

THE COMMUNITY OF UKRAINIANS IN ROMANIA. THE CASE OF TÂRNOVA COMMUNE (ARAD COUNTY): IDENTITY ASPECTS, POLITICAL REPRESENTATION, LANGUAGE AND RELIGION. FIELD RESEARCH JULY 22-24, 2011

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The Community of Ukrainians in Romania. The Case of Târnova Commune (Arad county): Identity Aspects, Political Representation, Language and Religion. Field Research July 22-24, 2011

Abstract. Ukrainians represent a large Slavic group in Romania, being the third largest ethnic minority group (according to the data provided by the censuses of 1992, 2002, 2011 and 2022) being settled in Maramureş, Bucovina, Banat and Dobrogea. The Ukrainian community in Banat, concentrated in a few villages in the area of Lugoj, Caransebes and Arad, was established especially between the years 1908–1918. Unlike other minority nationalities whose seniority on a foreign territory has barely reached a century, the Ukrainians have not managed to establish themselves in well-knit communities. Following a field study carried out by us between July 22-24, 2011, in Târnova commune (Arad county), representative in terms of the share of ethnic Ukrainians at the county level, the data obtained are included in this general picture, the community hence not being homogenous either in terms of language or in terms of religious affiliation or identity, and the last census carried out in 2022, records a drastic decrease in the number of ethnic Ukrainians (481), thus illustrating a not gratifying fact, in the given context.

Keywords: minority nationalities, Ukrainian community, ethnicity, identity.

Comunitatea ucrainenilor din România. Cazul comunei Târnova (judeţul Arad): aspecte identitare, reprezentare politică, limbă şi religie. Cercetare de teren 22-24 iulie 2011

Rezumat. Ucrainenii reprezintă un mare grup slav în România, fiind al treilea grup minoritar etnic ca mărime (conform datelor furnizate de recensămintele din 1992, 2002, 2011 şi 2022) fiind stabiliţi în Maramureş, Bucovina, Banat şi Dobrogea. Comunitatea ucraineană din Banat, concentrată în câteva sate din zona Lugojului, Caransebeşului şi Aradului, s-a înfiinţat mai ales între anii 1908–1918. Spre deosebire de alte naţionalităţi minoritare a căror vechime pe un teritoriu străin abia a ajuns la un secol, ucrainenii nu au reuşit să se stabilească în comunităţi bine încheiate. În urma unui studiu de teren realizat de noi în perioada 22-24 iulie 2011, în comuna Târnova (judeţul Arad), reprezentativă ca pondere a etnicilor ucraineni la nivel de judeţ, datele obţinute sunt cuprinse în acest tablou general, comunitatea nefiind omogenă nici ca limbă, nici ca apartenenţă sau identitate religioasă, iar ultimul recensământ efectuat în 2022, înregistrează o scădere drastică a număr de etnici ucraineni (481), ilustrând astfel un fapt deloc îmbucurător, în contextul dat.

Cuvinte-cheie: naţionalităţi minoritare, comunitate ucraineană, etnie, identitate.

The Ukrainian community in Romania.

The Ukrainians represent a large Slavic group in Romania, being the third largest ethnic minority group in Romania. They settled mainly in the north of the country – Maramureş and Bucovina, in Banat and Dobrogea [1]. From a historical point of view, Ukrainians in Romania come from three migratory waves. The first wave took place after 1798. In that year, the troops of the Zaporozhian Cossacks of hetman Ivan Mazepa, in alliance with the Swedish troops of Carol XII, were defeated by the Russian armies of Peter the Great in the Battle of Poltava. Following this great defeat, most of the Ukrainian Cossacks will spread towards Dobrogea and southern Moldavia. The second wave took place following the Russian persecutions on the part of Tsarina Catherine II. She liquidated the Zaporozhian armies by taking them into serfdom. Part of these troops migrated to Dobrogea, at that time a land of the Ottoman Empire [2, p. 77-78, 471]. Until the second half of the 19th century, groups of peasants from the southern regions of Ukraine went to Dobrogea to escape serfdom and conscription in the tsarist army - founding settlements, building churches and dealing especially with agriculture, fishing, hunting and raising animals. The third migratory wave of Ukrainians took place in the period 1828–1861. It was the period when many fugitives from serfdom from the tsarist Empire came to Romania, to escape Russian military service (recruitment). The fugitives who arrived in Dobrogea found a free land for fishing, hunting and agriculture [2, p. 77-78, 472].

