah, without year: 28-29, 34, 36-37, 40-41, 44-47, 50-52, 68, 70-73, 75-82, 84-89, 103-118

[23] Dabdoub Nasser, 2013:133-140, Bishara, 2014:136-147, Kalla, 2017: 70-71, 150-165, El-Haddad & Schmitt2016: 180-18, 187, 230-234, 240, 244-245, 252, Gila, Levine, 2016:105-121, Aho, without year: 18-19, Without author, 2017: 116-117, 132-137, Chebaro Baydoun & Mosbah without year: 60, 83, 90-102

[24] Bishara, 2014:140

[25] Bishara, 2014:121-135, Kalla, 2017: 170-197, El-Haddad & Schmitt 2016 :266-294, Gila, Levine, 2016:122-126, Without author, 2017:138-139, Chebaro Baydoun & Mosbah without year: 119-125

[26] Dabdoub Nasser, 2013:144-155, Bishara, 2014:57-59, Gila, Levine, 2016:7-17, El-Haddad & Schmitt 2016 :100-103, 107,112, 117, Kalla, 2017: 48-51

Fig.8. White cheese of goat's milk. © Author, 2018

Other recipes that are common are knafeh, different kinds of puddings, fritters and pancakes with syrup, different kinds of fruit compotes, different kinds of sweet cakes, dumplings, baklava and sweet syrups.[27]

Fig.9. Orange knafeh with pistachio nuts. © Author, 2018

Jams

Jams are only found in "Classic Palestinian cuisine" where quince, apricot and azaroles are used. These jams are considered by the author to be representative for the traditional Palestinian cuisine. They are more or less classics.[28]

Refreshments

In five of the books, there are recipes for refreshments such as different kinds of coffee, tea, syrups and molasses, nectars, juices, flavoured milk, wine, lemonades and juices.[29]

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[27] Dabdoub Nasser, 2013:158-179, Bishara, 2014:202-217, Kalla, 2017: 200-210, 212-228, El-Haddad & Schmitt 2016: 300-323, Gila, Levine, 2016:146-178, Aho, without year: 24- 29, Without author, 2017:142-153
[28] Dabdoub Nasser, 2013:182-186

Pickles and sauces

Recipes for pickles and sauces are found in five of the books studied here, the recipes vary between 1-14. Turnips, beetroot, cauliflower, carrots, aubergines, avocados, lemons, jams, figs, oranges, kumquats, pomelo, jalapeños and peppers are used for different kind of spreads, dips and pickles. [30]

The cookbooks give an indication of the richness in the food culture of Israel, Palestine and Jordan. A closer look at the recipes in the books reveals that many of them are more or less the same and that vegetables are the main ingredients used. Very few recipes can be found under "bread", which is interesting since bread is served at every meal. One reason for the lack of recipes in the cookbooks can be that the knowledge of making dough and baking bread is so well known that it is not necessary to have the recipes in cookbooks. It is a so called "silent knowledge" that everyone knows is there.
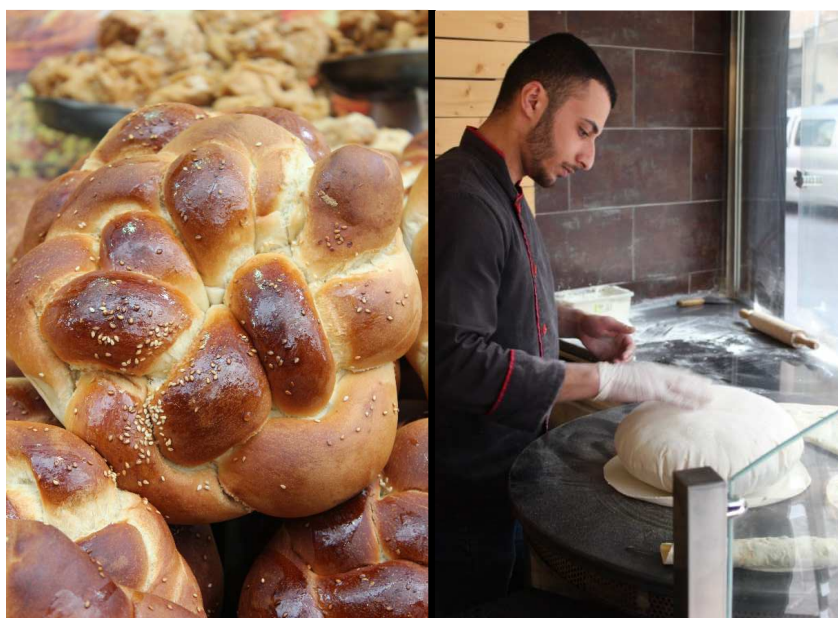

