

CARPATHIANS AND THEIR INFLUENCE ON FORMATION OF MENTALITY OF HUTSULS

The problem of environmental impact on the development and formation of personality is not new in psychological science. Researchers have most often paid attention to studying the effects of the social environment, family, school, media, etc. on the formation and development of personality. Formative influence of forces of nature, landscape and geographical conditions, which, as a rule, depend on the way of managing people, features of their life, habits, traditions, etc., remained out of the scientists' attention. Contemporary researchers have the opportunity to study a wide range of different influences on the formation of a person varying in their direction and force, formation of the mentality of ethnic groups, among which one of the first places is occupied by natural influences.

. The Ukrainian ethnopsychologist M. Pirin writes: “There is no doubt that each ethnotype undergoes considerable influence of the landscape and climatic space. According to M. Gogol's definition, geography merges with and forms a whole with the history of people. Hence comes the unique experience of self-organization of existence of different peoples, their unique vision and interpretation of the world. The mentality of the nation, its spirituality suffer irretrievable losses resulting from any manifestations of distortion and destruction of the natural environment as the center of national life”.

Such distinguished philosophers and scientists as G. Skovoroda, K. Ushinsky, O. Kulchytsky, I. Rybchin, D. Chizhevsky, and V. Sukhomlinsky, also spoke about the dependence on nature.

The mentality of the highlanders, including such a powerful ethnic group as the Hutsuls living in the upper Carpathians of the Ivano-Frankivsk, Ciscarpathian and Chernivtsi regions, was largely shaped by geographical location and natural conditions.

With the development of international relations and formation of the world market appears a series of progressive ideas stating that ethnicities differ from each

other by certain spiritual traits, peculiar shades in habits, in the figurative perception of surrounding reality, life, traditions and more. The roots of these features were looked for in the material factors. "The widespread in sociology of that time was the geographical trend, the essence of which was to recognize the climatic and other natural conditions as a major factor in the development of human society, that is, to unduly exaggerate the role of the geographical environment in peoples lives. This theory has been used as a starting point by many philosophers and sociologists in their attempts to explain why it is impossible to find two persons in the world that are exactly alike in their ethnic, psychological, life and culture features".

The influence of nature on human mentality in the logical sequence of the process itself in the early twentieth century was displayed by the prominent Ukrainian naturalist P. Tutkivskiy. He wrote: "Through terrain, soils, hydrography and climate, sediments affect the flora, and through it – the fauna as well, and through all these elements of the landscape – on life, culture, agriculture, ecological and spiritual activity of people".

From time immemorial, the brave, strong and independent have settled in the highlands. The struggle against the forces of nature, a specific system of education based on the principles of ethno-pedagogy, labor traditions and folk customs, all created a sense of independence and dignity.

Formation of self-esteem was significantly influenced by family-specific Hutsul conditions. Among Hutsuls children have traditionally received some economic independence after marriage - they started to manage their own farms early. The feelings of masters of their own land generated self-esteem and dignity.

From childhood, both boys and girls felt their importance. They had clear responsibilities. Their voluntary performance was approved by adults. This formed a responsibility, a sense of master, and at the same time a sense of dignity, which is still highly valued in the Hutsul mentality today.

Living and working in rugged mountain ranges and steep rivers, staying in sharply changing climatic conditions with oxygen deficiency on the tops of mountains, short summers etc. form people who are hardened by mountain conditions and the way they operate.

At the same time, we observe the psychological peculiarities of the highlanders which are far from idealization: "acute" character, intolerance to another thought, rejection of authority, unjustified and lingering anger; unforgivingness bordering on revenge; not always justified persistence that becomes insurmountable stubbornness; inward envy; painful experience of possible encroachments on a piece of land; increased vulnerability that causes a sharp change in mental states; neglect of moral marital status, cautious and suspicious attitude to strangers, etc.

Both the positive traits of the character of the Highlanders and the negative features of their psychology are explained not so much by inheritance, by the genetic mechanisms of influence on the psyche, but by the conditions of residence, mode of management, cultural and historical traditions.

Mountain resident psychology is formed from early childhood under the influence of the mountain environment, as well as social institutions - family, school, local communities, involvement of children in the feasible types of traditional farming, customs, ethnic traditions and more.

Many of these factors, especially social ones, are not permanent. Although slowly, but the living conditions in the mountains are changing. Scientific, technical, information and communication technologies are increasingly affecting the way of management, relationships, worldview and understanding of mountain dwellers. All this cannot but affect their psychology, behavior, lifestyle and thinking.

New conditions give rise to new social relations, new perspectives on life and work, and attitudes towards nature, which cannot but influence the formation of a new psychology of the highlanders. Therefore, to characterize the present-day highlander by the vision of great researchers J. Golovatsky, M. Kotsyubinsky, Y. Fedkovich,

O. Colbert will be as wrong as not recognizing civilizational influences on the way of life and activity in the mountains.

Conservative poetry-romantic view of the 18th - 19th centuries about the mountain people, reassessment of the influence of traditions on their psychology, efforts to revive the customs of antiquity did not cause significant damage, yet they

also did not contribute to the successful development of the young generation, the formation of its psychology.

It is necessary to revive the spirit, spirituality, awareness of one's identity with ethnicity, understanding of one's own role, significance and place in the preservation and multiplication of cultural and historical value of the past, and tapirs, jerks, clothes, which are becoming more for use on stage than in life, should be respected as cultural ancestral heritage.

Young people are drawn to modern culture. They have a different psychology. To paraphrase the fine expression of the poet: a new life of seeks not only the new words, but also a new vision, understanding of the world and its place in the world.

The social conditions are changing, but the mountains, landscape and climatic conditions and their dependent people and their livelihoods remain unchanged, which in its entirety determines the psychological characteristics of the mountain people.