Demographic data. According to the data provided by the censuses of 1992, 2002, 2011 and 2022, the situation of the Ukrainian population in Romania is presented as follows: if for the year 1992 the number of people who declared themselves of Ukrainian nationality was 65,746 [3], of which 41,000 were only from Dobrogea, according to the 2002 census, the total number of residents who declared themselves to be Ukrainian ethnic origin, existing throughout the country, was 61,098 people. In

percentage terms, Ukrainians in Romania represented about 0.3% of the country's population [4]. The next census, the one from 2011, showed the ethnic Ukrainian population as numbering 50,900 people, i.e. 0.3% of the total population, with Maramureş County ranking first, with 34,027 ethnic Ukrainians, followed by Suceava County: 8,506 (0.93%) Timiş County with 7,321 (1.08%) and Caraş-Severin County with 2,579 (0.94%) [5]. Today, according to the provisional results of the population and housing census of 2022, out of the total of 19,053,815 people who make up the resident population of Romania, 45,800 people declared themselves Ukrainians. The most declared Ukrainians are in Maramureş County, namely 25,690 people (5.7% of the county's population). Ukrainians live in a relatively large proportion, also in the counties of Suceava – 7916 people (1.2% of the county's population), Timiş – 4131 people (0.6% of the county's population), Caraş-Severin – 1502 people (0.6% of the county's population), Satu Mare – 1361 people (0.4% of the county's population), Tulcea – 900 people (0.4% of the county's population) and Botoşani – 1587 people (0.4% of the county's population). Thus, the results of the census reconfirm the importance of the Ukrainian community in Romania, the Ukrainians remaining the third largest ethnic minority in Romania. At the same time, recently published data show us that Ukrainians in Romania are also facing the problem of demographic decline, just like the entire population of Romania, their number being 9.98% lower compared to the previous census, held in 2011 [6].

Education and culture. In the period 1948–1958, the Ukrainian minority in Romania benefited from the schools teaching in the Ukrainian language [2, p. 77-78, 473] (the Cyrillic alphabet) [1] in each of the localities with a compact Ukrainian population. Also, five theoretical and pedagogical high schools functioned, of which two in Sighetul Marmăţiei and one each in Siret, Suceava and Tulcea. After 1990, the system of teaching the Ukrainian language as a mother tongue was resumed,

initially through the training of teaching staff in the normal schools of Sighetul Marmăției, Suceava and Tulcea [2, p. 77-78, 473] (for the years 1998–1999, total no. of children included in all education cycles was 3,276 with a number of 130 teachers). In 1997, the Taras Sevcenco High School in Sighetul Marmăției reopened. Representative localities for schools in the Ukrainian language are: Sighetul Marmăției, Rona de Sus, Poienile de sub munte, Ruscova, Craciunești, Remș, Copăcele, Zorile, Cornuleț-Banat, Negostina, Băcăuți, Șerbăuți, Pogănești, Bethausenm, Suceava and Cluj-Napoca [2, p. 77-78, 473]. The community of Ukrainians in Romania has its own press through the Ukrainian-language magazines „Vilne Slovo” (Free Word) and „Naș Holos” (Our Voice, the magazine of Ukrainian writers), which have appeared in Bucharest since 1949 and „Obrii” (Horizons) – culture, literature yearbook and Ukrainian philology. Since 1994, the bilingual newspaper “Ukrainkyi Visnyk” (The Ukrainian Courier/Curierul Ucrainean) has been added to these periodicals, all these periodicals being edited by the Union of Ukrainians from Romania [2, p. 77-78, 473].

