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## HUTSULSHCHYNA AND PUBLIC PROGRESS

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**ABSTRACT.** The article describes the public-demographic changes in Hutsulshchyna in the light of political and economic surroundings of a changing Ukraine. There are indications proving that structural shifts in Hutsuls' ethnic culture, caused by cultural globalization, are about to happen. Preservation of ethnographic features in present-day conditions, as well as Hutsuls' adaptation to new social realities, appears to become a complex socio-cultural problem of this region of Ukraine.

**KEY WORDS:** Ukraine, Hutsulshchyna, geography of culture, ethnic minorities.

### INTRODUCTION

Due to the collapse of the Soviet Union, its former constituent parts became independent states and simultaneously the subjects of a global community of nations. They have been exposed to the political, economic, and cultural influences from the side of the most technologically advanced societies, the wealthiest economies, and, first of all, the expansive culture of mass consumption. The post-Soviet nations have been subjected to the deep transformation processes in the area of ideology and economy. Moreover, their societies gained access to new technologies, various 'modern' devices, as well as to some different styles of thinking and ways of life. Ideological and political transformation was then accompanied by cultural changes, which can lead to the loss of some traditional characteristics and the reduction in the area of cultural diversity. This is the reason that the changes in the area of culture among the post-Soviet societies became the object of interest on the part of scientists, including geographers. In particular, the signs of acculturation processes have been registered in Ukraine, where elements of traditional culture survived till today. The most vivid example of this is the

area of Hutsulshchyna. The environmental and cultural potential of this mountain territory seems to be entirely unique in the 21<sup>st</sup> century. The conservation of traditional customs has been possible in this area due to the economic decline which is the cause of relative social backwardness and cultural isolation. Mountains are the area of coexistence of human beings and wild nature and the harsh conditions are expressed in the Highlanders' vitality, temperament, their ways of life and in their traditional outer world perceptions. Hutsuls are the main ethnographic group of the Ukrainian Carpathians. Being the carriers of traditional folk culture even in conditions of economic and social crisis, they manifest high vitality and have been distinguished in the last decade because of the notable enlivening of cultural life and spiritual resurgence. However, in conditions of globalization of social-economic processes experienced by the whole civilized world and thus affected by modern technologies, ethnic culture tends to decay. This study of the present-day state of Hutsul ethnic culture is aimed at finding answers to the following questions: what is happening with the traditional Hutsul culture? Does it still remain preserved under the pressure of social progress? Is there a threat of its irreversible loss, disappearance of uniqueness and gradual merging into a world cultural melting-pot?

### **HUTSULSHCHYNA: A GEOGRAPHIC PICTURE OF THE AREA**

The ethnographic area of Hutsulshchyna is located in the East Carpathians covering the south-eastern (highest) part of the Ukrainian Carpathians in the upper reaches of the Bystrytsa Nadvirnyanska, Tysa, Prut, Cheremosh, and in the Rumanian Carpathians – the upper reaches of the Tysa, Moldova and Suceava rivers (Lavruk, 2005). Spatially, the Hutsulshchyna inherits the configuration of the East Carpathians, stretching as far as 146 km from NW to SE and 81 km from NE to SW. Its total area amounts to 6,500 km<sup>2</sup> (Fig. 1).

Hutsuls are settled on the territory that borders Rumania, that is, in the far west of Ukraine. They inhabit the areas within the borders of the administrative districts (Rayons) – Rakhiv, Verkhovyna, Putyla, Nadvirna, Kosiv, and the Yaremche Village Council – which are most distant from administrative regions (Oblasts). Among the above administrative units, only the Putyla, Verkhovyna Rayons and the Yaremche Village Councils are totally Hutsuls. The Rakhiv Rayon is populated with Hutsuls except for several villages, while this ethnic group lives in other Rayons only partially. The Ukrainian part of Hutsulshchyna covers the area of 5,200 m<sup>2</sup>, i.e., 80% of its total area.

