

POPULATION

Ethnicity, Language and Religion

The Ukrainians are – following the Russians and Poles – the third largest Slavic ethnic group in the world (*Table 3*). The 41 million European Ukrainians represent the sixth (among the Slavs, the second) largest ethnic group of the continent. They belong to the Eastern Slavic branch of the Slavic group within the Indo-European language family. The Ukrainian ethnos was formed between the 13th and 15th centuries from the Medieval East Slavic tribes (Polians, Derevlians, Siverians, Volhynians, White Croats, Tyvertsi and Ulychi) who lived on the present-day territory of Ukraine. Accordingly, the ethnonym "Ukraintsy" (Ukrainians) has been widely used since the late 16th century.

An overwhelming majority (81.2%) of Ukrainians live in their nation state, in Ukraine. The others, mostly as diaspora population found new homes in different parts of the globe during the 18–20th centuries (*Table 4*). Due to its pivotal geographic location the present-day territory of Ukraine has a centuries-old multi-ethnic character, which was pronounced until the mid-20th century. Although the Ukrainians have continuously been the dominant nation (72–78%) and the Russians the largest national minority (8–22%) during the last century, other ethnic groups represented 17–19% of the population until the 1940s.

The dynamic change in the ethnic structure of Ukraine's population, especially in the 20th century, was the result of not only ethnic processes, but political and other events that took place in Europe, the Russian Empire and the Soviet Union (*Table 5*). Due to warfare and the

forced migration of the Polish, Jewish, German and Tartar population, they almost disappeared from the western and southern territories (e.g. Galicia, Volhynia, Crimea) (*Figure 25*).

With respect to the change in the ratio of Ukrainians and Russians (the latter being the dominant ethnic group of the Russian Empire and of the USSR), different and opposite trends can be observed over the 20th century. The Ukrainian–Russian ethnic changes were controlled by the migration flows and assimilation processes arising as a product of the ethnic policy in the Soviet Union. "Ukrainisation" in the early Soviet period (1921–32) had led to an increase in the ratio of Ukrainians from 72% to 74.8%. The following period was characterised by the persecution of Ukrainians and "Russification". As a consequence of a systematic Soviet assault upon the Ukrainian identity, the percentage of Ukrainians decreased to 73% by 1989. About 3–3.5 million people died (*Istoria Ukrainy 2002*) due to an artificially engineered famine, particularly affecting the Ukrainian peasantry (Holodomor, 1932–33) and the country experienced massive immigration of Russians in the frame of Soviet industrialisation.

According to the first All-Ukrainian population census (December 5th, 2001), the two major ethnic groups represented more than 95% of the total population. The Ukrainians, as the founder nation accounted for 77.8% and the Russians for 17.3%. The number (and percentage) of other national minorities remained between 50,000 and 300,000 (or 0.2–0.6%) in the case of 11

Table 3. Distribution of Ukrainians, Poles and Russians in the world (between 2001–2006; in millions)

	World	Europe	Other continents	In their nation state	Beyond the borders of their nation state		
					Total	In the West	In the East (Former USSR)
Ukrainians	46.2	41.0	5.2	37.5	8.7	4.2	4.5
Poles	52.0	38.5	13.5	37.0	15.0	14.9	0.1
Russians	137.0	94.1	42.9	115.9	21.0	4.0	17.0

Source: Census data and <http://en.wikipedia.org>

Table 4. Number and distribution of Ukrainians in the world (1897–2001)

Year	Total		Ukraine (present-day territory)		Former USSR (Ukraine excluded)		Europe proper		America		Australia	
	in 1,000	%	in 1,000	%	in 1,000	%	in 1,000	%	in 1,000	%	in 1,000	%
1897–1900	26,365.5	100	20,977.9	79.6	4,370.2	19.9	847.4	3.2	170.0	0.6	..	..
1910–1917	35,544.7	100	27,050.8	76.1	7,082.7	19.9	1,021.2	2.9	380.0	1.1	..	..
1926–1931	37,227.8	100	27,567.6	74.1	8,344.4	22.4	745.8	2.0	570.0	1.5	..	..
1939	35,616.6	100	29,606.8	83.1	4,524.7	12.7	876.1	2.5	609.0	1.7	..	..
1959	38,624.7	100	32,158.4	83.3	5,063.3	13.1	335.0	0.9	1,053.0	2.7	15.0	0.0
1979	44,083.9	100	36,488.9	82.8	5,858.3	13.3	490.0	1.1	1,220.0	2.8	20.0	0.0
1989	46,136.0	100	37,419.0	81.1	6,764.0	14.7	500.0	1.1	1,428.0	3.1	25.0	0.1
1989*	51,864.0	100	37,400.0	72.1	11,060.0	21.3	853.0	1.6	2,516.0	4.9	35.0	0.1
2001	46,161.0	100	37,541.7	81.9	4,508.8	9.2	710.5	1.5	3,366.0	7.3	34.0	0.1

Sources: Census data, <http://en.wikipedia.org>;
1989* Estimation of «Entsiklopediia ukrainoznavstva» (Toronto, 1993).

ethnic groups (e.g. Byelorussians, Moldovans, Crimean Tartars, Bulgarians, Hungarians, etc.). In the period between the censuses of 1989 and 2001 – in spite of a considerable population loss (more than 3 million) – the number of ethnic Ukrainians slightly increased, whereas that of the Tartars, Armenians and Azeris grew dy-

namically. At the same time, persons declaring Russian ethnicity dropped by 26.6%. The main reasons behind these changes were migration, natural population change and changing ethnic identity. Following 1989 (or to be more precise, 1991) the return of Ukrainians, of previously deported ethnic groups (e.g. Crimean Tartars,