The Confessional Situation. Most of the Ukrainians in Romania were Greek-Catholic until 1948. The abolition of the Romanian Church United with Rome in 1948 also meant the abolition of the Ukrainian Greek-Catholic Vicariate in Romania [7]. Today, the majority of Ukrainians in Romania are Orthodox Christians [2, p. 77-78, 473] (following the Julian calendar – old style) [1] having a Ukrainian Orthodox Vicariate, established in 1950 at Sighetul Marmăției. After 1990, this diocese was reorganized under the name of the Ukrainian Greek-Catholic General Vicariate, also based in Sighetul Marmăției. The parishes of this vicarage are located in the counties of Suceava (in Rădăuți, Siret, Cacica) and Maramureș (in Sighet). In Dobrogea, one of the most beautiful architectural monuments is the Orthodox Church from Telița [2, p. 77-78, 473] Ukrainian Orthodox churches are churches built by Ukrainian believers after the Revolu-

tion of December 1989. Church services are held in the Ukrainian language, but in the villages where there are also Romanians, services and preaching are also in the Romanian language.

Political representation. The political interests, but also the cultural and historical traditions of the Ukrainian community in our country are represented by the Union of Ukrainians in Romania (UUR). UUR has five regional branches and 45 municipal and city organizations. Union of Ukrainians from Romania-UUR, association founded in 1990, and having parliamentary representation since the same year. UUR has its headquarters in Bucharest, with branches in Suceava, Baia Mare, Tulcea, the association has been a member of the Union of Ukrainians in Europe since 1994 [2, p. 77-78, 474].

The case of Târnova commune (Arad county). Field research July 22-24, 2011. The Ukrainian community in Banat, located in several villages in the area of Lugoj, Caransebeș and Arad, was established especially between the years 1908–1918. The exodus continued even after 1918. After 1970, numerous ethnic Ukrainians from the villages of Maramures and Bukovina bought the households of German emigrants, populating many localities that became majority Ukrainian. In the last 15-20 years, there has been a mass movement of Ukrainians from Maramures to Banat who came from localities whose relief included only forests and meadows to settle in this area where they could work in agriculture [8].

Out of a total of 5,800 inhabitants of Târnova commune in 2011, when the field research was carried out, 1,400 were of Ukrainian origin, according to the data provided by the President of the Arad Branch of the Union of Ukrainians in Romania, Mr. Gavrilă Miculaiciuc [9].

Today, following the population and housing census conducted in 2022, the data obtained record at the commune level a number of 481 ethnic Ukrainians, illustrating a not at all encouraging fact, namely a drastic decrease in the

number of ethnic Ukrainians and as a result of the Ukrainian community here [10].

In general, there are good neighborly relations between Romanians and Ukrainians in Târnova, some locals saying that although they do not know the Ukrainian families very well, there are also many residents here (over 900 house numbers) who have worked together many times. It is interesting, however, that the natives do not really know where the Ukrainians live [11].

Most of them left during the floods in Maramureș, before 1994, after the Revolution, but there are some who came much earlier.

Another exodus occurred later, when the Ruscova, the tributary of the Vișe, wreaked havoc in the three towns of Ruscova, Poienile de Sub Munte and Repedea. The biggest concentration is in Dud, Târnova, Chier, even in Maderat, a few families settled in Poieni [12]. Many also went to other areas in Timiș, Chișlaca, Mocirla, etc. [13]

They were attracted by the places, the easier life, etc., even if in Maramureș they had some material condition (there, whoever has 15 acres near the house is someone, and the roofs of the houses are next to each other) [12]. Ioana, who has been coming to Dud for 18 years, remembers that although her parents had land in Maramureș (10 ha), it was mostly hay and they raised more animals [14].

