

MOUNTAIN SOCIAL DEVELOPMENT MODELS, BETWEEN PRINCIPALITY, CONSCIENCE AND EVOLUTION. AN OVERVIEW

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Abstract:

The mountain population living in the most relevant mountain areas of the world is organized in various social forms, its principles and development being different in time and space. The organization of the mountain population in a certain area depends on factors such as the altitude at which certain activities take place, the degree of social cohesion of people in an area, the systems of socio-cultural and religious values of the studied group, etc. However, the mountain population of the world can be seen as a whole as it is defined by features common to this area. Among these characteristics can be listed the principality, social and mental verticality, independence and autonomy - attitudes developed by the roughness and harshness of mountain life. Even after leaving the mountain space, the inhabitants of these lands remain steadfast to the characteristic mountain principles and consciousness.

Keywords: *conscience, evolution and principality, mountain social development model, mountains of the world continents, mountain people.*

"Mountains are an attitude...
Mountains are a feeling."¹

¹ Byrons Childe Harold cited in Nicolson, M. H., *Mountain gloom and mountain glory: The development of the aesthetics of the infinite*, University of Washington Press, 1997.

Introduction

People in the mountain area tend to be autonomous and independent, especially in the cultural-religious life, aspects that are also reflected in the socio-economic development of the respective mountain areas.²

The subject of the article is of interest because the mountain area offers mountain products with a high degree of food quality, but also mountain services with a significant positive impact on human health. The social development models of the mountain areas presented support the hypothesis according to which the mountain population has similar axeological and praxeological characteristics. Axeologically, mountain people have stable beliefs and creeds, accepting the opposite only through clear and logical arguments. Praxeologically, the mountain population is inclined to development in almost any condition, the realities of this area presenting the difficulties that these people face.

Method and material

The article presents some typologies of mountain populations that develop according to some models of social development, their choice being made in terms of altitude, spatial extent or economic relevance of the studied mountain areas. The analyzed mountain populations belong to the category of mountain people from the Himalayas (Pakistan, India, China, Nepal and Bhutan), Guangdong (China), Altai Mountain (Russia), Kili-mandjaro (East of Africa), Andes (South America), Appalachians (North America), Australian mountains, Alps (Switzerland, France and Italy) and Carpathians (Romania). The social development models associated with the mountain populations presented capture specific implications for economic development for those areas. The article provides an overview of the studied mountain populations and summarizes some models of social development with specific economic implications on the mountain areas of the world, as well as the world economy in general. The main current problem of mankind is food insecurity and insecurity. The mountain area offers solutions to this problem through the possibility of intensive agriculture, some mountain products being known to have superior food quality.

2 McCauley, D. V., *Appalachian mountain religion: A history*, University of Illinois Press, 1995, pp. 61-63

The mountain population, especially in emerging or developing countries, is constantly growing in numbers. The investments in recent years allocated to mountain areas have led to their development, implicitly to the population or repopulation of this area. Given the new global mountain configuration, the population and infrastructure in this area are increasingly exposed to natural hazards. Another problem arising from the growth of the mountain population is food insecurity and insecurity. From the reasons mentioned or from others set out in similar works, it is understood that mountain people remain in the category of the most vulnerable inhabitants of a region. The world's mountain population holds a percentage of 91% in emerging or developing countries (Africa - 23%, Latin America and the Caribbean - 15%, Asia - 53% and Oceania 0.3%) and 8.8% in countries developed (Europe and North America). Regarding the division of the territory, the situation is different, ie emerging and developing countries occupy 54% of the total mountain area of the world (Africa 11%, Latin America and the Caribbean 12%, Asia 30%, Oceania and Pacific 0.6 %), developed countries 31% and Antarctica 16%. Of the total mountain population located in emerging or developing countries, 65% live in rural areas. From 2000 to 2017, the rural mountain population increased from 540 million inhabitants to 648 million inhabitants. The highest values found in the mountain classes, in terms of the distribution of the mountain population, are held by elevation levels four, five and six, an area in which agriculture, as well as industry, and mass services, are difficult to apply. By default, poverty is high and food insecurity and insecurity are high. Socio-economic factors that contribute to the poverty of mountain areas are conflicts, climate variability or temperature extremes, blocking the economic boom and recessions. Difficult access to infrastructure, technology, health, education and the supply chain - production - sales contribute mostly to food insecurity and insecurity, as well as to the socio-human and technological vulnerability of the world's mountain population.³