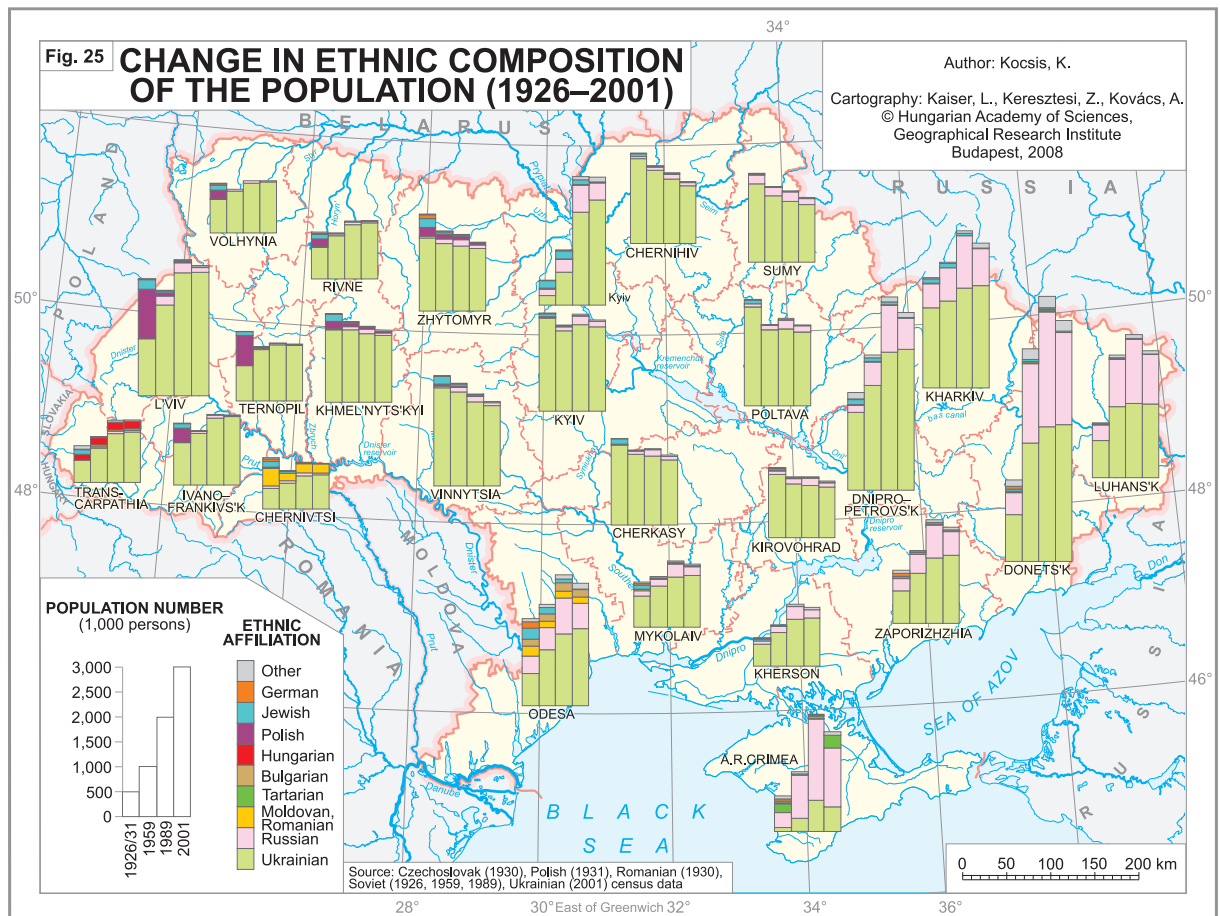


Table 5. Ethnic structure of the population on the present-day territory of Ukraine (1897–2001)