Fig.10. Different kinds of bread and bread making in Jerusalem and Amman. ©Author, 2018

I found that the richness of the food culture in Israel and Palestine in the cookbooks could be found at different markets in Jerusalem, both in the western as well as the eastern part of the city. The open-air market in western Jerusalem is a place that made me breathless when it comes to the variety of food items. Entering the market, I was more or less knocked down by all the smells and colours, and later on, also by all the tastes that I was offered during my visit to the market. Some of the vendors spoke English and they were those that treated me best. The supply of food items between the vendors was more or less the same, depending on what kind of specialty they had. However, there was a difference in prices between the competing stands,

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[29] Dabdoub Nasser, 2013:190-192, Kalla, 2017: 210, 232-234, El-Haddad & Schmitt 2016 :325-329, 334-341, Aho, without year: 30
[30] Bishara, 2014:188-197, Kalla, 2017: 118-119, El-Haddad & Schmitt, 2016: 63, 82-88, Gila, Levine, 2016:178-180, Without author, 2017: 36-37

both fresh and prepared items of vegetables and meat, fish and poultry. What was striking was that all the vendors had the prices on display and I could not hear anyone bargain about the prices.

Fig.11. Examples of food sold at the large out-door market, Jerusalem. © Author, 2018

Visiting the market and stores in the eastern part of the city was very different, even if the knowledge of English was limited all the vendors were very friendly. Something that was striking here was that I could not find any prices at all for food on display, a big contrast to the open-air market. It might be that all the customers already knew the prices by heart, or the prices were on a day-to-day basis. Yet another possibility is that regular customers bargained about the prices. On other articles there were clear signs of the price.

Falafel

There is one dish that can be found in all the cookbooks and that is falafel. Therefore, I have chosen falafel as an example of how one dish can be synonym with a food culture. One of the informants of Palestinian origin says that Israel has stolen the Palestinian cuisine and feels that it is equal to having a child stolen from you. Several other informants that also are Palestinian Christians agree with that statement and they expressed strong emotions such as sadness and anger talking about it.[31]

The ingredients for Egyptian Falafel: large fava beans (broad beans), brown or green, finely chopped onions, crushed garlic cloves, finely chopped fresh parsley, cumin, fresh coriander, baking powder or baking soda, salt. For Falafel one finds the following ingredients in the cookbooks; dried chickpeas or green fava beans, chopped onion and garlic cloves, grounded or fresh coriander, cumin, cayenne pepper, chopped fresh parsley, salt, baking powder, oil for frying. The seasoning can vary, and some add all spice, black pepper, hot red pepper, cinnamon, grounded paprika, grounded chili, cilantro, sesame seed and sumac as well. Falafel is a deep-fried dish.[32] The recipes are more or less the same for falafel in the cookbooks.

When I was walking in Jerusalem I found the following postcards;

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[31] Anonymous informant, Nazareth, 2018-02-19, Anonymous informants, Jerusalem, 2018-02-2
[32] Gila, Levine, 2016: 65- 66, Chebaro Baydoun & Mosbah without year: 30, Without author, 2017: 31, Kalla, 2017: 72, Dabdoub Nasser, 2013:62, Bishara, 2014:52-53

Fig.12.Ierusalim Postcards

The first postcard states Falafel as an Israeli snack and the second one states that the same dish is a Palestine snack. The Israeli flag has been replaced with the Palestinian flag and the word Israel has been crossed over and replaced with 'Palestine,' like a graffiti. Both the postcards have the same recipe for the dish on the backside as shown above, with the headline "A recipe to mail- Falafel". As can be seen the ingredients are the same on the postcard as it has been presented previously in the text. However, having said that, the recipe on the postcard is not identical to any in the cookbooks, so it is not taken from them.

5. Conclusions

The material presented in the previous text should be seen as a case study regarding gastronomy and theology in Israel, Palestine and Jordan. In the introduction, some numbers are presented from 2016 on how many percentages of the inhabitants belong to Judaism, Christianity, Islam and other faiths. Here it is important to keep in mind that those numbers are approximate numbers. However, it indicates that the Christians are a minority in the region.

The cookbooks that have been used in the study indicate that the food culture in the area is vivid and rich, where the main ingredients are vegetables and grains. When meat is used it is mainly lamb, and fish are used more frequently than shellfish. How important the food culture is for the Christians is evident in the opinion among the informants that they feel like they 'have been robbed of a child.' That says a lot in this context since family is of great importance in the area and held close to the heart. The case study also shows

the complexity of claiming certain dishes as unique to one nation. Falafel is such a dish, both Palestine and Israel are claiming the dish as their own and in a very powerful and effective way, by making a postcard of it. Postcards that easily can be spread all over the world, as long as people still send postcards. On the other hand some of the informants are of the opinion that it is very difficult to claim a dish to a specific nation since the modern borders are just that -modern. When the dish saw the light of day and where, no one knows. People have moved over large areas in the Middle East throughout history and it would be surprising if they did not take with them their food culture and showed it to others.