Vasilena Mașnița, originally from Poienile de Sub Munte, came to Târnova in 1995, being among the first to arrive, she claims that they were received with reluctance, but in general the relations with the villagers are good and she does not regret leaving Maramureș [15].

Asked about cases in which Ukrainians who arrived here would not have integrated, the people interviewed say that they do not know of such cases [12].

In general, they make a living from agriculture, but many work at the factories in Ineu, Pâncota, Arad. Also, there are many Ukrainians who go to work abroad, Spain, Greece, Italy [13]. It is interesting that most of them return home, or send money to build impressive houses.

Most of the one-story houses in the commune belong to them.

Ukrainians are still moving to Târnova, they are looking for houses, and the prices are getting higher, due to the competition, for example, a garden place is sold for €10,000. They sell what they have in Maramureș or work abroad, Spain, Italy and come and buy land or houses in the commune. They are also the ones who build and most of them build their houses according to the model of those in Maramureș, while the natives of Târnov are old and the youth have oriented themselves towards the city, many moving to the town of Livada near Arad [14].

Some aspects related to the Ukrainian identity. They generally consider themselves Ukrainian, by language, customs and traditions, but they make sure to emphasize that they are Pentecostal or Orthodox. Regarding the Pentecostal Ukrainians, some of them claim that religion is more important, not necessarily being Ukrainian, while Ukrainian Orthodox consider themselves Ukrainians, but on the side of the Romanians [12].

Interesting was the attitude of a lady of Ukrainian ethnicity and of the Pentecostal denomination who refused to talk and denied that she was the person we were looking for, disowning her Ukrainian identity, refusing to send her children to learn the Ukrainian language school. I also encountered conflicting opinions regarding ethnicity and religion. For example, a young man who, even if he is of Ukrainian origin, does not consider himself Ukrainian, he considers himself Romanian, being of the opinion that the ethnicity must also appear in the identity card and in the passport. We encounter the same contradiction in religious terms, he would like to consider himself Pentecostal, he is not worthy but he is trying. He likes work very much, but he also knows how to stop and praise God. Relations with the Orthodox Ukrainians are cold, this is because the Orthodox stop for a glass and, touched by the steam of the drink, shout all kinds of slogans, an attitude that affects the

entire community, to which are added certain political interests of the ruling parties [16].

Characteristics: they are very industrious, mountain people, used to hard work, very homely, hospitable, warm but also quick to anger [17].

Political representation. In Arad county, the Union of Ukrainians in Romania (UUR), the Arad branch based in Târnova counted in 2011 when the research was carried out 9 organizations: Târnova, Dud, Araneag, Drauț, Chișlaca, Lunca Teuz, Sicula and Maderat [18].

Târnova – 242 members – the majority from Poienile de Sub Munte (97%);

Dud – 205 members – the majority from Poienile de Sub Munte;

Chier – 101 members – most from Poienile de Sub Munte and very few from Vișeu;

Drauț – 36 members – from Poienile de Sub Munte and Vișeu de Sus;

Maderat – 12 members – from Poienile de Sub Munte and Vișeu de Sus.

When the Arad Branch of UUR was founded, it had 37 members with management positions. These being from Târnova, Dud, Araneag, Drauț, Chișlaca, Craiva, Lunca Teuz – Beliu, Sicula and Maderat. Miculaiciuc Feodor from Târnova was elected president of the Târnova branch, and in 2010, Gavrilă Miculaiciuc, also from Târnova, was elected as president.

The headquarters of the Branch in Târnova was inaugurated in 2007 – being marked by a Festival of Ukrainians.

A peak year for the activities of the Arad Branch of the UUR was certainly 2007, a year in which numerous cultural, political but also organizational and administrative events were organized.