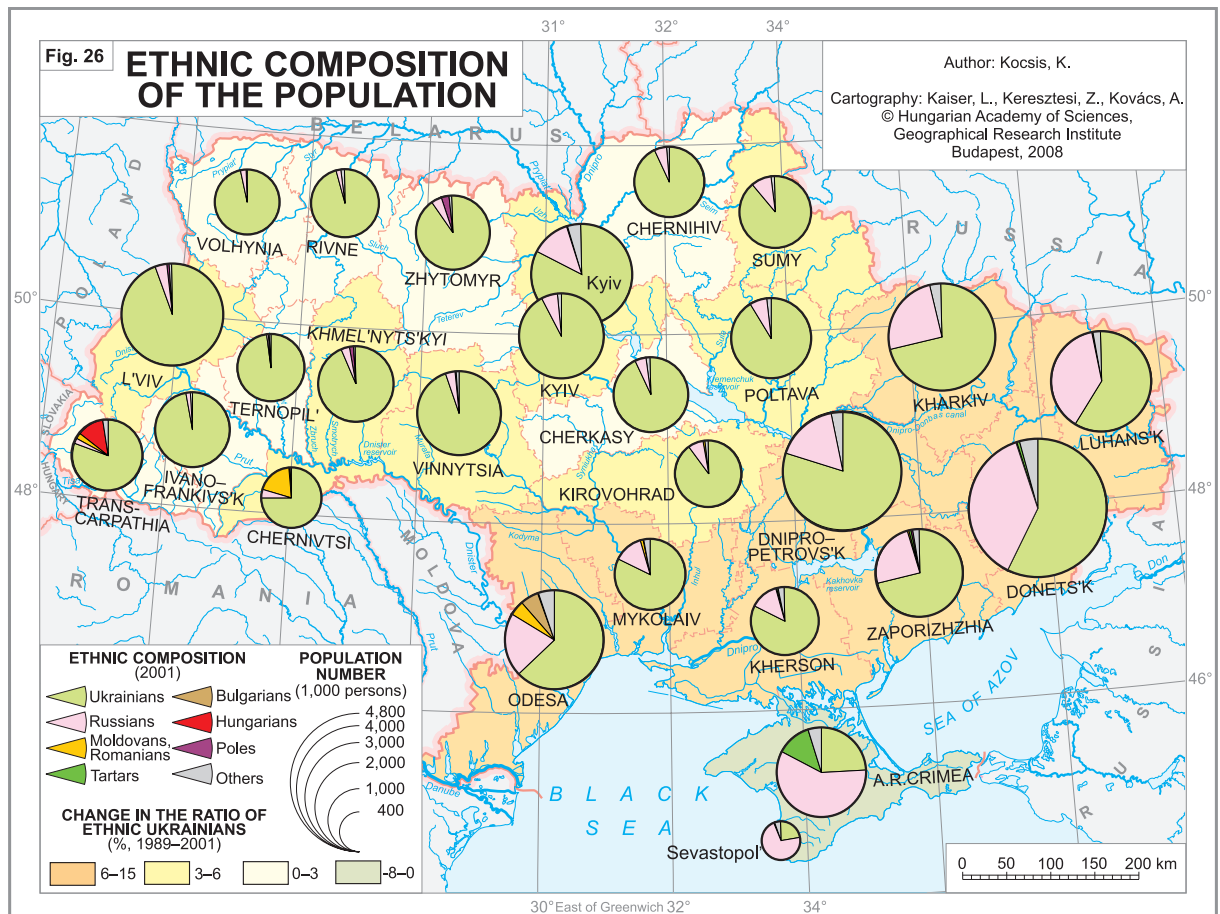
	1897/1900	1930/1931	1959	1970	1979	1989	2001
	Population number in thousands						
Total population	29,397	40,889	41,869	47,127	49,609	51,452	48,241
Ukrainians	21,100	30,584	32,158	35,284	36,489	37,419	37,542
Jews	2,615	2,654	840	776	633	486	104
Russians	2,401	3,303	7,091	9,126	10,472	11,356	8,334
Poles	1,256	2,211	363	295	258	219	144
Germans	617	630	23	30	34	38	33
Moldovans, Romanians	419	463	343	378	416	460	410
Crimean Tartars	195	225	..	4	7	47	248
Bulgarians	188	202	219	234	238	234	205
Hungarians	108	118	149	158	164	163	157
Bielorussians	122	84	291	386	406	440	276
Greeks	100	126	104	107	104	99	92
Czechs, Slovaks	34	87	29	22	20	17	12
Armenians	15	21	28	33	39	54	100
Roma (Gypsies)	..	22	23	30	34	48	48
Azeris	..	..	7	11	17	37	45
Others	227	159	201	253	278	335	491
	in %						
Total population	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Ukrainians	72.0	74.8	76.8	74.9	73.6	72.7	77.8
Jews	9.0	6.5	2.0	1.6	1.3	0.9	0.2
Russians	8.8	8.1	16.9	19.4	21.1	22.1	17.3
Poles	4.4	5.4	0.9	0.6	0.5	0.4	0.3
Germans	2.1	1.5	0.1	0.1	0.1	0.1	0.1
Moldovans, Romanians	1.0	1.1	0.8	0.8	0.8	0.9	0.8
Crimean Tartars	0.7	0.6	..	0.0	0.0	0.1	0.5
Bulgarians	0.5	0.5	0.5	0.5	0.5	0.5	0.4
Hungarians	0.4	0.3	0.4	0.3	0.3	0.3	0.3
Bielorussians	0.3	0.2	0.7	0.8	0.8	0.9	0.6
Greeks	0.3	0.3	0.2	0.2	0.2	0.2	0.2
Czechs, Slovaks	0.2	0.2	0.1	0.0	0.0	0.0	0.0
Armenians	0.0	0.1	0.1	0.1	0.1	0.1	0.2
Roma (Gypsies)	0.0	0.1	0.1	0.1	0.1	0.1	0.1
Azeris	0.0	0.0	0.0	0.0	0.0	0.1	0.1
Others	0.4	0.4	0.4	0.6	0.6	0.7	1.1

Sources: Chorny, S. (2001); Naulko, V. (1998); Soviet (1959–1989) and Ukrainian (2001) census data.

Germans and Greeks) and the immigration of Caucasian people to Ukraine (as a result of crisis in their home countries) notably altered the population statistics. At the same time, there was a massive outflow of Russians, Byelorussians, Jews, Germans, Poles, Hungarians and Greeks to their mother country and significant outward migration of ethnic Ukrainians to the European Union due to economic crisis in Ukraine. As a result of the measures taken by the state (e.g.

declaring Ukrainian to be the only official state language), masses of Russians, people of mixed (Russian–Ukrainian) origin and Russian-speaking Ukrainians in the eastern and southern parts of the country (excluding Crimea) began to assume a Ukrainian identity (Figure 26).

The state-founding nation of the country, the **Ukrainians** (37.5 million) constituted 77.8% of total population in 2001. Out of the 27 regional units, in 13 the Ukrainians formed



the overwhelming majority (over 90%) and in 7 regions they represented a significant majority (between 70 and 90%). Only in the Autonomous Republic of Crimea did their ratio remain below 50% (24.3%). Ternopil' and Ivano-Frankivsk oblasts in Galicia have proven to be almost homogeneous ethnic regions, where 97.5–97.8% of inhabitants were Ukrainians.

Based on living conditions provided by the natural environment, culture and lifestyle, several *ethno-cultural groups* can be identified within the Ukrainian nation. The area inhabited by the *Hutsuls* is the highest and most picturesque part of the Carpathian mountains, the region from where the Prut, Siret and Tisa rivers rise (in Ivano-Frankivsk, Chernivtsi and Transcarpathian oblasts). Traditional Hutsul society was supported by forestry, logging, cattle, sheep and horse ("Hutsul pony") breeding. The settlement area of the *Boikos* extends over the central parts of the Ukrainian Carpathians, between the river-heads of the San, Latorytsia, Rika and Limnitsa (in L'viv, Ivano-Frankivsk and Transcarpathian oblasts). Their actual centre is the town of Skole. The historical homeland of the *Lemkos* (or *Rusnaks*)

is to be found between the High Tatras and the San river, in the mountain ranges of the Beskids (Carpathians) in Poland, Slovakia and Ukraine (in Transcarpathian oblast, Velykyi Bereznyi district). Due to the military operations of the Ukrainian Insurgent Army (UPA) in Poland, out of the 140,000 Lemkos in Poland, 90,000 were deported to the USSR and 35,000 to the western and northern territories of Poland in Operation Wisla of the late 1940s. In Slovakia, the majority of Lemkos were "Slovakised" during the last century (1910: 97,000; 2001: 35,000 Ukrainians). The *Rusyn* identity survived almost exclusively outside of Ukraine (e.g. in Slovakia, Hungary, Serbia, Romania, and in the western diaspora). In Ukraine, the Rusyns are officially considered to be a subgroup of the Ukrainian nation.

