V WORLD CONGRESS
OF THE FINNO-UGRIAN PEOPLES

Reports and documents
28-30 June 2008 Khanty-Mansiysk, Russia
(The second edition)

Syktuvkar, 2016
The proceedings contain reports and documents of the V World Congress of the Finno-Ugrian Peoples. There are greetings of Presidents of Russia, Hungary, Finland and Estonia, members of international organizations, state authorities of the Russian Federation to the participants of the Congress, reports and speeches and the final documents. The publication is made in the Russian, the English and the native languages.

The proceedings also contain documents of the Conference in Saransk (12–19 November, 2010), organizing upon a decision of the V World Congress of the Finno-Ugrian Peoples.
PLENARY MEETING

Dmitry Medvedev,
President of the Russian Federation

Let me start by saying that this Congress, which we traditionally hold together, testifies the sincere, deep and mutual desire to develop our cooperation and to do everything for our peoples, their unique traditions and cultures.

Bound together by common roots, the Finno-Ugric peoples have for centuries been able to preserve their identity and traditional way of life. For centuries they have safeguarded the languages and customs of their ancestors. And now, in the modern world, they occupy a mutually-enriching, cultural and information role and space. We call this space the «Finno-Ugric world».

There is no need to remind you that a large part of this world is both geographically and historically linked with Russia. Out of 24 Finno-Ugric and Samoyedic peoples and ethnic groups, 19 live in our country. Russia is the country where the international Finno-Ugric movement was born, and here we celebrated the first World Congress of Finno-Ugric peoples in 1992. There have been other large forums since. I know that an idea currently being discussed is the periodic rotation of the headquarters of the Consultative Committee of Finno-Ugric Peoples. If such a decision is taken we will support it. We can guarantee all the necessary conditions for the Committee to carry out its important work as long as the headquarters is in one of Russia’s regions.

I would stress in particular that by implementing joint projects to protect heritage languages and traditions, you help preserve and maintain the identity of the Finno-Ugric peoples. The value of such opportunities in the modern world can be increased, especially in the light of ongoing globalization which tends to blur national identity and cultural spheres.

I would like to add that common ethno-cultural capacities and values strengthen our moral and spiritual character. Teaching people about their origins means teaching them to respect the family, the experience of the older generations, work and patriotic values. It presents something that is absolutely necessary for the creation of a civilized, tolerant environment and civic maturity. It is encouraging that these issues that are so topical are one of the central themes of today’s Congress. Your work is directly related to current problems of intercultural dialogue with the entire world. For multinational Russia this is particularly important. Indeed, the very historical development of the Russian nation is based
on the wealth and preservation of our ethno-cultural and confessional plurality. For many centuries we have inhabited a nation composed of more than one hundred and sixty different peoples. Thanks to this unity the Russian nation has withstood many tests. And today these are important factors which help us overcome extremist sentiment, and national and religious intolerance.

The Finno-Ugric peoples have always been an integral part of Russia’s ethno-cultural mosaic. They have actively cooperated with other peoples in strengthening the state, mastering its enormous natural wealth and creating its industrial strength, including Yugra in the territory of the Khanty and Mansi. Today the community of the Finno-Ugric peoples of Russia comprises about three million people. We already do a lot to ensure their development and we will continue doing so. I note that the Finno-Ugric peoples have the largest number of administrative territories in which they are the titular nationalities. They participate in the management of territories, are represented in the executive and legislative organs of power. Some of these peoples number in the hundreds of thousands. But there are also those who today number only a few hundred. Many of them are given special status of indigenous minorities. Of course this constitutes a difficult demographic situation and the ageing of the population is widely acknowledged to be a problem. Today, we will discuss these issues with our colleagues. And we will give priority to implementing measures to improve fertility, increase life expectancy for everyone and to improve their quality of life. We expect that this will help stabilize the demographics of the Finno-Ugric peoples.

Their ethno-cultural development takes place on the model of two cultural and educational centres, the Volga Region in Saransk and the Komi Republic in Syktyvkar. Together with the regions they support the educational programmes in their heritage language, national schools, theatres and folk crafts. There are more than a 100 newspapers and magazines in the languages of the Finno-Ugric peoples, including a Russia-wide newspaper. In every region where there is certain number of Finno-Ugric, they have national television and radio broadcasting. There are tertiary education institutes and centres for studying the heritage languages. Internet projects and the creation of new electronic portals offer new opportunities for the cultural and educational integration of the Finno-Ugric Peoples. I know that these will also be actively discussed at your forum.