The main concerns were: a better knowledge of Ukrainian cultural traditions by the young generation that is going through an identity crisis, generated by the massive migration to the countries of the European Union, and for this purpose it was insisted on keeping a permanent link between the members of the Ukrainian families, go to work abroad with the remain-

ing family members, also maintaining ties with relatives in Maramureș, getting to know the national culture more through actions to popularize the Ukrainian-language press in Romania, as well as books written by Ukrainian authors, learning the Ukrainian language in schools, the organization of cultural and festive events at the branch headquarters (such as the celebration of the poets Taras Shevchenko and Mihai Eminescu, the organization of festive evenings on the occasion of the Winter Holidays, etc.) joint trips with the Ukrainian students from Maramureș, organized and financially supported trips by the Branch, the organization of sports competitions (table tennis, etc.). There is also a permanent concern for equipping the Branch office with mass media in order to facilitate access to information for students and young people of Ukrainian origin [18]. Another concern of the President of the Branch, Mr. Gavrilă Miculaiciuc, is to raise in front of the Headquarters the busts of the two national poets of the Romanians and Ukrainians: Mihai Eminescu and Taras Shevchenko [9].

Despite all these positive aspects, there are voices that claim that the Union Branch does not really help, rather the mayor of Romanian origin helps the ethnic Ukrainians. There is no membership fee, no card, they simply put you on the list [14]. Many do not accept to send children to school in the Ukrainian language because of the conflicts with the Union, and that's how they think they can take revenge [17].

Education. The total number of Ukrainian speakers in Arad is between 1200-1500, but the figure is continuously decreasing due to the irreversible process of assimilation. The number of students who learn the Ukrainian language as a mother tongue-object of study, compared to the number of Ukrainian students, is also very low [19].

In the beginning, there was no education in the Ukrainian language, only in the year 2000 was the teaching of the Ukrainian language introduced as a subject of study in the school in

Târnova, the President of the Branch remembers that it was quite difficult, the Romanians are very skeptical [9].

Among the cultural and educational activities for the 2011–2012 school year, with the students of grades I–VIII, from Gen. School. Târnova, Dud, Chier, who are learning in the Ukrainian language, can be listed: Training a folklore group, Mother tongue day, Traditions and customs of Romanians and Ukrainians, Spirituality in lyrics and music – Taras Sevcenco tribute program, Who are we? – the exhibition of photos, texts, flags, March 8th, June 1st and end of school year celebrations [19].

Anna Mateasciuc, Ukrainian by origin, of the Old Rite Orthodox religion (husband Romanian, Baptist, practitioner), former teacher both in Târnova and in Chier and Araneag, today lives in Austria, gave up teaching, the salary being very low. She graduated from the Pedagogical High School – in Ukraine in Chernivtsi, the first year and the second year at Sighetul Marmăției, with teaching in the Ukrainian language. After finishing high school, from the Baia Mare School Inspectorate she could choose to teach either in Satu Mare or in Arad for a period of one year. She chose Arad even though he didn't know anyone in Târnova. The host was paid by the Union of Ukrainians. Then the parents came, they bought a house in Târnova and one in Drauț, later on came the sister.

Related to the Ukrainian language, she points out that many Ukrainians do not send their children to school to learn Ukrainian, a very serious fact, they are not aware, as the language is slowly being lost, they will also lose their identity. It is not necessarily important for the subject itself, but to learn the language so that it stays there somewhere in their minds and they don't forget that they are Ukrainians. While teaching there were few who did this, today there are more and more who claim that sitting here children no longer need to learn the Ukrainian language. She claims that she personally loves to speak Ukrainian and always apostrophes those who, when she meets them, start speaking in Romanian. To the students,

when he was teaching, she taught them songs, poems, in fact participated in various competitions in Timișoara, in Arad at the Festival of Ethnicities, at Christmas he taught them carols for the festivities at the Branch Headquarters or at the local school, the celebration of poets Taras Shevchenko and Eminescu, where Romanian and Ukrainian children also participated, emphasizing that at that time there were also Romanian children who were willing to learn the Ukrainian language [17].