Traditionally, Hutsulshchyna is divided into three historic-geographical parts: Galicia – Halytska Hutsulshchyna (within the limits of the Ivano-Frankivsk Oblast,

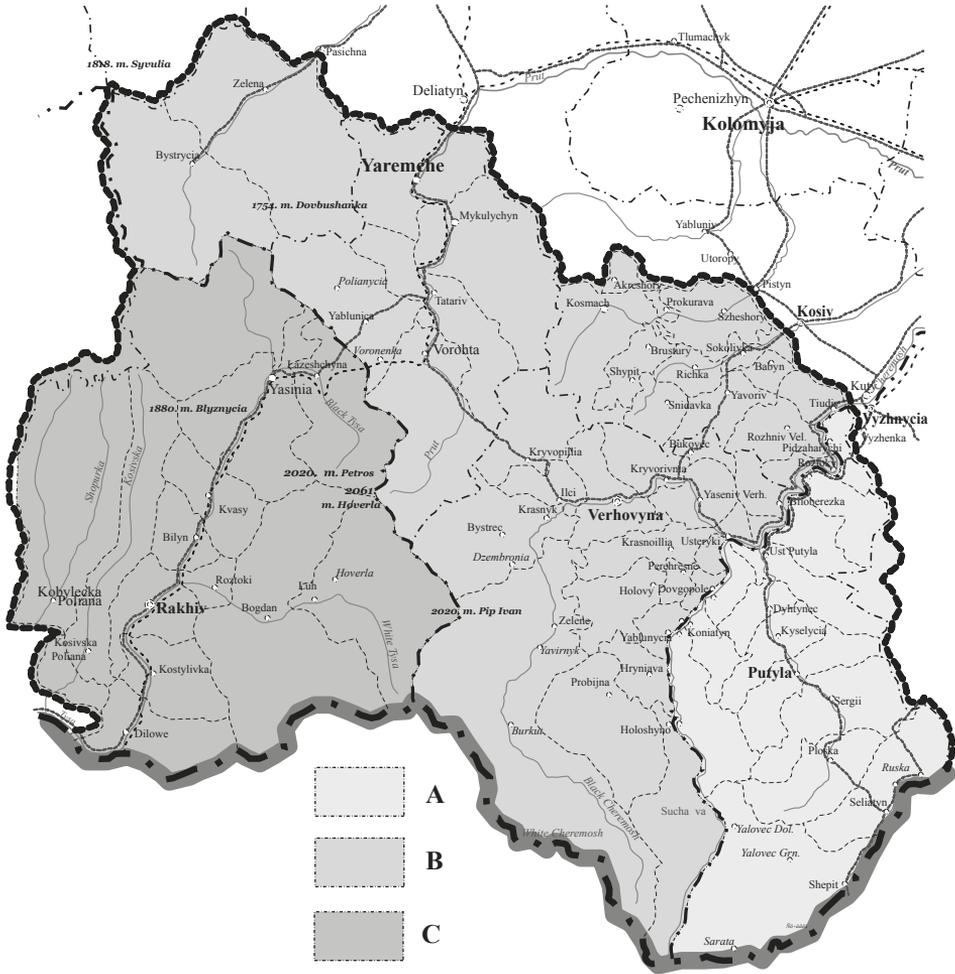


Fig. 1. Ukrainian part of Hutsulshchyna  
 Explanation: A – Bukovina; B – Galicia; C – Transcarpathia

Source: Lavruk M., 2005

53% of the total area), Transcarpathia – Zakarpatska Hutsulshchyna (Zakarpatska Oblast, 30%), and Bukovina – Bukovynska Hutsulshchyna (Chernivtsi Oblast, 17%) (Fig. 1) (Lavruk, 2005).

Despite the fact that Hutsulshchyna is a peripheral area in its native country, it can directly contact with European states, which offers many opportunities for trans-border cooperation in economic and cultural spheres. In the politically new Europe, these chances are also important in the ethnic sense, since Hutsuls have

thus a possibility of social-cultural communication with Hutsuls of Maramorosh and South Bukovina, who live on the territory of Romania.

Both the political and cultural disposition of Hutsulshchyna at the beginning of the third millennium is generally favourable, and its further development depends upon whether local authorities and Hutsuls themselves would take advantage of all its benefits.

## PECULIARITIES OF HUTSUL ENVIRONMENT

The major peculiarity of the Hutsul ethnographic area consists in its exclusive situation in the mountains (that is, higher than 500 m above sea level). The area occupies the highest (max 2,016 m, mountain Hoverla), and predominantly the mid-mountain (average heights – 1,000 m above sea level and above) part of the Ukrainian Carpathians.

Living in mountains requires some specific surviving methods, different from those sufficient for people living in plains, as well as specific spiritual and physical skills. Mountains more intensively influence the whole spectrum of vital activity and psycho-physical qualities of their inhabitants.