I assume that other vital aspects of ethno-cultural cooperation will be discussed during the congress, including its influence on relations among states.
I should note that Russia will continue to support efforts in this area, both bilaterally and multilaterally.

I have already held meetings with the Presidents of Finland, Hungary and Estonia today. And we have greatly appreciated the joint efforts made on various Finno-Ugric topics. We also believe that today we must be equally constructive in developing other areas of mutually beneficial cooperation, while creating a favorable foundation for good-neighborliness and communication among our peoples. Such contacts will facilitate the process of learning about each other’s lives. This is all the more important given the ongoing political speculations on this subject. Typically these come from the most superficial views upon the life of the Finno-Ugrians in our country. Along with that they also seek to hide the real facts about how the assimilation of these peoples has been accelerated in some European countries. The modern world, including many European nations, has already faced serious ethnic conflicts. Various pressures sometimes result in uncontrolled flows of migration. And we all have much to do still if we want to find optimal solutions for what are difficult and global problems. In any case, these solutions should be based on mutual respect and an interest in the prosperity of all nationalities and cultures, languages, customs and spiritual traditions. And here is where the experience of ethno-cultural dialogues between our countries can become truly invaluable, including those that take place under the auspices of your Congress.

Once again, I heartily thank you all for your commitment and cooperation and I wish the participants of the Congress successful and fruitful work.
Laszlo Solyom,
President of Hungary

Allow me to welcome the Fifth World Congress of the Finno-Ugric Peoples which is taking place in the land of the closest linguistic relatives of the Hungarians, the Khanty and Mansi peoples. I would like to thank our hosts, the governor and administration of the Khanty-Mansi Autonomous Okrug and the representatives of the Russian Federation for their support in the organisation of this World Congress.

Hungarians living in Hungary and in other countries, for a total of 15 million, believe that it is of particular importance that the Finno-Ugric peoples from different parts of the world meet every four years, assess their situation, and together look for solutions to their problems.

Today, the Finno-Ugric peoples can be divided into two main large groups, the numerous nations that have a state such as the Finns, the Estonians and the Hungarians; and the so-called minorities, 13 of which live in the Russian Federation. They comprise a total of 2.6 million people. Some of these minorities reach a total of only a few hundred people and the largest group comprises 850 thousand people. These two main groups are different not only in terms of their statehood, but also for several and equally important aspects, including their history and social development. They can be grouped further into Finno-Ugric nations some of which have been endangered. It is a fact that the number of the population of these minorities dropped radically to 14% between the two censuses in 1989 and 2002. Poor demographic and health indexes, in fact, do not promise any improvement in the near future. Traditional ways of living are vanishing rapidly in both physical and societal sense, while they used to secure the preservation of the languages and cultures of these communities. People live in several different dimensions simultaneously, that is the present and the past are often intertwined. Research shows that Khanty culture thrives on despite the changes in the lifestyle of the last two or three generations. Khanty people still preserve the knowledge and cultural potential that give us confidence that complete assimilation can be avoided despite the negative demographic trends. A change of culture is unavoidable – however, the question is how these minorities can face such a change without losing their own culture.

The Finno-Ugric peoples and the Hungarians in particular have gone through numerous cultural changes, yet we have managed to preserve our language and identity. Nevertheless, these Finno-Ugric minorities are faced with quite different circumstances and conditions than those we had faced for centuries, or that other indigenous peoples had faced.
due to colonisation. The attention is now turning to the languages and
cultures of minority groups in places such as Canada, Russia or Latin
America. The world needs to preserve cultural diversity since it recognizes
its value. In this sense, international law on the rights of the individual
and minority groups can help us. At the same time, there is another
trend which blends with issues related to the environment and their
links to culture. Opposing this trend, its dominance and intensive
penetration is almost impossible. This is exactly the area where the
global Finno-Ugric movement can provide support to the minorities
which are facing such environmental and cultural issues. The problems
of Finno-Ugric peoples are not at all limited to the Finno-Ugric minorities.
I do not categorize the Finno-Ugric peoples into endangered and non-
because the Hungarians, despite constituting the largest Finno-Ugric
group, also face the danger of assimilation and the loss of language.
This is particularly the case for the population which lives beyond the
borders of Hungary. So, we also experience the difficulties in living as
a minority or experiencing a diaspora. Three and a half million Hungarians
live in other, neighbouring countries as a result of the peace treaties
of the twentieth century. Important issues also comprise schooling in
the heritage language, the use of the heritage language in offices and
courts, and the overall relationship with the government and the education
industry, the domains of use covered by the minority and the majority
languages. All the Finno-Ugric peoples suffer from the same issues and
each of them can rely on our empathy. Our efforts to obtain recognition
of minority rights in the European Union as collective rights of international
law also serve their interests.