Anna Hanțig is an active teacher, graduated from Dragoș-Vodă Theoretical High School, the Ukrainian section in Sighetul Marmăției, at the same time a member with a leadership position within the Branch, admits with bitterness that there are Ukrainians who do not send their children to school in the Ukrainian language, most of the children who were born here learned Romanian and claim that they use it more than Ukrainian. There are families of Ukrainians who speak Romanian, she personally speaks Ukrainian and teaches the children that they should not be ashamed of who they are or where they come from. She teaches in Târnova, because in Măderat where she lives there are no children, only her three boys, a little girl in the 6th grade, and the rest being very small.

They do not have a dance and folklore ensemble, because most of the children are Pentecostal and they are not allowed, only two or three are Orthodox. In Dud out of 35, only 5 are Orthodox, the same in Târnova, the same for those who finish primary school, then come to Târnova for gymnasium and commute with the minibus provided by the City Hall. At Dud, out of 4 female teachers, only two remain this year and we can talk about simultaneous classes. Another problem would be the fact that the Ukrainians are having fewer and fewer children, especially the Orthodox ones, but still compared to the Romanians they are much more numerous.

She believes that in order to preserve the Ukrainian language, work must be done at the family level, parents must be aware of the importance of language as the main factor for

preserving identity. After 18 years, many go abroad, to earn and build a house, they try to make their own house and do not wait for inheritances, wanting to be on their feet as young people. Those who attend high school generally also consider going to college. In Arad, there is a Baptist and Pentecostal High School, or I go to Ineu, closer and commute, but it must be emphasized that at the high school level, Ukrainian is not taught, only in Timisoara and Lugoj [12].

The percentage of graduates who go to college is quite low, but there are also positive cases. For example, the case of Vasilena Maşniţa, who has five children. The older girl has finished the College, the boy has also finished the College and is in the Master's degree in Timişoara, another girl is in the first year at the Polytechnic. The lady says that she works very hard to keep her children in school, she is employed in Pâncota at a factory, but she also raises and sells animals. She works a lot, including children on holidays and her husband has a pension. I speak Ukrainian and Romanian at home [15].

Regarding the status of the Ukrainian language in the school in Târnova, it must be emphasized that there are more and more children who come to learn their mother tongue, even if the curriculum is very busy, the language classes being added to it, approximately three for the primary school and three for the secondary school. The difficulties encountered are great, although the Union offers a lot of support: support for books in the mother tongue, festivals, festivities, contests, etc.

Unfortunately, the children don't read much, they don't even come to the Headquarters to get information, although the newspapers and magazines come monthly, free of charge. At Dud, I send and give children's magazines, first of all to those who study, then to the others, the topics covered are generally about culture. Newspapers are more requested and are distributed by the Branch President. Another problem is that of mixed families where it is even more difficult to impose the Ukrainian language [12]. However, he considers that the progress is obvious: if when he came there were

very few children who learned the Ukrainian language, today, even if they are in the 8th grade they teach them the alphabet and it is still again, a big discrepancy compared to what is happening in Maramureş, where it is not a problem to learn the Ukrainian language, here having 650 years of traditions, etc. [14]

Religion. In Târnova there are several denominations: Orthodox Christians, Pentecostals, Baptists, Adventists and they also have a meeting place.

Out of the total of 1400 ethnic Ukrainians, 600 are Pentecostal and the rest are mostly Orthodox, a very small part are Baptists, Adventists [13], or other confessions [11]. The Pentecostals have a meeting place, instead the Orthodox have to go to the Orthodox church in Târnova as they are not very united either [17].