As the majority of mid-height mountains, the Hutsul Carpathians (the ethnographic and settlement territory of the Hutsuls) have rounded peaks and gentle slopes that facilitate settling and economic activities. Another important parameter that makes the mountain massif suitable for settlement is its width and availability of transverse river valleys. The Hutsul mountains occupy the narrowest part of the Carpathian mountain country and stretch as far as only 80 km from outlying ranges in Prykarpattya (Precarpathian) towards the Tysa river valley in Zakarpattya (Transcarpathia) (Lavruk, 2005). This width, insignificant for the whole mountain massif, in combination with transverse river valleys of the Prut, Tysa, and Cheremosh, made it possible that Hutsuls even in old times had through contacts with populations inhabiting the Prykarpatska (Precarpathian) and Zakarpatska (Transcarpathian) valleys (those in front of and beyond the Carpathians), which could not but add to the resemblance of economic and cultural features in highlanders and the plain land population.

The territory of Hutsuls directly adjoins the most humid places in both Ukraine and the whole Carpathians. The significant quantity and regime of precipitation is unfavourable for living and for economic activity. From the point of view of climate, high mid-mountain regions and high mountains in Hutsulshchyna belong to the less comfortable areas which are distinctive for a more durable cool period and frequent strong winds, fogs and thunderstorms.

Surface waters in Hutsulshchyna comprise the densest net in the whole Ukraine. Taking into account high humidity and mountainous relief, Hutsulshchyna

belongs to one of the most flood-threatened regions in Ukraine and Europe. Hydro-ecological conditions in narrow valleys of Hutsul rivers are therefore rather dangerous for being settled. Unlike present-day Hutsuls who prefer to settle in the valleys beside the roads, their ancestors made use of their life experience and chose to live on the hills beyond the reach of destroying flood waters.

The landscape and biological diversity of the highest part in the Ukrainian Carpathians, inhabited by Hutsuls, favours these lands' assimilation. At present, when the Hutsul mountains appear to be the least changed by the human activity, they remain the centre of ecological balance for a considerable part of Ukraine and Central-European states. Hutsuls therefore must correct types of their activity so that they could preserve their unique land, while the state, in its turn, should respect and support the Hutsul local community in its vital activity (Wielocha, 2006).

Peculiarities of the Hutsul environment are very favourable for ethno-formation, since different ethnic groups were interactive in the Carpathians. In the historical aspect, though, it was the Slavic ethno-cultural background that turned out to form the Hutsuls' originality, and the territory of Hutsulshchyna was inhabited by tribes of White Croats. According to some historians' versions, the name of present-day Hutsulshchyna comes from the name of the locality 'Hutsyk', settled by the clan of Huts.

The culture of Hutsuls-cattle-breeders is a complex interlacement of traditions, common language, way of life, and struggle of Slavic and non-Slavic Carpathian-Balkan nations with some influence of subsequent neighbouring ethnic groups – Romanians and Hungarians.

Hutsulshchyna is a Ukrainian ethnographic region that entirely combines natural landscapes and the results of human life and activity, thus providing it with unique features, making it original and different from other territories. The whole Hutsulshchyna is characteristic for a combination of sub-Alpine natural meadows (polonyna), cattle-breeding, sparse non-systematic settlement and a set of ethnographic features: traditional clothes, decorated with geometric ornament of a certain colour range, dialect, wooden architecture, folklore, traditions, trade, and handicrafts. All these make Hutsulshchyna different from the neighbouring ethnographic region – Boykivshchyna – that possesses other distinctive features. Spatially, Hutsulshchyna is homogenous, though not an integral territory, which is conditioned by historic-political factors (three sub-districts of Hutsulshchyna: Zakarpatskyy, Halytskyy, and Bukovynskyy) and ethnographic differences (ethnographic neighbourhoods within sub-districts). The mountain-landscape structure of the territory inhabited by Hutsuls determined the types of their economy, which includes wood-processing and cattle-breeding, while the difficult geographical environment forced them to use only home-made utensils, tools and facilities (Witanowycz, 1999). That was why domestic trade and handicraft took

such an important place in Hutsuls' methods of survival, which is not found on the remaining territory of Ukraine. Thus, basic chains of highlanders' traditional living model, i.e., production – settlement – shelter– clothes – feeding, are the evidence of harmony based on tradition (Lavruk, 2005).