The sisters at the monastery in Bethlehem are a good example on how gastronomy is fusioned when the sisters use other spices or ingredients to their native recipes. No sister can refuse what is served at table and the sister working in the kitchen that day decides what the others will be eating. In a way the sisters live in a global cuisine (due to their many nationalities) that is transformed to fit in to the Middle East.

Several of the informants have a clear vision for what gastronomy can do for a peaceful coexistence today and for the future. The key is education in order to understand each other and gastronomy plays a very important part in that since everyone has a relation to gastronomy. The education in hospitality and culinary arts in both Jerusalem and Bethlehem gives an indication that the young generation also sees the benefits of learning more about the subjects and how to use that in order to get a profession that they can live on, and hopefully in the future educate the generation that will follow them. Even if the monastery in Amman does not have education in culinary arts per se, the work that is carried out in teaching refugees to become chefs is of great importance for the refugees. They are given a chance to do something meaningful while they are waiting for their visas and are given a foundation for a profession that they later can build on. Gastronomy gives hope for the future!

During the interviews and the participating observations in the Middle East I noticed that everyone has a relation to gastronomy and faith, even if it is not outspoken. Sometimes I had to wait for an answer regarding the meaning or connection between gastronomy and faith.

The alimentary theological approach to gastronomy and faith reflects in the informants and in the following observations, since it seems to be implicit in everyone. There seem to be a floating line between food for thought and food as nourishment for the body for the informants. The reasons for that can be several such as that the informants never have thought about it in those terms since it seems to be the most obvious thing in the world and in their lives. Another reason can be that the informants do not need to put it into words, they constantly live by it without thinking about it. In the field of gastronomy and meal science the terms "the larger room" and the "smaller room" are often used. The "larger room" can mean the room where the meal is served. The term "the smaller room" can refer to the guest and the cover on the table. However it can also mean the inner room since food memories are a big part of one's identity since childhood. Food memories, good or bad never leave a person. In my point of view alimentary theology can be the same. A person's relation to God can be very complex and include a lot of space and people, or it can be a very close relation only between oneself and God, in that sense gastronomy and alimentary theology have a lot in common. That would mean that they practice alimentary theology every day of their life. According to me the Arabic proverb *"Who does not enjoy food does not enjoy anything else in life "* is very fitting to end this text with since it says it all.

Fig.13. Well, who does not have the number 1 kitchen in the world? © Author, 2018

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[4] Anonymous Sister, Bethlehem, 2018-02-23

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[6] Anonymous informants, Beit Sahour, 2018-02-23

[7] https://chefs4peace.weebly.com/about-us.html, 2018-03-16

[8] Anonymous member, Chef for Peace, Jerusalem, 2018-02-22, 2018-02-24

[9] Anonymous member, Chef for Peace, Jerusalem, 2018-02-22, 2018-02-24

[10] http://www.neot-kedumim.org.il/?CategoryID=231&ArticleID=115, 2018-02-23, Anonymous informant, Bethlehem University , 2018-02-23

[11] Anonymous informant, Notre Dame, Jerusalem, 2018-02-24

[12] Anonymous informant, Notre Dame, Jerusalem, 2018-02-24

[13] Bishara, R., *Olives, lemons & Za´atar*, London, 2014:12-27, Kalla, Joudie, *Palestine on a plate-memories from my mother´s kitchen,* China, 2017: 24-47, Aho, Nabil, *Spices of the earth-culinary journey of the Holy Land*, Jerusalem, without year: 5

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[18] Dabdoub Nasser., 2013:58-69, Bishara, 2014:114-120, 174-180, Aho, without year: 10-11, Kalla, 2017: 56-57, 66-69, 72-77, 80-81, 84-111, El-Haddad & Schmitt, 2016:92-94, 108-109, 152-155, 160, 162, 166-169, 176, 188, 200-201, 258, Without author, 2017:38-65, 103, Chebaro Baydoun & Mosbah without year: 18-27, 30-33, 35, 38-39, 42-43, 40-50, 53, 69, 71, 74, 76-89

[19] Dabdoub Nasser., 2013:73-87, Bishara, 2014:182-183, El-Haddad & Schmitt, 2016: 206-208, Without author, 2017:98-101, 126-129, Chebaro Baydoun & Mosbah without year: 61-67