There are Ukrainian ethno-cultural groups in the Polissian Lowland, and in the northern borderlands – *Pinchuks*, *Polishchuks* and *Litvins*. During various historical periods a large portion of Ukrainians that settled along the middle reaches of the Dnipro were called *Cherkashs*.

63% of Ukrainians are urban dwellers and they constitute 73.3% of the total number of

urban inhabitants. The average age of Ukrainians recorded by the census of 2001 is 38.2 years. Around 35% of them (aged 25 years and over) have diplomas of higher education.

Russians are the most populous ethnic minority (8.3 million or 17.3%). Their ratio is especially high in Crimea, the only region of the country where Russians form an absolute majority (58.3%). In Luhans'k and Donets'k oblasts their share is 38–39% of the total population. The dominant Russian (ethnic and linguistic) presence in the southern and eastern parts of the country, and in Kyiv, is not exclusively the result of Russification in the 20th century. Kyiv and the major cities of the regions mentioned above (e.g. Kharkiv, Luhans'k, Katerinoslav/Dnipropetrovs'k, Mariupol', Kherson, Mykolaiv, Odesa, Simferopol', Sevastopol', Kerch and Feodosiia) already had a Russian majority during the census of 1897. The average age of Russians is 41.9 years. 86.8% of them are urban dwellers and 47.6% of their population aged 25 years and over have completed higher education.

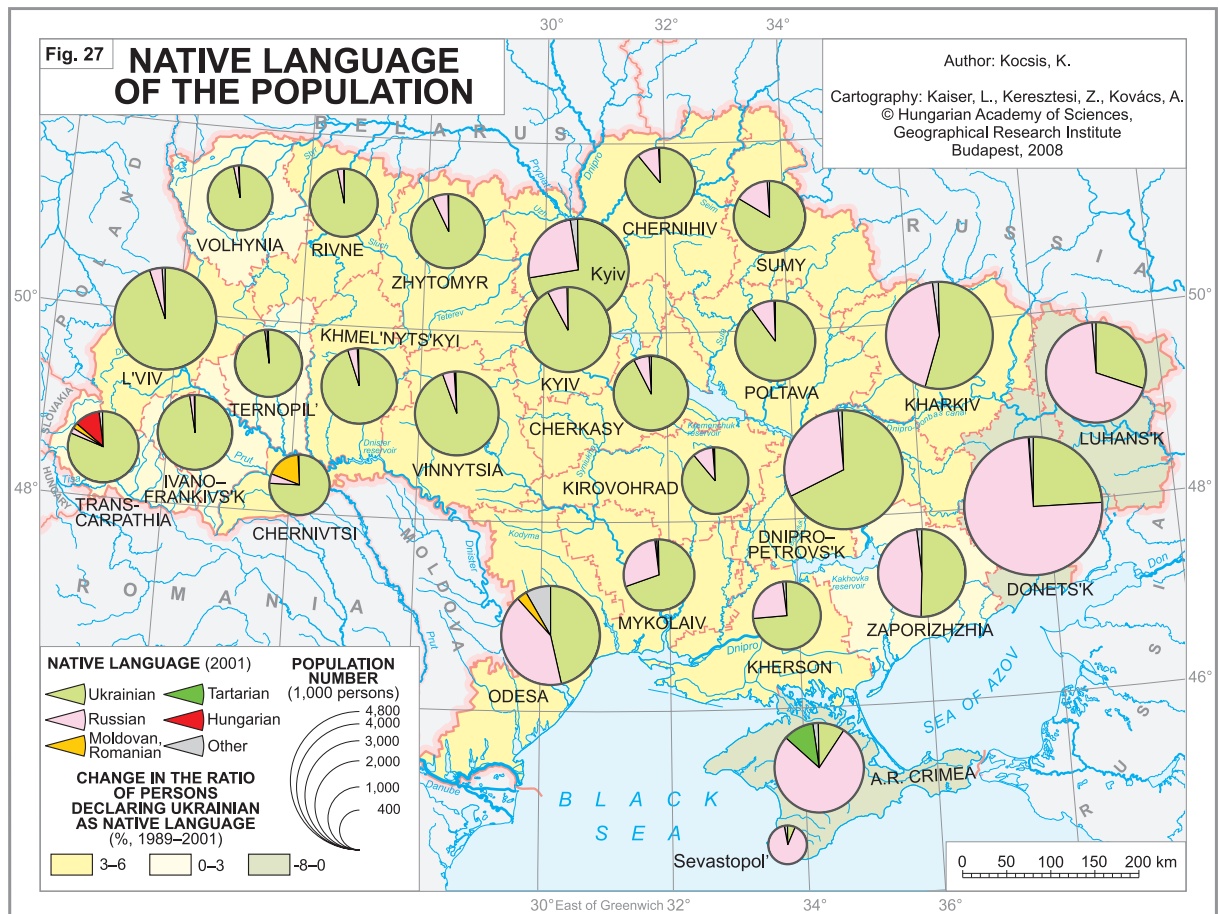
Around 5% of the country's population belongs to other **national and ethnic minorities** (e.g. Byelorussians, Moldovans, Crimean Tartars, Bulgarians, Hungarians, Romanians, Poles, Jews, Armenians and Greeks). None of the above ethnic groups reach 1% of the total population of Ukraine. Their regional distribution however shows wide variation: e.g. Crimean Tartars consist of 12% within the population of Crimea; Greeks have a 1.6% share in Donets'k oblast; Poles represent 3.5% in Zhytomyr and 1.6% in Khmel'nits'kyi oblasts. In Transcarpathia the share of Hungarians is 12.1%, Roma make-up 1.1% and Romanians 2.6%; the ratio of the latter exceeds 12% in Chernivtsi oblast. Bulgarians live in Zaporizhzhia and Odesa oblasts (1.4% and 6.1%, respectively). Moldovans make up 5% in Odesa and more than 7% in Chernivtsi oblasts. The youngest ethnic group in Ukraine is Crimean Tartar (33.4 years on average). Jews are the most urbanised, whereas most of the Romanians and Moldovans live in rural areas.