Hutsul culture was considerably influenced by economic depression of this region, weak integration into the country's economy, insignificant agricultural mastering, undeveloped transport infrastructure, politico-administrative disintegration, and low rate of engagement in the public sector of production.

## **PUBLIC PROGRESS ON HUTSULSHCHYNA**

The epoch of globalization is the evidence of insistent efforts to unite mankind into a single world-wide organism with simultaneous erasure of any ethnic uniqueness. Among the major globalization dimensions – technical, economic, political, and socio-cultural – the latter is the most provocative for the ethnos' survival. Ethnic culture symbolizes everything that has the deepest roots within the ethnos: own morality system, beliefs, traditions, social behaviour, but it is its culture that undergoes the most changes under the influence of social progress. The worldwide diffusion of international trade marks, global dominance of pop-culture symbols and communication of the events of this culture, mass development of tourism and spreading of migration are characteristic indications of cultural globalization, while national multimedia industry, language, radio, cinema, music, TV, and tourism are the sphere of globalization in the culture. All this leads to penetration of new ideas, conflict of different religious beliefs, ideologies, life styles that cannot but compete. Ethnic culture tends to disappear under the influence of managerial technologies in mass culture.

Despite the above-described conditions there still exist territories where ethnic culture remains relatively unchanged. These are, in the first place, the 'cultural reservations', whose population is dependent upon itself and on natural wealth. They are best preserved until today in mountain areas. Such reservations could only appear in mountains, inaccessible and inconvenient for some technogenic impact which is economically justified on plain territories. Severe natural conditions and insufficiency of labour resources because of low population density are the other factors that helped small unities remain preserved (Table 1). The Ukrainian Carpathians, namely Hutsulshchyna, are a clear example of ethnic culture preservation (Zinkiewicz, 2005).

However, there are indications proving that structural shifts in Hutsuls' ethnic culture, caused by cultural globalization, are about to happen. Among these, most vivid are the unification of architectural forms and development of monotonous

Table 1. Demographical aspects of Hutsulshchyna

	Parts of Ukrainian Hutsulshchyna			D
	A	B	C	
Total population, 2001	25,352	85,163	60,342	170,857
Natural increase for the period 1996–2001	898	746	1,465	3,109
Demographic situation in rural areas of Hutsulshchyna:*				
Rate of working-age people	53	56	56	56
Rate of younger working-age people	27	23	25	24
Rate of retirement age people	20	21	19	20
Quantitative ratio of men to women aged 16–28 years	1.12	1.04	1.05	1.06
Birth rate	15.9	13.6	14.9	14.3
Mortality rate	10.5	11.9	10.0	11.2
Demographic situation in urban areas of Hutsulshchyna:*				
Rate of working-age people	62	56	58	58
Rate of younger working-age people	23	24	26	25
Rate of retirement age people	15	20	16	17
Quantitative ratio of men to women aged 16–28 years	1.01	0.97	1.07	1.03
Birth rate	17.5	13.5	14.8	15.3
Mortality rate	10.1	13.0	11.5	11.9

Explanation: A – Bukovina; B – Galicia; C – Transcarpathia; D – all the territory; \* – mid year demographic indicators 1996–2001

Source: Lavruk, M., 2005

‘cultured’ landscapes; uncontrolled development of tourism and the entertainment industry, as well as development of social infrastructure for such tourism and entertainment; increased use of transport transit corridors; handicraft’s orientation towards mass consumption and gaining profit.

These and many other factors rupture formerly tight links between the local ethnos and the nature. They popularize the significance of the natural environment for human beings. People, who derived their basic life experience from nature for centuries, now encounter problems of adaptation to new life conditions. And, since it is the natural environment that has a decisive influence upon formation and further preservation of ethnic culture, such adaptation basically leads to assimilation and the disappearance of Hutsuls’ endemic culture.

The informational revolution and intense development of services, in the first place, in the sphere of entertainment, have led to degradation changes in Carpathian culture. The introduction of cheap information and tele-communication services results in a growth in the investment attractiveness of the region, development of new projects, world-wide spreading of information about the Carpathians. This

will certainly influence the development of the tourism-recreation infrastructure and net (Zinkiewicz, 2005).

Another trend lies in the accelerated migration of people moving from rural locations and way of life to urban zones with their life styles where there is a closer linkage to world trends in trade, fashion, feeding, and entertainment.