[20] Dabdoub Nasser, 2013:91-99, Bishara, 2014:98-109, Kalla, 2017: 64

[21] Dabdoub Nasser, 2013:101-113

[22] Dabdoub Nasser, 2013:117-129, Bishara, 2014:148-169, Kalla, 2017: 78-79, 122-150, El-Haddad & Schmitt, 2016: 110-111, 114-115, 148, 156, 164-165, 177, 182-183, 189, 191-192, 194-199, 210-213, 216-222, 228-229, 235, 238-239, 246,252, 256-257, Gila, Levine, 2016:131-144, Aho, without year: 20-23, Without author, 2017:105-115, 118-125, Chebaro Baydoun & Mosbah, without year: 28-29, 34, 36-37, 40-41, 44-47, 50-52, 68, 70-73, 75-82, 84-89, 103-118

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[26] Dabdoub Nasser, 2013:144-155, Bishara, 2014:57-59, Gila, Levine, 2016:7-17, El-Haddad & Schmitt 2016 :100-103, 107,112, 117, Kalla, 2017: 48-51

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[28] Dabdoub Nasser, 2013:182-186

[29] Dabdoub Nasser, 2013:190-192, Kalla, 2017: 210, 232-234, El-Haddad & Schmitt 2016 :325-329, 334-341, Aho, without year: 30

[30] Bishara, 2014:188-197, Kalla, 2017: 118-119, El-Haddad & Schmitt, 2016: 63, 82-88, Gila, Levine, 2016:178-180, Without author, 2017: 36-37

[31] Anonymous informant, Nazareth, 2018-02-19, Anonymous informants, Jerusalem, 2018-02-2

[32] Gila, Levine, 2016: 65- 66, Chebaro Baydoun & Mosbah without year: 30, Without author, 2017: 31, Kalla, 2017: 72, Dabdoub Nasser, 2013:62, Bishara, 2014:52-53

Book review – Arturo Escobar. *Encountering development: the making and unmaking of the third world,* Princeton University Press, 1995.[1]

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Abstract*: Encountering Development: The Making and Unmaking of the Third World (1995) is a celebrated and renowned work of Arturo Escobar. Born and brought up in Columbia, Escobar is a notable Professor of Anthropology at the University of North Carolina in Chapel Hill. The text is built upon the foundations of Escobar's doctoral dissertation titled Power and Visibility: The Invention and Management of Development in the Third World (1987). This ground-breaking work was conferred with the Best Book Award by the New England Council of Latin American Studies in 1996.*

Keywords: food dependency, sustainable development, women's development and grassroots development

JEL codes: Y3

1. Introduction

The book is structured thematically, covering an extensive range of ideas including the discovery of poverty, food dependency, sustainable development, women's development and grassroots development. The quotes, an introduction to each chapter, are thought- provoking and lend a glimpse to the rest of the chapter. This book came after the Cold War drew to a close, creating a new space for the Third World countries to have a say and place in global affairs. According to Escobar, the cold war was undoubtedly one of the single most important factors at play in the confirmation of the strategy of development (33).

The 1990s saw an emergence of anti-development or post-development literature. Most of these works were written by anthropologists and Escobar's book, released in 1995, makes a lasting and impactful impression, both due to its originality and ability to convince the reader. For a long time, the focal point of development studies had been the West. The Post Second World War period saw a shift in focus towards the so-called Third World. However, the epistemology of the development in the Third World is incomplete without the enunciation of the role played by the West. Escobar establishes this relationship by proposing the three axes that define development – the forms of knowledge that refer to it, the system of power that regulates its practice and the forms of subjectivity fostered by this discourse. This forms the very crux of Escobar's argument that the United States of America and Western Europe undertook the 'unmaking' of the

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[1] Princeton; Oxford: Princeton University Press, 1995, pp. 312.
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Third World under the garb and illusion of 'making' it, breaking the decades-old myth that Europe and North America provide perfect models for the Third World.

2. Contents

The book propounds how, under the pretext of development, over-ambitious projects, failed strategies and unfeasible programs added to the problems they set out to solve. *Underdevelopment became the subject of political technologies that sought to erase it from the face of the earth but multiplied it to infinity* (52). An apt example of this is Escobar's description of how decision-making and management were entrusted to 'development professionals' with little importance attached to the interpretation of each society's history and culture, as undertaken by intellectuals such as Gandhi (52).