It is encouraging that the monitoring of Finno-Ugric minorities, or
the constructive, solution-centred attitude towards their problems is now
integral part of the dialogue between the European Union and the
Russian Federation. I also welcome that the European Union has assigned
2,5 million Euros from its budget to support educational and language
programs for the Finno-Ugric minorities and for the development of the
media in their heritage language and of the civil society.

The majority of Finno-Ugric peoples in the Russian Federation live
in republics called after their ancient names. However, the so-called
titular nations often represent a minority. Still, they should be able to
benefit from all the legal possibilities provided by their state structure
and also from the minority rights.

Traditionally, linguists and ethnographers have shown interest in
the Finno-Ugric minorities. We also began looking for our linguistic
relatives and ancestors. This direction in the research of the Finno-
Ugric peoples is particularly relevant now, when we are on the brink
of a cultural change. We need to pay respect to the Russian intelligentsia and to all of those who have collected material and published it. I would like to remember Antal Reguly, a Hungarian researcher and collector of Khanty and Mansi language and folk poetry, who died 150 years ago. He drew the first map of the Northern Urals, and he was the first to present the Finno-Ugric peoples to the world in a book written in English in the middle of the 19th century. However, folkloristic interest is no longer sufficient today, even if it is still indispensable. The future and the existence of the rights of a minority is not justified by the operation of folk dance groups and traditional festivals, but rather by the existence of institutions that are essential for the functioning of the minority group. This regards the establishment of a school in the heritage language. In today’s world schools have become the most important institutions to preserve the heritage language due to the disintegration of traditional large families. Schools are also the vehicle to modernisation and viability of the language. The maintenance of the school highly depends on financial and administrative difficulties. It is obvious that the smaller the population number of a people, the more difficult it is to implement secondary schools in the heritage language. However, all the minorities are convinced that even bilingual schools are places where the heritage language is at loss. On the other hand, the knowledge of the state language is necessary to make sure that the members of the minority groups are not marginalized. The worst situation is when someone cannot speak properly their heritage language or the language of the dominant group and this is often the case when the children of a minority group move to the cities. It is necessary that members of the minority groups covering intellectual, technical, administrative or political positions speak their heritage language publicly and in their official functions, too. It is up to them whether these Finno-Ugric languages can become regional state languages. Engaging in the language implies a permanent, public undertaking of the minority identity which does not restrict only to holiday circumstances and closed circles.

I sincerely hope that the World Congress will discuss these issues, and provide us with some useful advice to answer the question on how to preserve the language.

I welcome also the research on the sociological, health and economic conditions of the Finno-Ugric peoples beyond the existing efforts to rescue their traditions. When talking about the economic situation of the minority groups, we should point out that their traditional ways of living was not only simply destroyed by modern industrialization but also by the ecological catastrophe that such ruthless industrialization has caused. Only 5-10% of territory of the Khanty-Mansi Autonomous Okrug
can be regarded as satisfactory. Millions of hectares of reindeer pasture have vanished. The pollution levels of waters have caused a loss in fish stocks; the majority of wildlife has disappeared. The inhabitants fall sick from the high levels of radioactivity.

The entire world is at threat unless we change for ecologically sustainable economy. This requirement is in line with the concept that modern forms of nature-friendly agriculture in the lands of small Finno-Ugric peoples can secure their survival; so that their culture does not die out but is able to adapt.

We should not forget for a single moment how much the solution of global issues and the sustenance of the values of the minority groups can support each other now.

Finno-Ugric World Congresses call the attention of the world to our nations. I wish that you contribute to the pride of your relatives upon their values, I wish that you remain self-confident, and fight for your future. The World Congress can provide technical and political support for your efforts. However, this does not mean that there should only be a unidirectional relationship between independent states and minority groups, or that the relationship could be narrowed down to the support of the latter only.

Today’s meeting is the meeting of all the Finno-Ugric peoples. I have also presented some of our problems. I would like to say a few words concerning the future of cooperation. It is necessary that the whole the Finno-Ugric world is informed about the situation of each other. Today we should also facilitate this process. This is the reason why Hungary supports the establishment of the «Collegium Fenno-Ugricum», and urges its support by the European Union. By combining the possibilities provided by the internet and traditional methods, this institution will make available all the achievements of the Finno-Ugric sciences and initiatives of the civil society, thus promoting the launch and implementation of medium – and long-term programmes. Following a Hungarian initiative, this concept has already yielded in popular scientific monographies on several Finno-Ugric nations living in Russia, and these have been published in Russian and the non-Russian languages. I want to express my gratitude for the cooperation of the leaders and experts of the Finno-Ugric republics that have participated in the programme.