Results

Models of social development in the mountainous area of Euro-Asia

Himalayan mountain people, people from different countries such as Pakistan, India, China, Nepal and Bhutan, are characterized by ensuring the

³ Romeo, R., Grita, F., Parisi, F., & Russo, L., *Vulnerability of mountain peoples to food insecurity: updated data and analysis of drivers*, Food & Agriculture Organization, 2020.

connectivity of property with the social organization of the space in which they live. Studied in terms of the great distances between the properties they own, it is observed that the social segmentation in these areas is found at high levels. Hard-to-reach land for agriculture, the only source of livelihood for these people, is forcing the Himalayan population to adopt an intensive rural development system. Neighborhood is a desideratum for these people, more than a reality. Consequently, the most common mountain groups are coagulated around their own families, organized in the form of a clan. The principality of the clan is given by the elder / elders of the family, these being the main moral pillars of the group. Socio-economic development is achieved between the margins established by the elders of the group. In these lands the model of social development is still primitive, people being organized into clans or tribes based on restricted or extended family ties. Even in the conditions in which the Himalayan clans are more extensive, there is always a reference group - protoclan - which imposes the model of socio-economic and human development of the adjacent clans. In the Himalayan mountains, the types of human communities are mostly family, but are based on both neighborhood (spatial community) and friendship (spiritual community).⁴ The life expectancy of these Muntenians is low, the training being almost non-existent and the incomes very low. Socio-economic and human development in these areas is difficult, globalization being almost non-existent. The only source of existence in the Himalayan area studied is agriculture. The cultural and religious development of these Muntenians takes place within the margins of a primitive local system. Researchers and the public and private governance of the states that make up the Himalayan mountain population are trying to find the best solutions for applying modern development models so that the evolution of these areas preserves their cultural and socio-economic uniqueness.

The mountain population of *Guangdong* (China) tends to work excessively, the limits of exhaustion of these people being pushed to the impossible. According to a study conducted on several levels of education on 590 teachers and graduates from 42 primary and secondary schools, exhaustion is the main feature of these Muntenians. The model of social

4 Egly, W. M., *The Sunuwar of Nepal and their sense of communication: A study in the culture, psychology and shamanism of a Himalayan people*, Vol. 6, LIT Verlag Münster, 2014.

development of this area is similar to those in the Appalachian Mountains, the degree of poverty being much higher. From a social and cultural-religious point of view, these Mountaineers are more evolved than the Himalayas, but economically much more involved compared to the Mountaineers from the Appalachians. According to the cited study, teachers in the mountain area are at increased risk of psychological problems due to low income, transportation, inaccessible information and poor socio-economic life. In the mountainous area of Guangdong, unlike the Himalayas, many parents impose their primary and secondary education on their children in order to reduce poverty. However, there is a large gap between educational needs and a precarious teaching environment, which increases the pressure on teachers' skills. Influenced by the local traditional culture, female teachers perform household chores without delegation of responsibility, this leading to excessive exhaustion. All this affects the professional skills of teachers, with direct reflection on the socio-economic and human development of mountain areas in Guangdong. Teaching in China, but especially in the mountainous area of Guangdong, is a career with a particularly high risk of exhaustion, as teachers are exposed to chronic diseases, excessive aging and even death. The cited study shows a significantly positive correlation of these Muntenians with emotional exhaustion, depersonalization and intellectual exhaustion, meeting a significantly negative correlation with personal achievement which is low.⁵ Although it is a more evolved model than the Himalayan one, the model of social development of the mountainous area of Guangdong is dominated by poverty which leads to a difficult socio-economic and human evolution. The life expectancy of these Muntenians is low, the training being almost non-existent and the incomes very low.

Compared to other empires, unions or countries, in Soviet or post-Soviet Russia – especially from *Altai*, the main criterion for maintaining social order was the use of force. In this climate, mental structures and political culture change through extremely slow phases.⁶ The moun-

5 Zhang, L., Zhao, J., Xiao, H., Zheng, H., Xiao, Y., Chen, M., & Chen, D., "Mental health and burnout in primary and secondary school teachers in the remote mountain areas of Guangdong Province in the People's Republic of China", in *Neuropsychiatric Disease and Treatment*, 10/2014, p.123.