Architecture is one more factor of influence of cultural globalization. The natural-geographical environment could not but influence the formation of unique architectural art of the Carpathian ethnic groups, which is witnessed by numerous monuments of sacral architecture, in particular, Hutsul crested churches. However, progressive urbanization, popularization of urban way of life and thoughtless development of tourism cause architectural forms to change. New global trends lead to unification of architectural infrastructure and promote the development of mono-cultural schemes in agriculture and forestry. Cultural globalization is today clearly expressed in monotonous ‘cultured’ landscapes of the Ukrainian Carpathians. Thus, there exists the threat of spreading such a monotonous geographical environment which would dangerously influence the material and spiritual components of ethnic culture.

Influenced by the natural environment for ages, Hutsuls developed special handicrafts (carving, *lizhnykarstvo* [handmade woollen plaids], weaving, ornamental embroidery, *pysankarstvo* [ornamented eggs], pottery, etc.). Nowadays, with the unstable economic situation and influx of tourists, handicraft is more and more oriented towards mass consumption and profit. This results in a worsening of the craft’s quality and its simplification, for tourists, wishing to have a memento of their visit, tend to buy whatever offered, having not the slightest idea of whether this or that craft is Hutsul’s or Boyk’s. Simplification, thus, leads to unification and erasure of borders between ethnic cultures.

Ethnic mentality also tends to change. The problem is acute and especially dangerous, since ethnic mentality includes peculiarities of world perception and preservation of traditions, awareness of natural resources’ significance, personality types and their interrelations, attitude towards work and everyday life organization, etc. Hutsuls’ mentality was formed in geographical isolation, through difficulties encountered in different aspects of nature use, and in severe and diverse natural conditions. Though a number of traditional features are still preserved, present-day highlanders experience changes in the sphere of their customs and traditions. For example, women’s professional engagement increases, despite the traditional attitude towards woman as a keeper of all cultural heritage of the family and the clan; people wish to reduce the speed of time; productive and efficient innovations influence the way of life of mentally industrious Hutsuls (Zinkiewicz, 2005).

The Hutsul region cannot develop dynamically (which at the same time slows down globalization processes) due to the practical absence of transport communications. At the beginning of the 21<sup>st</sup> century, Hutsulshchyna is distinguished for the least density of roads with a hard surface in the whole Carpathian region. Only 4 automobile ways, one of which is of state significance, connecting Prykarpattya (Precarpathia) and Zakarpattya (Transcarpathia), meet the Ukrainian standards, but it still is not enough for Europe. Many villages have weak traffic communication with their Rayon centres due to unavailability of public transport routes; the nearest public stops are as far as 3–7 km away. Bukovinian Hutsuls are in the worst situation having only one highway with no public transport access to the other 32 villages. A single-track railway connection (local and inter-town trains) slightly eases the life of Hutsuls from Rakhiv and Yaremche (Lavruk, 2005).

The region's social conditions remain hard and complex. The medical service, educational establishments and postal service – all of this works on an insufficient level. Consumer services, such as repair of electric facilities, audio and video players, etc., individual clothes' repair and making are practically absent, all this making the majority of rural Hutsuls live in the manner they lived in 50 years ago. Most economically active highlanders (54% in rural areas) are not regularly employed and are thus made to run their small businesses or leave native lands seeking employment. It is labour migration that nowadays dominates as the basis for survival of the majority of temporary Hutsuls. Hutsul women are the biggest category that leaves for Western Europe where they work offering different services (Lavruk, 2005).

Hutsuls' traditional system of values becomes gradually ruined under the pressure of social progress. This is evident, especially in towns, from the decreasing number of marriages and their instability which leads to a decrease in births. New values intensively penetrate to Hutsulshchyna through mass media – TV, radio and newspapers – and through continent-wide links of its inhabitants with the external world due to migration.

In the course of development of Hutsuls' tighter relations with plain land inhabitants, Hutsul ethno-cultural features have been transforming more intensively, in the first place, through mixed marriages that reach up to 26% in suburban Hutsulshchyna (Kosiv and Putyla Rayons) (Lavruk, 2005).

Exclusion of Hutsuls' traditional clothes from their everyday life is among the most expressive socio-cultural changes in Hutsulshchyna in the 2<sup>nd</sup> half of the 20<sup>th</sup> century. Traditional *striy* (ethnic clothes) are now worn on religious holidays, festivals and weddings predominantly in Verkhovyna and Kosiv Rayons. *Striy* is traditionally put on for praying in the village of Kosmach. Soviet antinational

education had also been a significant cause of changes in Hutsuls' traditions, world-outlook and spiritual culture.