In Ukraine, the official state **language** is Ukrainian. Out of the ca. 40 million **Ukrainian** native speakers across the world, 82.7% live in Ukraine, where at the time of the 2001 census, 67.5% of the country's inhabitants declared Ukrainian as their native language (2.8% increase compared to 1989). Following 1991, large amounts of the Russian-speaking population of

mixed ethnic origin declared Ukrainian as a mother tongue, even though remaining practically Russophone. At the same time, in the regions dominated by Russophones (Crimea, Donets'k and Luhans'k oblasts) a continuing decrease in the ratio of Ukrainian native speakers could be observed (*Figure 27*). **Russian** was indicated as the mother tongue by 29.6% (14.3 million) of the population, i.e. 3.2% less than in 1989. At that time, 50–60% of ethnic Ukrainians in the Donets'k and Luhans'k oblasts and in Crimea declared Russian as their mother tongue. Also due to this fact, the cities and towns in the regions mentioned above, the majority of coastal areas and Kharkiv, Dnipropetrovs'k, Zaporizhzhia were dominated by Russian native speakers. The relation of the native language to ethnic affiliation is an important indicator of ethnic–national development. Language and ethnicity coincided in 85% of Ukrainians (78% of urban dwellers and 97% of rural inhabitants), 96% of Russians, 95% of the Hungarians, and 92% of the Crimean Tatars.

According to the 2001 census data, 87.9% (1989: 78%) of the citizens of Ukraine have a fluency in Ukrainian. Their percentage is the highest in the west of the country (89–99%) and in the northern regions (95–99%). In the central part of Ukraine it drops to 70%, whilst in the south and east it reaches 40%. However, Ukrainian is used in everyday life to a much lesser extent than would be suggested by the figures on the command of languages, and less frequently in the southern and eastern regions among Ukrainian native speakers. 65.7% of the country's population had a perfect command of Russian in 2001, although this ratio had dropped by 12.7% compared to 1989. According to a representative inquiry, ca. 60% of the population in the southern and eastern regions predominantly use Russian in everyday life. In general, the majority of ethnic minorities adhere to their own language with a gradual spread of bilingual and multilingual abilities. Romanians and Hungarians of the mono-ethnic villages of Transcarpathia and Chernivtsy oblasts are increasingly mono-lingual.

Different estimations exist with respect to the number of **Ukrainians abroad**. Their number at the beginning of the 21st century (according to census data and estimations) could be 7–8 million (*Figure 28*). It is customary to distinguish between the western and eastern diasporas.



The *western Ukrainian diaspora* – with a history of over one hundred years – has been shaped by subsequent waves of emigration: 1870–1914; 1918–1939; and following 1945. Nowadays, a fourth phase is referred to, which started with the disintegration of the Soviet Union. The first wave of migration was characterised by the movement of rural people from the west of Ukraine, i.e. provinces of the Austro-Hungarian Monarchy, to America. During the second period, a great number of political emigrants, academics and artists were added to this first group of labour migrants. Following the Second World War, an overwhelming majority of migrants were driven by political motivations. Finally, the fourth and present wave of migration has been almost fully economic, but on an entirely new basis. It is represented by a skilled labour force and scientific-technical professionals predominantly in the sphere of I.T. and programming, the manufacture of new materials and biotechnology, and other sophisticated spheres of science. These days the most populous are diasporas in the USA (890 thousand according to the census of 2002), Canada (1,071 thousand per

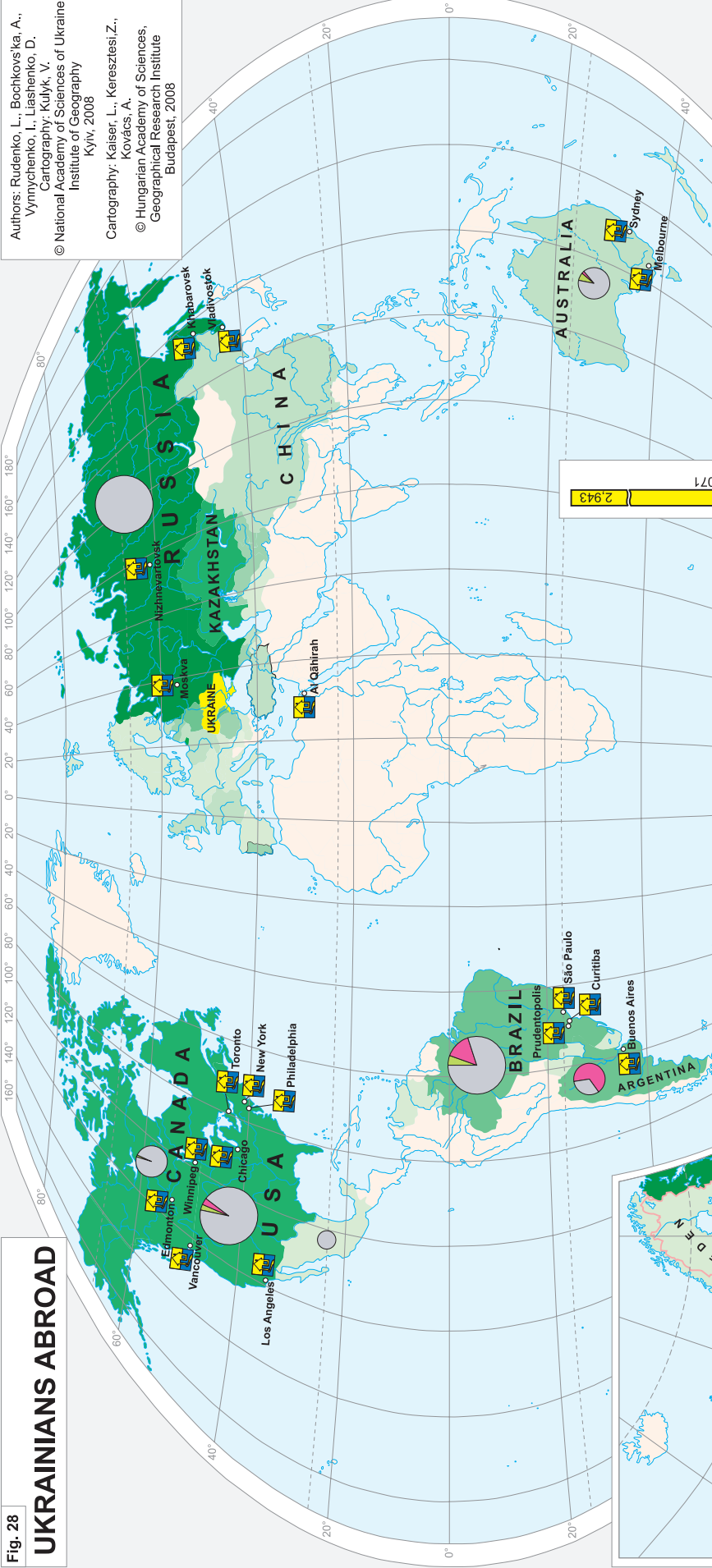
the census of 2001), Brazil (970 thousand) and Argentina (305 thousand). Ukrainians also live in Paraguay, Uruguay and Venezuela. A high percentage of Ukrainians with higher education live among the American diaspora. The Ukrainian language is taught at 28 colleges in the USA and 12 universities in Canada.