6 Moshe Gammer, *Empire and Mountains: The Case of Russia and the Caucasus*. *Social Evolution & History*, Vol. 12 No. 2, September 2013, pp.120–142, 'Uchitel' Publishing House, p. 134.

tainous area along with the tundra and taiga regions of Russia also have many areas unfavorable to population development. These regions are characterized by an extremely high natural impact on the population, with a critical stress of adaptation systems, decompensation tendencies and various failures in maintaining health. The predominant pathology in these areas is mainly determined by climatic conditions - weather stress, cardiovascular pathology, neurosis, injuries, trauma and decreased immunity and disorders of biological rhythms. For example, the very unfavorable living conditions in the Altai Mountains are characterized by an excess of ultraviolet radiation, drought and extremely high seismic intensity. This territory has an extremely intense impact on human health, with a critical stress of adaptation systems and the mentality of the population⁷. The mountainous regions offer an almost unique tourist area. The diversity of tourist resources can lead to the realization of economic potential and can promote effective cooperation between different ethnic groups⁸. The life expectancy of these Munteniensians is low, the training being almost non-existent, and the incomes quite low. The model of socio-economic and human development in the studied Russian mountain areas is predominated by the practice of large-scale agriculture, globalization being rarely encountered in this area. Industry and services, rarely encountered at high altitudes and quite often at low altitudes, are practiced in conditions of intense regionalization. The cultural and human development of the Mountaineers from the Russian mountain area is realized under the auspices of conservatism and orthodox traditionalism, various ancient religions keeping certain accents in this space.

Models of social development in the mountainous area of Africa

The mountainous area of Africa is of particular interest to researchers, but especially to the socio-economic environment of the world in terms of the special potential of these mountains. The mountain population in this area, but especially in the high mountain areas of East Africa – *Kilimandjaro*, is structurally similar to the Himalayan population.

7 A N Zolotokrylin et al 2018 IOP Conf. Ser.: *Earth Environ. Sci.* 107 012045, Doi: 10.1088/1755-1315/107/1/012045

8 N. Dunets & G. Zhogova & N. Sycheva, *Common characteristics in the organization of tourist space within mountainous regions: Altai-Sayan region (Russia)*. *GeoJournal of Tourism and Geosites*, 24/2019, pp.161-174. Doi: 10.30892/gtg.24113-350.

The low degree of development, poverty and lack of global connections make East Africa a stronghold to conquer for the socio-economic development of the region, but also for the economic environment concerned. Unlike the Himalayas, agriculture can be better practiced in these mountains because the abundant hydrological resources can support the socio-economic development, but also the cultural-human development of this area. Mount Kilimandjaro ensures a high tourist potential, mountaineers from all over the world preferring this mountain to the detriment of others from other continents. Unlike the inhabitants of the lowlands, the Mountaineers of East Africa are better developed having as an asset, as mentioned, the impressive hydrographic reserves. Africa is known as a continent with desert areas, mountainous areas being protected from this inconvenience, but having other problems related to the tropical climate. Mountainous areas in East Africa are generally treated through sectoral institutions - in particular those related to tourism, agriculture and rural development. The problem in Africa, unlike countries in Europe, America, Oceania and part of Asia, is that there are no public institutions that to focus in particular on the mountains as distinct areas. Some countries, such as Kenya, Tanzania and Uganda, have policies that address issues relevant to the mountain area, but these are often only components of a compact national policy. The growth rate of the mountain population in East Africa is 3.4% per year, with more and more people in hilly and desert areas preferring the mountainous area. All this radically changes the socio-economic and cultural-human configuration of the mountain space in East Africa. Another challenge is managing the effects of this population change. The people of East Africa consider the land to be an ancestral heritage, which is why those in the highlands are still organized into clans or tribes that defend both property and the socio-economic and cultural-human values acquired by birth.⁹

The life expectancy of these mountaineers is low, the training being almost non-existent, and the incomes quite low. The model of social development in the mountains of East Africa is oriented towards primitivism, currently making concerted efforts for the superior exploitation of these

9 EAC, UNEP and GRID-Arendal, *Sustainable Mountain Development in East Africa in a Changing Climate*. East African Community, United Nations Environment Programme and GRID-Arendal, Arusha, Nairobi and Arendal, 2016.

mountainous areas. Western investments in this area are more numerous than in Asia, which will lead in the medium term to the socio-economic development of these mountain areas. There are fears that socio-economic development will lead to the partial disintegration of East Africa's cultural and human values, as well as major climate problems.