In the aspect of territory, transformational processes caused by social progress have been variably intense. The most vivid changes are observed in the western part of Hutsulshchyna, where the railway has been functioning for 100 years. The area is also notable for significant growth in industry and the non-production sphere, the high share of urban and town-like village population, considerably high rate of mixed marriages, which makes us suggest that it is in Hutsuls from Rakhiv Rayon and Yaremche Village Council that basic patterns of vital activity underwent the biggest changes.

Hutsuls from Kosiv Rayon, through integration links with foothill inhabitants (high share of mixed marriages – 20–26%) have also undergone considerable changes in separate types of life activity (Lavruk, 2005).

Because of the internal mountain location of the part of Hutsulshchyna over the Cheremosh river (Verkhovyna and Putyla Rayons), such a unique feature as the traditional structure of economy, as well as disperse settling, non-mixed marriages (90%), absence of towns, help Hutsuls preserve their ethno-cultural environment (Lavruk, 2005).

Preservation of ethnographic features in present-day conditions, as well as adaptation of Hutsuls to new social realities, appears to become a complex socio-cultural problem of this region of Ukraine.

## STUDY RESULTS

The study is aimed at an estimation of the effect of social progress and globalization processes on the Hutsuls' ethnic mentality. It was conducted by way of questioning which was selective and representative. 720 questionnaires were put under analysis after detailed primary processing. The respondents' age spectrum varied from 16 to 76 years with the biggest share of respondents being 36–45 years old (38%). Respondents were inhabitants of 3 villages of Hutsulshchyna, namely, Lazeshchyna (Rakhiv Rayon, Zakarpattya Oblast – 205 persons), Kosmach (Kosiv Rayon, Ivano-Frankivsk Oblast – 260 persons), and Ploska (Putyla Rayon, Chernivtsi Oblast – 255 persons). Villages differ in geographical situation, transport accessibility, total area, population number, and density.

The village of Lazeshchyna (Rakhiv Rayon, Zakarpattya Oblast) occupies 10.7 km<sup>2</sup>, the population amounts to 4,174 inhabitants, population density – 390 inhabitants per km<sup>2</sup>. Despite the fact that the village is situated deep in the area,

it possesses the best transport communication. The highway of state significance and railway track pass through the very centre of the village, which allows its inhabitants an easy connection with Rakhiv, the Rayon centre, as well as with Kolomiya, Ivano-Frankivsk, and Lviv.

The village of Kosmach (Kosiv Rayon, Ivano-Frankivsk Oblast) is among the largest villages in Hutsulshchyna. Because of 32 small settlements included in its administration, the village occupies the territory of 22,686 km<sup>2</sup>. Kosmach is the largest populated village (6,204 inhabitants, 267 inhabitants per km<sup>2</sup>). Of all mentioned villages, Kosmach is the closest one bordering other Rayons. Kosmach is 30 km away from Kosiv – the Rayon centre. It is connected with other villages and Rayons by a single road of Rayon significance (which is in a miserable state). If weather conditions are unfavourable, one would practically have no access to the village. Kosmach, however, is famous as a cultural and art centre of Hutsulshchyna, since it is there that practically all types of handicraft and trade, traditions and Kosmach style of Hutsul folk clothes are preserved.

Opposite to both the latter, Ploska (Putyla Rayon, Chernivtsi Oblast) is among the least populated villages in Hutsulshchyna (827 inhabitants, 75 persons per km<sup>2</sup>) on the territory of 11 km<sup>2</sup>. The village is significantly distant from basic traffic communications: one would arrive there only through Putyla, the Rayon centre. The study problem is as follows: how is the ethnic culture of Hutsulshchyna changing under social progress, namely:

1. Which changes happened in population occupation under the influence of social progress?
2. To what extent are products of technological progress popularized in Hutsulshchyna?
3. In what state is Hutsulshchyna ethnic culture now, what is the level of its preservation?

The questionnaires helped to some extent in answering these questions.