At the beginning of the 21st century, the number of Ukrainians resident in the European Union was put at between 500 and 900 thousand by different statistical data. The most important Ukrainian communities (mostly “guest-workers”) can be found in Germany (128 thousand), Italy (107 thousand), Portugal and Spain (65–66 thousand). According to the latest censuses, sizeable autochthonous Ukrainian populations live in Romania (61 thousand), Poland (37 thousand), although according to estimations this is 200 thousand) and in Slovakia (35 thousand).

The emergence of the *Ukrainian eastern diaspora* in Russia started after the Treaty of Pereiaslav (1654). At that time a massive resettlement of Ukrainian clergy and cultural representatives was ongoing, and later, following the abortive secession attempt from Russia (1708–

Fig. 28

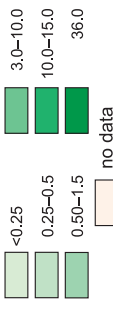
UKRAINIANS ABROAD



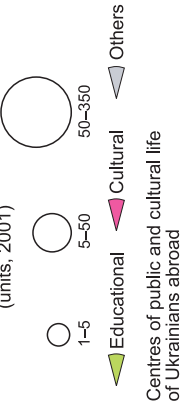
Authors: Rudenko, L., Bochkovska, A.,
 Vynnychenko, I., Liashenko, D.,
 Cartography: Kulyk, V.
 © National Academy of Sciences of Ukraine,
 Institute of Geography
 Kyiv, 2008

Cartography: Kaiser, L., Kereszteszi, Z.,
 Kovacs, A.
 © Hungarian Academy of Sciences,
 Geographical Research Institute
 Budapest, 2008

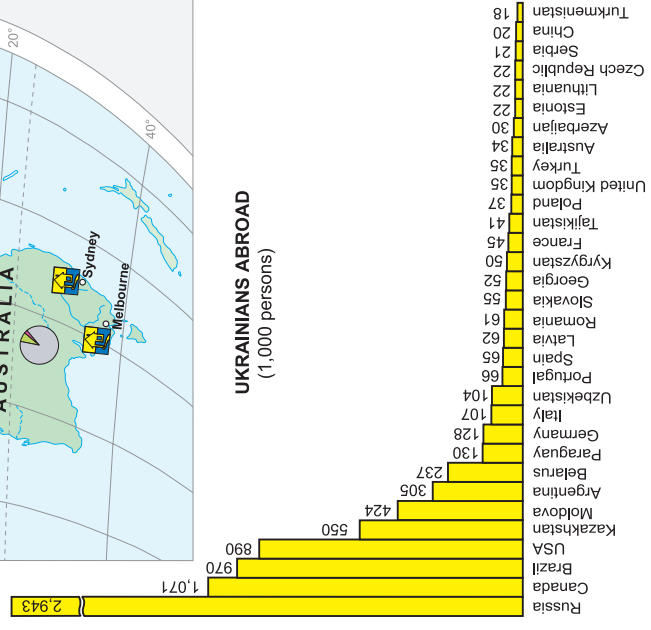
UKRAINIANS
 (ratio of the total number of Ukrainians abroad)



UKRAINIAN EDUCATIONAL AND CULTURAL ESTABLISHMENTS
 (units, 2001)



UKRAINIANS ABROAD
 (1,000 persons)



1709) led by I. Mazepa, en masse deportations of Ukrainians to Siberia and to the northern regions of the Russian Empire were launched. After the fall and elimination of Zaporozhian Sich in 1775, a Cossack diaspora had formed in the Kuban region. Starting with the second half of the 19th century, emigration to Russia accelerated, triggered by the underdeveloped economy of the Ukrainian provinces and ultimately resulted in a massive resettlement to Siberia, Altai and the Far East. Encouraged by the reforms initiated by P. Stolypin (head of the Tsarist government in the early 20th century), with the opportunity to obtain free land, a considerable portion of migrants resettled to the remotest regions of the Russian Empire, forming compact Ukrainian ethnic blocks in Siberia, Kazakhstan, Central Asia and the Far East. Thus, more than 7 million Ukrainians lived in the Empire beyond the limits of their ethnic territory in 1917.

The following wave of migration has been associated with the organised collection of manpower in the 1950–60s, in order to take possession of virgin and waste-land in Kazakhstan, Siberia and the Altai region. This was organised to facilitate work on large construction projects aimed at the exploration of oil and gas fields, and timber resources in Siberia. This was accompanied by an ongoing and massive outflow of highly qualified professionals, scholars and creative intelligentsia from Ukraine to Moscow and other urban centres in Russia. Along with migration for economic reasons, it is the deportations which have played a crucial part in the history of the Ukrainian nation. Relating to the collectivisation of the 1930s and the repression involved, ca. 1.3 million people were deported. Deportation continued subsequently, when the “enemies of the nation” – adherents of the Ukrainian People’s Republic – were expelled, including thousands of families of members of nationalist organisations and of the Ukrainian Insurgent Army (UPA), along with other elements considered to be unreliable from a Soviet perspective: Crimean Tartars, Germans, Greeks, etc. These deportations continued into the 1950s.