We have always done our best to secure that the Hungarians supported the other Finno-Ugric peoples. Beside the cultural programmes we hope also to find economic cooperation. We offer 10 scholarships each year to university students from other Finno-Ugric groups to study at any Hungarian university. We support civil relations between twin cities or museums.
Allow me to express the hope that all the resolutions of the present World Congress will be fulfilled. We will try and achieve this as it is within our powers.

Honourable participants in the conference!

Let me announce that Hungary will be honoured and delighted to organise and host the 6th World Congress of Finno-Ugric Peoples in 2012.

I wish you successful work at this congress and equally successful program to support movement among the Finno-Ugric peoples!
I would like to extend my cordial thanks to President Medvedev and the organising committee led by Minister Kozak for the kind invitation to attend the V World Congress of Finno-Ugric Peoples in Khanty-Mansiysk. It is a wonderful experience to be here again at this gathering of related peoples. I know from experience that each world congress is both a busy working meeting and a happy family reunion.

I have the honour and the pleasure of presenting the greetings of the Finnish State and the people of Finland to this distinguished and large audience representing Finno-Ugric peoples.

The organisers of this congress deserve our special thanks. It is because of their efforts that we will be able to discuss current topics of relevance to Finno-Ugric peoples within the rich programme of the congress. It is also interesting to visit Khanty-Mansiysk, which is an excellent choice of venue because of its multicultural population.

Appropriately enough, the year 2008 is the United Nations’ International Year of Language, with the theme «Languages matter!» The purpose of the theme year is to promote diversity of languages and particularly to protect minority and endangered languages.

Also, within a short period of time, two important international documents have been adopted which will help safeguard the rights of Finno-Ugric peoples. In September 2007, the United Nations General Assembly adopted the Declaration on the Rights of Indigenous Peoples. Finland was actively involved in the preparation of this document, which was approved after extended negotiations. The Declaration is a clear-cut affirmation of the rights of indigenous peoples, drafted in cooperation with governments and with organisations representing indigenous peoples. The Declaration itself makes reference to the importance of this partnership. The Finnish Constitution guarantees the Sami people the right to maintain and develop their language and culture as indigenous peoples. The Finnish-speaking majority of our population does not necessarily realise in everyday life the importance of basic language rights. Indeed, language rights are often a prerequisite for the attainment of other fundamental rights. The other important international document is the Council of Europe’s «White Paper» on intercultural dialogue, adopted last spring. It demonstrates how important intercultural dialogue is in understanding and accommodating cultural plurality. These two documents are based on the same foundation: strengthening respect for human dignity and human rights. Cultural diversity is important for both individuals and communities, but it is a social resource and an
economic resource, too. We must work towards safeguarding the right of both large groups and minorities and cultures to uphold and develop their cultural identities. Non-governmental organisations are important partners in these efforts.

Nation states have the primary right and responsibility for developing the cultural rights of their citizens, including minorities. Last year, we celebrated the anniversary of Mikael Agricola, the father of the written Finnish language. The theme of the anniversary was «Heritage language, heritage mind». This, in a nutshell, is what having a language of your own is all about. In Finland, we already learn at school how important Agricola’s life’s work has been for Finnish culture. Hence, I believe, we have learned to respect everyone’s right to a native language and to understand that minority languages need support to survive and to develop as living languages.

We have made particularly strong efforts to strengthen the position of the endangered Inari Sami language. International cooperation has been a great help in this, as the much acclaimed «language nest» method proved to be an excellent tool. The «language nest» method was developed in New Zealand in the early 1980’s for the purpose of saving the Maori language. The method involves putting children of under school age from minority families in a daycare location where only the language of that minority is spoken. The language nest method takes advantage of children’s innate capacity and a great desire to learn languages. Now we want to help others. In 2006, the Finnish Cultural Foundation launched a project to support the maintaining and saving of endangered Finno-Ugric languages in Russia. A decision has now been taken to extend this project by allocating more than one and a half million Euros to the revival of small Finno-Ugric language communities. The tool used for this process is, once again, the «language nest» method. The learning capacity and openness of children to new things should also be used in communicating minority traditions to new generations. The responsibility for this rests with parents and other people close to the children. It is important for everyone to feel that their roots are worth preserving, and it is the duty of society to make this possible.