Models of social development in the mountainous area of America

The *Appalachian* Mountaineers, inhabitants of the Appalachian Mountains in the United States and Canada, are highly independent and autonomous people. The people of these mountains have a special inclination towards not supporting religious leaders or others considered useless, which is why religious life and much of cultural life takes place on a voluntary basis. The principality of the people in these mountains is high, the harsh living conditions giving them special rigidity, which translates into high social consciousness. The classical inhabitants of the Appalachian Mountains have beliefs and principles, not religions or other strongly institutionalized forms, as they consider that in the face of the struggle with the increased vicissitudes of life the main help is their own person or family. As the mountain settlements are small in size, the groups of mountain people are more intimate and the relational ties are stronger. The mountain people in these places study many aspects and form an opinion that they perseveringly defend. These mountain people have a natural inclination towards simplicity, being more traditionalists and convinced family members. The organization of these people is evolving, globalization prevailing in all areas of activity.¹⁰

The life expectancy of the mountain people from Appalachian is high, the training being carried out at high rates, and the incomes being considerable. The model of social development of the inhabitants of Appalachian is mainly of a restricted community type, the reference system being the locality. The modern local communities in Appalachian are financially supported by the component states, ensuring at the same time their development through self-support.

In the *Andes* Mountains of South America, the mountainous area is subject to an accentuated globalization, the neoliberal policies making their presence felt in the life of the Mountaineers here. This area, due to the

10 McCauley, D. V., *Appalachian mountain religion: A history*, University of Illinois Press, 1995, pp. 63-101.

impact of globalization, mountain areas are marginalized and neglected, globalization increasing the degree of poverty. Andean communities are facing major changes due to the impact of globalization on their way of life. The socio-economic climate of this mountainous area is threatened by the incorporation of new technologies. Unlike Africa, investment in South America is low, with exploitation continuing its upward trend. The infrastructure in the Andes Mountains is outdated, and the long-standing exploitation without a natural recovery plan endangers the ecosystem and population of this area. The human capital of these areas, especially young people, is less and less numerous, the depletion of natural and human resources creating the image of a deserted landscape, with depressed and time-defeated Muntenians. The Muntenians of South America are known for the high degree of mysticism, the cultural-human values having as reference system the traditionalist religiosity. Unlike North America, Muntenians in South America have a low life expectancy and income, making local training difficult. The model of social development of the Mountaineers from the Andes is of a restricted community type, the reference system being the family. Investment hope in the mountainous area of South America is low, with major investors currently moving to mountainous areas in Africa and part of Asia.

Models of social development in the mountainous area of Australia

Based on an Anglo-Celtic culture, the development of the *Australian* mountain area still contrasts the local cultures with those acquired from the Anglo-Saxons. The defining feature of the Mountaineers in the Australian mountains is multiculturalism, the development taking place in a highly globalized environment. Of course, the assimilation of certain Anglo-Saxon values has been a difficult and difficult process, with minority rights, multiculturalism and race issues playing an important role in contemporary Australian politics. In the late 1990s, these problems triggered a conservative reaction from Australian mountaineers, who have so far remained more traditional than people in other areas. Australian mountaineers have a penchant for mysticism, with Aboriginal people making their mark on the socio-economic and human evolution of the mountain area to the detriment of the absorption of Christian culture.¹¹ The life expectancy

11 Pickering, C., Walden-Schreiner, C., Barros, A., & Rossi, S. D., "Using social media images and text to examine how tourists view and value the highest mountain in Australia"

of Australian mountaineers is high, training is an important coordinate and the income is more than considerable. The model of social development of the Australian mountain area highlights a particularly good economic evolution in the conditions of globalization. But from a socio-human and cultural point of view, the Australian Mountaineers remain tributary to local conservatism and traditionalism, but also taken over from the Anglo-Saxons. It seems to be a discrepant socio-economic and human development, but by carefully studying this development model it can be postulated that it is close to the ideal.

Models of social development in the mountainous area of Europe

The mountain population in the *Alps* has relatively close characteristics, whether they are Swiss, French, German or Italian. The inhabitants of these mountains are the richest of all the Mountaineers in the world. The model of social development of this area has been influenced by globalization, but to a much lesser extent compared to other mountainous areas of the world. Unlike other Mountaineers in the world, entrepreneurs in the Alps have a very high degree of socio-economic and cultural-human development. The structure of the economic sectors differs completely in the Alps, the tourism (services) being the main source of income of these Mountenians, in the other areas of the world agriculture being the predominant sector. The socio-economic approach is changing radically, the Mountaineers in the Alps being accustomed for generations to the tertiary sector, while other parts of the world are still dependent on the primary sector of the economy. From a cultural-human point of view, the Mountaineers in the Alps are more marginalized than the inhabitants of the lowlands of the countries studied. Over time, economic exploitation in the Alps did not coincide with climatic conditions: people in the Mesolithic hunted; during the Roman occupation the high altitudes were already habitable; In the small ice age of the fourteenth century and later, the high Alps were the busiest. The mountain researchers of the Alps conclude that social perception and economic control, more than anything else, were the determining factors of the socio-economic development of the region.¹² The mountain-

lia", in *Journal of Outdoor Recreation and Tourism*, 29, 2020, pp.100-252,

12 Walsh, K., "Risk and marginality at high altitudes: new interpretations from field-work on the Faravel Plateau, Hautes-Alpes, in *Antiquity*, 79(304), 2005, pp.289-305.