Similar to the western diaspora, the fourth wave of eastern outflow, starting with the collapse of the Soviet Union, had an economic basis and prompted a considerable mass of people to resettle to the Russian Federation. In the early 21st century, this is where the most populous Ukrainian diaspora is to be found: over 2.9

million according to the census of 2002 held in Russia. A sizeable diaspora has formed in other countries of the post-Soviet space: Kazakhstan (550 thousand), Moldova (424 thousand), and Belarus (237 thousand). Ukrainians also live in Kyrgyzstan (50 thousand), Georgia (35 thousand), Azerbaijan (29 thousand) and in other CIS states.

The need for **religion and churches** in Ukrainian society is pronounced. The majority of Ukrainians view religion as a primary necessity of life and they are sure that religion is a factor in their democratisation. Religious organisations and churches have a strong influence upon the political views of their adherents and the willingness to take part in elections is higher among believers than among non-believers.

Owing to the lack of census data, an insight into the *religiosity* and denominational structure of the Ukrainian population can be discovered through the nationwide sociological surveys carried out during the last decade (e.g. Institute of Sociology of the NAS of Ukraine; Kyiv International Institute of Sociology, Razumkov Centre). According to these surveys, an increase in the ratio of *believers* and the diversification of their confessional affiliation is observable. The share of believers increased from 57.8% to 75.2% between August 2000 and October 2003 (Razumkov Centre). The level of religiosity varies considerably according to socio-demographic indicators and with the territory. The proportion of believers (60.2% in Ukraine, in 2002) was the highest among women (68.1%), the elderly (64.6%), the less educated (72.5%) and rural people (67.3%), and the lowest among men (50.8%), the young (56.1%), people having completed higher education (53.1%) and urban dwellers (52.1%) (Bychenko, A. – Dudar, N. 2002).

Depending on geographical location, historical development, and the socio-demographic structure of the population, there are striking differences in the religiosity between the western and eastern regions of the country (similar to the ethnic features and political attitudes of the local population). The share of those who identified themselves as believers is 86.6% in the West, whilst this figure was only 50.5% in the East (according to Razumkov Centre, 2002). Religious and political-geographic factors also have an impact upon the sympathies of people, with regards to where they believe Ukrainian foreign policy should be targeted, in the case of

believers (B) and non-believers (NB): Russia B: 31%, NB: 43.9%; European Union B: 28.6%, NB: 15.4%; CIS countries B: 18.8%, NB: 19.6%; USA B: 4.7%, NB: 6.1% (Dudar, N. – Shanghina, L. 2002). The higher degree of religiosity (and lower degree of secularisation) in the western territories incorporated into Soviet-Ukraine between 1939 and 1945 can be attributed to the shorter period of aggressive and atheistic Soviet authority over these territories (ca. 45 years vs. 70 years in the East), and thanks to the massive presence of the centralised and particularly active Catholic churches in the West. This religious-geographic difference (together with the ethnic, cultural and political factors) is one of the major determinants of the future of Ukraine.

The overwhelming majority of Ukrainians are Orthodox Christians. The Eastern Christian (Orthodox and Greek Catholic) traditions have been and continue to be inseparable from their national identity, in the case of the majority of Ukrainians. In a survey of the Razumkov Centre (2002), 68.8% of those polled declared an affiliation with Orthodoxy, 6.9% with Greek Catholicism, 2.2% with Protestantism, 0.8% with Roman Catholicism, and 0.7% with Islam (Table 6). Considerable changes in the **confessional structure** of the population during the 20th century were a result of the dynamic increase in the ratio of secularised people, and the collapse of the large Jewish and Roman Catholic communities (the latter due to the holocaust and/or emigration of the majority of Jews and Roman Catholic Poles).

Today three major *Ukrainian Orthodox churches* coexist: the *Ukrainian Orthodox Church – Moscow Patriarchate* (UOC-MP), *Ukrainian*

Orthodox Church – Kyiv Patriarchate (UOC-KP) and the *Ukrainian Autocephalous Orthodox Church* (UAOC). In 2002, out of the Orthodox population polled 53.2% declared itself “simply Orthodox”, 23.8% as affiliated with the UOC-KP, 14.8% with the UOC-MP and 2.4% with the UAOC. Before 1990 all Ukrainian Orthodox communities were united in the Ukrainian Exarchate of the Russian Orthodox Church (ROC). Its legal successor, the *UOC-MP*, which remained linked with the ROC, concentrates two-thirds of Orthodox communities and the overwhelming majority of the Orthodox religious infrastructure (Table 7). The “heartland” of the pro-Russian UOC-MP is the eastern and southern, mostly Russophone part of the country. The UOC-MP is the only church recognised by the national Orthodox (e.g. Romanian, Bulgarian, Greek and Serbian) churches and by the Roman Catholic Church as a “canonical” (legitimate) one (Krindatch, A.D. 2005). Following the declaration of Ukrainian independence (1991) beside the UOC-MP, the newly created *UOC-KP* and the re-established UAOC as “real, independent, national” churches compete with each other for the support of the Orthodox Ukrainians. Although nowadays the influence of the UOC-KP, with its nationalistic-patriotic orientation upon Orthodox Ukrainians, is stronger than that of the UOC-MP’s, it counts less than one quarter of the Orthodox communities and clergy in its flock. The most important hinterland of the Ukrainophone UOC-KP are the western (first of all, Volhynian) territories with their dominant ethnic Ukrainian character. The majority of the adherents to the relatively weak UAOC live in the areas mentioned above (mainly in Galicia). This church was founded in 1919 in Kyiv, and as a very patriotic Ukrainian church, was banned during the Soviet era (or rather between 1930–41, and 1945–1989).