However, the president of the UUR Branch, Gavrilă Miculaiciuc, although of the Pentecostal denomination, proposed as his future objective the building of a Ukrainian Orthodox church and claims that he has also taken the first steps in this regard. He asked the Vicariate for a priest to serve in Ukrainian, but unfortunately none is available. Also, the Bishopric of Arad agreed. The church would like to be made of wood, following the model of those in Maramureş, and he is willing to work for its reconstruction without money with personal utensils. It will be built in Târnova even if there are many Ukrainian Orthodox in other villages such as Dud, Chişlăca, Beliu. A chapel can be set up temporarily, until the church is built, and as a residence for the priest it would offer him a personal space. The desire to build an Orthodox church comes from political reasons, as a leader of the Ukrainians and not because of his religious conviction, although he emphasizes that if the word of God is preached, as it is without interpretations, it does not even matter what kind of church it is and more he is convinced that he will not be judged by the community, building a church is not the same as opening a pub.

In Dud there is a Ukrainian Pentecostal Church, the pastor and the elder are Romanian,

but prayers are sung and said in the Ukrainian language, however, if Romanians also come, it is necessary to speak in Romanian, especially since elders from other churches, Romanians, also come of origin, so there is no need to build a Pentecostal church where services are held only in the Ukrainian language. The church serves in Romanian to distinguish it from Dud where Ukrainian was also spoken. The pastor is from here but lives in Arad. In Chier, Dud, Araneag, Drauț are also Ukrainian Pentecostals. The same at Maderat. Meetings are held on Tuesday and Friday evenings, Sunday mornings and afternoons. Pentecostals are very united and support each other a lot. They also approached the locals with whom they generally have good relations. It should also be emphasized that the number of Pentecostals is continuously increasing [13].

Pentecostals are concerned with prayer and fasting, and if it is more difficult for them to explain certain aspects related to religion, it is due to the fact that it is more difficult for them to express in the Romanian language. They are called Brother and Sister. The pillars of the Pentecostal faith are love for God, for one's neighbor, giving alms and sacrifice. Pentecostals do not do misanthropic activities, the church is the place where they take place, they do a lot of evangelization and many come who have nothing to do with the Pentecostal creed, maybe even out of curiosity, there is also a record of conversions, many converts being Ukrainian Orthodox, but also many Romanians from Bistrița who settled in these places. Prophets are persons gifted by God, and the voices are for the present and the future, they can be both for salvation and for condemnation, also they concern both church members and people outside the community [9].

The blessing is a personal choice, young people from Pentecostal families are not obliged to be baptized, but it is preferable. Baptism is done after the age of 18, but beforehand you must have attended church for a certain amount of time and have an appropriate behavior. The prayer is done together, out loud. Fasts can be held at any time. They are held when needed, when you have a problem, usually every Sunday.

A joint fast can be held, even for all believers, in case of illness or other serious problems [13].

Regarding the degradation of faith, this is due to the mass media, television, Internet, etc. However, they are useful to a certain extent, Mr. Miculaiciuc personally introduced the Internet because most of the children are working abroad and need to talk to them. He is not the only one, there are other Pentecostals in the same situation. Another danger is represented by entertainment, being young pentecostals who go to discos in Târnova or Dud. Regarding the young people who went to work abroad, Portugal, Spain, does not have any problems to preserve the religion, very few have renounced the pentecostal religion, there the members of the churches are in the order of hundreds [9].

Of the same origin, the Pentecostal and Orthodox Ukrainians are not too close. Although asked about their relations with the Orthodox Ukrainians, the Pentecostals claim that the relations with the Orthodox are good, the Orthodox priest is good, being invited to speak at the Pentecostal church [13]. However, the Orthodox admit that they are not too united and that the Pentecostals only love each other. Mrs. Ioana, an Orthodox Ukrainian, goes to church, especially at Easter and Christmas and generally in Arad at the Cathedral, but being married to a Romanian, she preferred to celebrate the Romanian holidays [14]. It should be remembered that Pentecostals are more conservative, marrying only among themselves, but there are also cases where the boy or girl converts in order to get married [13]. Instead, Orthodox Ukrainians also marry Romanians [14]. For the Pentecostal Ukrainians, there are no entertainments, except those around the word of God, parties, programs, rehearsals [13], meetings, also a means of getting to know young people among themselves [12], while the Orthodox Ukrainians still go out to a bar, for a coffee, etc. [17]