eers from the Alps have learned for generations how to be good entrepreneurs and to fulfill the tourist desires of other Muntenians, but especially especially the tourists from the hilly or low areas. The urbanization of the Alps has been controlled and intelligent since 1500, and in 1900 the Alps offered higher socio-economic potential than other capitals of the time.¹³ The life expectancy and training of Australian mountaineers are high, with these mountaineers having the highest incomes of all mountain people in the world. The model of social development of the Alpine mountaineers represents a socio-economic barometer for the other models of mountain social development. From a cultural-human point of view, the people of the Alps are conservative and promote the well-defined values of modern humanism.

The Muntenians from the *Carpathians*, the study was conducted on the Romanian population, just like other mountain populations in the Carpathians have specific characteristics of the area they belong to. Unlike the Mountaineers in the Alps, the mountain people in the Carpathians have a higher / much lower degree of wealth, some living according to primitive socio-economic models similar to other Mountaineers from Asia or Africa. Worse, the depopulation of mountainous areas in the Romanian Carpathians led to an increase in the degree of underdevelopment of this area.

The models of social development noted after the accession to the European Union, including in the stage of active pre-accession, emphasize the regional development of the groups. The transition from a system organized according to principles dependent on communism to a community-type organization was made quickly in the mountain areas presented as most of them participated too little or not at all in the process of collectivization.¹⁴ In Romania, the people of Muntenia soon embraced this model of social development, moving from primitive or traditional models to models with a strong community role. From the old models of social organization, the cultural-religious valences with traditional Romanian specificity have been preserved, the socio-economic part aligning with the

13 Alfani, G., "Die Alpen! Les Alpes! Zur europäischen Wahrnehmungsgeschichte seit der Renaissance/Pour une histoire de la perception européenne depuis la Renaissance", in *Mountain Research and Development*, 26(4), 2006, pp.380-381.

14 Vasile Deac, *Modele de dezvoltare comunitară adaptate comunităților rurale din România* – Teză de doctorat, Universitatea din București, 2009, pp. 37-38.

desideratum of the community acquis. From this point of view, a similarity can be observed between the Mountaineers from Romania and part of those from Australia, the systems of cultural-human values being taken from the previous development models, and the socio-economic and technological ones adapting to the present realities of globalization, regionalization and redefining local communities.

The models of social development of the Romanian mountain area have fluctuated in time and space. During communism, the Romanian mountain area did not suffer due to collectivization, this phenomenon not being encountered in the studied area. Before 1989, "multi-activity, the existence of jobs and social facilities, however, ensured a modest, bearable standard of living. In the mountain areas there were also operational and other forms of association, which, indirectly, influenced the life of rural communities."¹⁵

After 1989, the problems of the Romanian mountain areas worsened due to the migration from the mountains to the plains and from Romania to other states of the world. „There is also a significant negative effect, by almost leaving the mountains, not insuring, annually, organic fertilizers and causing the natural” wilderness „of the valuable flora of traditional mountain pastures.”¹⁶

The models of community development practiced in the mountainous area of Romania take over the applications of the socio-economic and financing systems of the European Union. Deac (2009) summarizes some community models applicable to the rural area, in this case mountainous, Romanian, as follows¹⁷:

15 Rey, R. (coord.), "Forme Asociative și Dezvoltarea Economică Durabilă în Zonele de Munte ale României. Inițiative, Reflecții și Evoluții în Cercetarea Montanologică", în Tudorel Postolache, Valeriu Ioan Franc, Ilie Bădescu, Ionuț Vulpescu (coord.), *Noua Enciclopedie a României. Cunoașterea Enciclopedică a României*, Academia Română – Institutul Național De Cercetări Economice Costin C. Kirițescu, Centrul de Informare și Documentare Economică, 2019.