The *Ukrainian Greek Catholic (Uniate) Church* (UGCC) of Byzantine rite is the largest of the Eastern Catholic churches. The UGCC and the *Ruthenian Greek Catholic Church* (RGCC) recognise the supremacy of the Pope in the Vatican, but their liturgical tradition is similar to the Orthodox churches. The existence of the UGCC and RGCC are rooted in the unions of Brest (1596) and Ungvár (today Uzhhorod, 1646) when groups of Ukrainian–Ruthenian Orthodox bishops of the Catholic dominated Polish–Lithuanian Commonwealth and Hungary, joined the Catholic Church. The

Table 6. *Confessional structure of the population on the present-day territory of Ukraine (1897/1900 and 2002; in %)*

	1897/1900	2002
Orthodox	69.8	68.8
Greek Catholic	10.6	6.9
Roman Catholic	6.3	0.8
Protestant	1.5	2.2
Jewish	9.1	0.1
Islamic	0.7	0.7
Other churches	2.0	0.2
Without religious affiliation	0.0	20.3
Total population	100.0	100.0

Source: 1897/1900 (census data): Chorny, S. 2001; Eberhardt, P. 1994; 2002 (sociological survey): Bychenko, A.–Dudar, N. 2002.

Table 7. *Religious denominations in Ukraine (1 January, 2006)*

Organisations	Communities	Monasteries	Monks and nuns	Pastoral ministers	Educational institutions	Number of students	Sunday schools
All religious organisations	30,941	386	6,132	28,431	171	20,448	12,522
<i>Orthodox churches</i>	<i>15,938</i>	<i>205</i>	<i>4,296</i>	<i>12,701</i>	<i>40</i>	<i>5,973</i>	<i>5,550</i>
Ukr.Orth.Church – Moscow Patriarchate	10,875	161	4,083	9,072	16	4,454	4,019
Ukr.Orth.Church – Kyiv Patriarchate	3,721	36	198	2,816	16	1,260	1,153
Ukr.Autocephalous Orthodox Church	1,166	6	13	686	7	241	349
<i>Catholic churches</i>	<i>4,340</i>	<i>176</i>	<i>1,831</i>	<i>2,647</i>	<i>23</i>	<i>2,403</i>	<i>1,754</i>
Ukr.Greek Catholic Church	3,443	93	1,216	2,136	16	1,716	1,198
Roman Catholic Church in Ukraine	877	83	615	499	7	687	553
<i>Protestant churches</i>	<i>8,826</i>			<i>11,631</i>	<i>94</i>	<i>11,327</i>	<i>4,864</i>
Pentecostal and Charismatic churches	3,369			4,203	34	2,414	1,821
Baptist and Evangelical Christian churches	2,980			3,682	53	8,222	1,744
Adventist churches	1,060			1,203	3	473	734
Jehovah's Witnesses	987			2,100			311
Calvinist churches	173			129			137
Church of Christ	106			147	2	198	59
Lutheran churches	93			78	2	20	39
New Apostolic Church	58			89			19
<i>Muslim organizations</i>	<i>1,076</i>			<i>456</i>	<i>7</i>	<i>284</i>	<i>5</i>
<i>Judaic organizations</i>	<i>255</i>			<i>166</i>	<i>7</i>	<i>190</i>	<i>26</i>
<i>Buddhism</i>	<i>48</i>	<i>1</i>	<i>5</i>	<i>35</i>			<i>2</i>

Source: <http://www.risu.org.ua>

UGCC (historical name: "Ecclesia Ruthena unita") played a leading role in the development and protection of Ukrainian identity on the territory of the Hapsburg (Austro-Hungarian) Empire until 1918. The UGCC was broken up in Galicia, Volhynia in 1946, as the RGCC was in Transcarpathia in 1949 by the Soviet regime. They survived during the Soviet period as banned, underground churches and were re-established in 1989. The Greek Catholic churches were also closely related to the Ukrainian national and independence movements. Following their rehabilitation they remained as regional churches with their main hinterlands in Galicia (UGCC) and Transcarpathia (RGCC).

The *Roman Catholic Church* in Ukraine (RCC) is traditionally associated with the Polish minority (and in Transcarpathia with Hungarians). The RCC with its archdiocesan seat in L'viv uses the Polish, Latin, Ukrainian and Hungarian languages, and is mostly active

amongst the Polish diasporas of the western territories and in the Hungarian settlement area.

Protestantism in present-day Ukraine is rooted in the 16th century, due to Calvinist Hungarians in Transcarpathia and to the Anabaptists in Volhynia. The considerable spread of protestantism in ethnic Ukrainian areas was a result of the large-scale colonisation of Lutheran Germans in Volhynia, South Bessarabia, in the steppes and in Crimea during the 18th and 19th centuries. By the mid-20th century, with the emigration of Germans, Protestants virtually disappeared from Ukraine (excluding the Calvinist Hungarians in Transcarpathia). Over the past two decades, the number of Protestant communities have grown rapidly in the urbanised, previously Orthodox, and later heavily secularised areas due to their active missionary profile and to the fact, that masses of people with Orthodox roots became tired of inter-confessional conflicts within Orthodox

churches. Instead of large, historical churches they have been looking for smaller, charismatic religious communities. Despite concentrating only 2.2% of the total population, the Protestants constitute 28.5% of all religious organisations in the country. The most influential and authoritative are the *Pentecostal* and *Charismatic* churches (3,369 communities), the *Baptist* and *Evangelical Christian* churches (2,980 comm.), the *Adventist* churches (1,060 comm.), *Jehovah's Witnesses* (987 comm.) and the *Hungarian Reformed* (Calvinist) Church in Transcarpathia (173 comm.) (Table 7).

Islam is also an indigenous religion in Ukraine due to the Crimean Tartars, whose return from exile in Central Asia accelerated after

1991. During the last half of the century many people of a Muslim religious affiliation migrated from the former USSR and Asia (e.g. Tartars, Azeri, Chechens and Arabs). The number of Muslim communities increased between 1991 and 2006 from 14 to 1,076. The majority of Ukrainian Muslims are Crimean Tartars, whose share is 12% within Crimea's population.

The number of Ukrainian *Jews* is estimated at 100,000–300,000, but was 2.7 million around 1930. In 2006 there were 255 Jewish communities, mostly in the regions of Transcarpathia, Chernivtsi, Poltava, Sumy, Cherkasy and Vinnytsia.