The mentality differs a lot, in general the Orthodox drink and squander the money, there were also cases with the Pentecostals, the first time they are warned and then they are excluded from the church. Girls are not allowed to work

in bars [13]. There are also cases of divorce, but in general the church helps the woman and the children. Collections are made, everyone gives as much as they can, but anyway, if you do something, you do it from the heart, just like for yourself at home. There is also a Committee consisting of 7 men – baptized believers for at least 5 years, which debates the existing problems and takes measures. Pentecostals generally have many children, they have 1 but also 14, even the Orthodox have many children, however, since they settled here, the number of children has significantly decreased according to the Romanian fashion.

Maria Ferțadi, married since 18, Pentecostal, has 7 children, comes from Poienile de Sub Munte, her husband works in the forest, he has not gone abroad. She says that they are called penitents, and if anyone is looking for her, she is the one with many children, but it doesn't bother her. The first to come to the area was a brother 18 years ago. Then the parents moved, in 1997, when there were floods. She stayed in Maramureș with a sister, it was difficult with small children, her husband, worked in the Arad area, so she also left. They took with them only what was strictly necessary. They bought the house, borrowed money and barely made some improvements. He deals with agriculture (has 60 acres) and also grows animals [13].

Conclusions. Ethnicity is a community of language, customs, beliefs, values, superimposed on the spatial criterion (limited territorial space). Unlike other minority nationalities whose age on a foreign territory has barely reached a century, the Ukrainians have not managed to establish themselves in well-knit communities, where traditions, culture, religious affiliation and, last but not least, the language, to represent the unifying binder, able to withstand over time [4].

The Ukrainian community in Târnova commune, which numbers approximately 1,400 people, according to the data obtained, is no exception, as it is neither homogeneous in terms of language nor in terms of religious affiliation,

two essential factors in preserving the ethnic being. Regarding the Ukrainian language and its preservation, we observe, on the one hand, the efforts of teachers, trying to work even at the family level, to raise awareness of the importance of the language in preserving identity, efforts supported otherwise, as we have seen in the up and by the Arad Branch of UUR. The question is whether the discourse is consistent since many young people go abroad. And this new reality may also be determined by the large number of children and the low economic power of families, all of which lead to the situation that many children do not attend high schools.

Regarding the second aspect of religious affiliation, the situation is even more complex since there is no unity of religion. Thus, out of a total of 1,400 ethnic Ukrainians, 600 are declared Pentecostal, and the rest are mostly Orthodox, but also of other denominations. The relations between the Ukrainian Pentecostals and the Orthodox ones from what we found during the research are quite cold, they are not necessarily determined by religious connotations. It should be noted that the number of Pentecostals is increasing, an important segment of those converted coming from the Orthodox Ukrainians. It should also be emphasized that Ukrainian Pentecostals send their children to learn the Ukrainian language, while Orthodox Ukrainians (many working in mixed families, where it is a bit harder to impose the Ukrainian language), most of them refuse this thing, the aspect raising another important problem because at the school level, although there were efforts, it was not possible to form a popular or folklore dance group, most of the children being Pentecostal and only a few Orthodox, the former not being allowed by religion to participate in such groups, this is how another important component, that of the customs, traditions and values of the ethnic existence, cannot be materialized and this in the conditions in which a large part of the traditions have been lost anyway, with the departure of the Ukrainians from the areas of origin in Maramureș. We will deal with this last component in a future article, which is

the subject of the same field research carried out in 2011, in the commune of Târnova.

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