16 Rey, R. (coord.), "Forme Asociative și Dezvoltarea Economică Durabilă în Zonele de Munte ale României. Inițiative, Reflecții și Evoluții în Cercetarea Montanologică", în Tudorel Postolache, Valeriu Ioan Franc, Ilie Bădescu, Ionuț Vulpescu (coord.), *Noua Enciclopedie a României. Cunoașterea Enciclopedică a României*, Academia Română – Institutul Național de Cercetări Economice Costin C. Kirițescu, Centrul de Informare și Documentare Economică, 2019.

17 Deac V., *Modele de dezvoltare comunitară adaptate comunităților rurale din Romania* –

- *the Community organization* emphasizes the alignment of interests for various public institutions, economic organizations and civil society, ensuring relatively unitary development within this triad;
- *FRDS program - the local initiative group* consists of a group of local leaders who influence local decisions;
- *the active community school* implies the use of the community for the education of the new generations, within this development model the school plays an active role, primordial in some cases, in the local development;
- *community theater / forum theater* is a development model that presents the problems of the local community through satire and theater, proposing indirect solutions to solve some negative aspects;
- *the local community organization* is a development model that takes into account the financing of local projects with the help of local initiative groups;
- *ADL - the local development agent* presents aspects related to the transposition of some national projects to the local needs;
- *the model of community networks* ensures the minimum coordinates of a social network through which several local communities or organizations brought together in the form of a network have as a common goal the development of projects of immediate need;
- *the community forum* is a formal or informal forum set up at the level of the local community and whose main purpose is the planning of actions and projects;
- *TeleCenter - the resource center for the community* is a social model that offers a minimum of maximum emergency services for the locality;
- *the philanthropic committee* of a local community is a charitable model and is set up mainly around churches;
- *the micro-region, the inter-municipality, the regional association* represent a form of organization meant to ensure the efficiency of the specific infrastructure of some neighboring communities with similar needs, especially for water and canal;
- *the LEADR program - the local action group (GAL)* is a European model for neighboring local communities whose common goal is to attract European funds;

- *the public-private partnership* emphasizes the coverage of local needs through collaboration, formal or informal, between a public institution and a private organization, the aim being the application of projects of common interest;
- *the Community matrix* is a social matrix based on relations of knowledge, communication and joint action;
- *Catalysis* is a model that emphasizes the research-action dyad, the research results being induced or deduced and found in the implemented actions;
- *PACA - the participatory approach to competitive advantage* is a model of social development that permanently involves, in order to provide resources for the community, a team of facilitators with the rest of the local community.

Whatever the course and socio-economic development of the Romanian mountain man, the cultural-human coordinates will be given by the complex, winning personality, discovered by Romanian researchers through an original method, demonstrating the tetrahedral thinking of the inhabitants of this area. In the work *Ia - the DNA of the Romanian mountain civilization* (2019), the authors identified and highlighted that the “Romanian mountaineer” has all the 36 key attributes that define him and cover almost everything that can be said about the human personality. The mountain peasants cover all these attributes, which is true, at low intensity, but sufficiently visible and relevant.”¹⁸

The life expectancy of mountain people in Romania is quite high compared to those in South America, Africa or Asia, but lower than those in North America, Australia or the Alps. The efforts of the last years in the training of the mountain population are translated in a high degree of culture and civilization, the incomes being in ascending trend and in direct relation with the degree of training. From a socio-economic point of view, the model of social development of mountain people in Romania presents the mountain area in continuous ascent, especially in terms of multiple direct and indirect investments at regional and local level. Culturally-human, the mountain population in Romania preserves the traditions in a unique

18 Avădănei V., Avădănei, L., *Ia – ADN-ului civilizației montane românești. Consiliul Județean Neamț*, 2019.

way, and conservatism is present within the limits of acceptability of a developed society.

In **CONCLUSION**, the paper captures the most important aspects related to the models of social development of mountain areas on the populated continents of the Earth, ensuring an overview of the socio-economic evolution of the studied areas in terms of sustainability of a climate of cultural and human evolution. mountain consciousness.

“The proposed objectives, in the context of new guidelines in the economic policy of many states with mountains and agricultural traditions, are to preserve a mountain-type agriculture, through flexible and locally adapted methods, able to ensure not only the use of resources, but also maintaining the altered natural environment as little as possible ... The general conclusions drawn in connection with mountain agriculture concern the abstention from setting up large and modernized farms in the mountains, requiring too much investment and energy expenditure, preferring to support small farms, households particular.”¹⁹

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19 Rey R., *Civilizație Montană*, București, Editura Științifică și Enciclopedică, 1985, p. 32.

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