The traditional economy of Hutsuls belongs to their ethnic attributes. The age-long economic activity included cattle-breeding, wood and timber cutting and woodworking, wood processing and handicraft. However, influenced by social progress, Hutsuls' sphere of occupation becomes broader. This is connected with the raising of the population's educational and consumption levels. Today, it is 61.7% of the respondents who are engaged in traditional types of economy, the largest share of which – 32.7% – are occupied in the wood-processing industry. The increase in occupation in the sphere of tourism and recreation (17.5% of the respondents) proves to be a modern trend and is due to the development of rural green tourism, building of tourist centres and complexes. This trend is most vivid in Lazeshchyna (9.54%), since the village is a starting point of tourist routes to

the highest peaks in Ukrainian Carpathians and is famous among sports tourists from Ukraine, Belarus, and Poland. Kosmach is also popular with ethno-tourists who know its unique ethno-cultural traditions and ethnic festival, held there. All this explains the fact that 6.2% of the respondents there are engaged in rural tourism. The least share of those engaged in tourism (1.3%) is observed in Ploska which is the evidence of the village's weak attractiveness.

Going abroad in search of employment is a negative trend in the development of modern Hutsulshchyna, which is explained by the hard economic situation in the area. Labour migrants comprise 14.2% of the respondents, most of whom are originally from Lazeshchyna (8.3%).

Products of technological progress are spread dynamically in Hutsulshchyna and in Ukraine. The population widely uses such achievements of civilization as TV, mobile phones, computers, audio and video players, industrial equipment, and automotive transport. There were no significant differences in levels of their use in different villages, though it is worth noting that electric facilities, TV, and mobile telephones available for most respondents, are the most popular and widespread products of technological progress. Computers and vehicles have not yet become the issues of common use among those questioned. The main reasons are no urgent need in their use, low income, and unsatisfactory state of roads.

Estimation of the level of folk traditions' preservation in Hutsulshchyna was among the important questions of this study. Questioning showed that 98% of the respondents state that they do preserve these traditions in their families. Folk arts, handicraft and trade are sustained by 67% of those questioned, where 23% maintain Hutsul embroidery, 17% *pysankarstvo*, 5% weaving, 13% play folk instruments, 6% sing folk songs, 3% other types. Preservation of folk traditions is characteristic for Kosmach (48%) where all types of folk crafts are presented. The village of Ploska is mostly engaged in *pysankarstvo*, Hutsul folk embroidery and playing folk instruments. Lazeshchyna is popular for *lizhnykarstvo* and weaving.

Folk Hutsul architecture is practically absent in Zakarpattia (Transcarpathia). In the village of Lazeshchyna, in particular, old Hutsul *khaty* (Hutsul houses) are replaced by modern constructions. A different situation is observed in Bukovynska (Bukovinian) and Halytska (Galician) Hutsulshchyna, where old Hutsul buildings remain intact till the present day in the villages of Kosmach and Ploska.

Questions of folk traditions preservation and development can be regarded as optimistic, since 58% of the respondents believe that they follow family traditions; 6% consider that folk traditions are sustained because of tourists and guests' demand, and 21% believe that the traditions are in the process of decay.

## CONCLUSIONS

Changes in population's occupation are not yet of cardinal significance, traditional economy is prevailing, thus helping Hutsulshchyna keep its ethnic culture preserved. In the process of the tourist industry development, more and more Hutsuls become involved in this sphere of activity, especially on tourism-attractive territories. Migration abroad for temporary employment is among the negative trends, since it leads to changes in Hutsuls' outlook, making them follow world-wide patterns:

- diffusion and use of technological progress achievements actively increases. The level of information is high even in the most remote and less accessible parts of Hutsulshchyna. The style of life, untouched for years, undergoes changes; products of technological progress urge on changes in traditional everyday life and leisure;
- the fact that folk traditions, handicraft and folklore are still preserved is evidence of the high vitality and deep roots of Hutsul ethnic culture. However, it becomes clearly vivid that the development of handicraft and trade is not nowadays sustained for own needs, but conditioned by tourist market demand;
- changes in Hutsuls' ethnic culture are clearly expressed on territories with developed transport communications and tourism infrastructure (village of Lazeshchyna). The factor of being situated on the border with a neighbouring ethnic area (village of Kosmach) proves to have less effect upon changes in folk traditions.

The present study shows that changes undergone by ethnic culture in Hutsulshchyna under the influence of social progress do take place. Though gradual, they inevitably involve the most remote corners of the area. The major cause of these changes lies in veiled cultural globalization that is today seizing the whole world. Preservation of Hutsulshchyna's ethnic uniqueness requires therefore that some practical measures be taken. Among these, we may outline popularization of folk art, handicraft and trade, traditional types of economy, small and medium business, and development of internal and international tourism, in particular, ethnographic tourism.

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