In *Encountering Development*, Escobar has rendered a narrative which is an amalgamation of anthropology and culture studies such as political and intellectual perspectives. It takes an interdisciplinary approach blending anthropology with economics, history, sociology and development studies. Relying heavily on Foucault's work on the dynamics of discourse and power in the representation of social reality, Escobar compares Edward Said's discourse on *Orientalism* (1978). He cautions against the differences between orientalism and development stressing more on practices rather than theory (11). Escobar's book takes on substantial and rooted issues and aligns them in the development context such as the discovery of mass poverty (21), the rubric of the welfare state and social work (23) and the relationship between the colonialist and developmentalist regimes of representation (26). Peter Worseley's *The Three Worlds* (1984) depicts how the third world has changed drastically over a period of fifty years and examines the constituents of cultural, political and economic development. Similarly, Escobar's work takes on an economic viewpoint from cultural, political and anthropological stands.

The author consistently claims that the ambition and vision of American and European style of economic development brought an excessive damage to the Third World Countries resulting in disasters such as poverty, economic decline, and even crises. In my view, development is a two-edged sword. Like any other major transformation and revolution, it had positive and negative implications. Escobar unequivocally stresses on the harmful effects of development, calling it a nightmare. While the book serves as an eye-opener on the repercussions of western mode and practices of development, it draws little attention to its merits. While Escobar pronounces the capital formation and the various factors associated with it: technology, population, and resources, monetary and fiscal policies, industrialization and agricultural development, commerce and trade (40), he refuses to recognize how these elements also fostered the advancement of these countries.

A significant argument that caught my attention was Escobar's description of the discovery of poverty in Asia, Africa and Latin America (21) and how the Third World has been meted out an unequal treatment and received a meagre proportion of the aid compared to Europe (33). In Chapter 2, he advocates that economic growth as a solution to poverty became universal truths. It provides a comprehensive account of the precursors of development such as colonization, the emergence of new strategies such as science and technology, public intervention and the role of international organizations such as the World Bank and International Monetary Fund. Chapter 3 evaluates the motives and structures of early development economic theories as building blocks of development. It proposes the need for a cultural politics that balances mainstream economics with local models (58). It is stimulating to comprehend the nuances of economic discourse from a social and cultural angle. The anecdote on The World Bank (86) reveals how development aid extended from planning the project, managing the practices to controlling the entire process.

In Chapter 4, Escobar states that in the post-World War II era, hunger became the core of all development initiatives. He discusses how strategies that were implemented to solve the hunger crisis have led to their aggravation. He insists that the bureaucracy involved never laid stress on the local's needs and problems (111), made the Third World dependent instead of self-sufficient, lacked coordination between the research, planning, and implementation. In the fifth Chapter, Escobar investigates the problems of the peasants, women, and environment. For example, he asserts that the Green Revolution led to a new upsurge resulting in political unrest and upheaval (158). According to him, women were reduced to docile and cheap labour force (177) and their overall position in society declined further. There is no evidence to suggest that these outcomes could have been different if development was localized rather than an enterprise of the West. He also rejects the idea of sustainable development which is a viable solution to economic hazards.

The concluding chapter entails a special mention as it is the only text that deals with 'alternatives' but does not do justice to the same. Escobar states that there is no grand solution for unmaking development. He suggests that ethnography, cultural studies, grassroots initiatives could undo the evils of development but in a superficial tone. He leaves the reader feeling pessimistic about development by his concluding statement, *there are worlds that development…is bent upon destroying.*

As a student of History and Development, I found this book extremely useful as it delivers a comprehensive discourse on how the poverty of the South became a major agenda of the world, the efforts undertaken to solve this crisis and the outcomes of the same. However, the book does not discuss *what development is* or *how is development different from westernization or modernization.* What interested me was the treatment of development as a Third World notion rather than a Euro-centric or American pejorative like most works on the issue.

The strength of the book lies in the author's ability to communicate in an articulate and lucid manner, making vital arguments in a simplistic and uncomplicated fashion. For a non-development expert like myself, the book provided a very exhaustive analysis of the process of development and its impact. The book, however, lacks practical and feasible alternatives to the predicaments suggested in the discourse. It was only in the last chapter that Escobar mentions alternatives to development which would preserve culture, environment, social life and yet uplift economic circumstances.

3. Conclusion

Encountering Development is an in-depth analysis of Western-oriented development of the Third World within the period from the Second World War to the 1990s. The author designates development as a process involving the transfer of knowledge while retaining power and control over the Third World by the West. He evaluates the impact of development on the nature of culture, politics, society and economy of the Third World Countries. In my view, the author could have taken a less patronizing position while assessing the Third World, not projecting them as victims of policy and Western power, spineless at the local and global level. This book serves as a sound complementary read to a reader who is well versed in the fundamentals and strengths of development.