I would like to conclude by wishing the World Congress the best of success and hoping that you will have interesting and rewarding discussions – and enjoyable time together.
Toomas Hendrik Ilves,
President of Estonia

No one is so courageous as to provide a detailed plan of social development in a way that it is unchangeable. However, that kind of planning has been tried repeatedly throughout history, and although always unsuccessful, it will probably be tried again. A plan is good, when its sustainability and path can be checked every day, when it is open to criticism and to change accordingly. This is the way free and democratic societies function, where those elected must ask the voters every day: am I doing the right thing? Am I going in the right direction, are my decisions understandable, do they satisfy you? This principle works just as well for smaller communities, the nation-state and internationally. Daily verification of our goals are also healthy for the world-wide Finno-Ugric community, even if the questions are unpleasant and so the answers. Without an internal check it would be even worse. But, please, do not expect from me all the questions and answers for all the Finno-Ugric peoples today, since I have my own personal answers, my own notions, my own preferences. Our joint answers can come only from joint efforts and cooperation. So what are the most important ideas for our Finno-Ugric cooperation? Are the languages and the language tree enough to become the trinity altar we bow down to? Is this enough to confirm our faith and remain true to ourselves? Can they be our eternal reasons for pride?

Indeed, no other groups such as the Indo-Europeans and Turkish-Tatars hold a language-centered congress such as the Finno-Ugric peoples World Congress. This is solely a Finno-Ugric feature. Languages and their preservation and development are truly important. But this can only work successfully when we are engaged not only in a narrow philological activity or a «vocational» ethnography, but a political theme. The three largest Finno-Ugric groups have experience with this. In the European Union, to which Estonia, Finland, and Hungary belong, linguistic diversity, the protection of languages and ensuring their use at all levels have been treated as a political matter by all member nations. The European Union has provided the Estonian, Finnish, and Hungarian languages with new guarantees that never existed before. In no other continent exist such guarantees or no other international entity takes the health of languages as seriously.

We might, thus, ask: how can we put all Finno-Ugric languages under the protection of the European Union to ensure their preservation and development? I have just drawn a line between those Finno-Ugric peoples who are in the EU and those who are not yet. Separating them
into these two groups represents an important issue. Do we draw such a distinction among the Finno-Ugric peoples? Belonging to the EU can be seen as an official sign but it is not. There are some dangerous emotional and evaluative differences that may also not be conducive to cooperation. Should we and can we even classify our peoples as developed and undeveloped? As bigger and smaller brothers? As native and non-native? As literate peoples or illiterate? These are vague measures whose use does not lead anywhere, though it may boost some egos and sink others. They would seem to imply that some are given more rights and duties while others are freed of responsibility. Please take also into consideration indigenousness. Both Estonians and Finns consider themselves as indigenous to their homes. Estonians have been tilling their fields on the shores of the Baltic for about 5000 years. Yet we are not indigenous peoples in international use. Whenever business-suit-and-cologne wearing gentlemen in far off palaces and halls of government start talking about the worries of «indigenous peoples», I always get the feeling that these talks are not fully sincere, but a myopic attempt to secure entertainment festooned in ethnic costume for the evening. And «valuing indigenous cultures» is nothing but political cover to ensure market success for the entertainment industry. Or perhaps a belated apology and simulated activity to make good upon previous mistakes and maybe even crimes. At the same time, if a still stateless group declares its indigenousness to be its sole remarkable characteristic, it conveys a message that calls upon others to bear responsibility for it. Presumably because of some historic injustice which is often the price tag of such declaration. If, however, we draw no distinctions, and do not create artificial or emotional divides among one another, cooperation will come to rest upon a strong foundation and common values.

Hungarians, Finns and Estonians have chosen so-called European values, which today manifest themselves in the use of liberal democracy to maintain order in their societies. Let's ask ourselves: does this choice necessarily presume an independent state? Not necessarily. Back when these societies chose to be European, they had no states of their own and Europe, too, was very different from what it is today. But freedom and democracy provide rules which are beneficial also for non-governmental structures. Freedom and democracy were our choice 150 years ago, when not even the poets dreamt about them. Many Finno-Ugric peoples have yet to make this choice. It is worth mentioning, particularly in light of the example of Estonia, that once you have tasted freedom, you will realize how much of it is sacrificed for survival. Those who criticize the European Union claim that Estonia, along with Finland and Hungary, have given away part of their sovereignty, their right to
make free and independent choices. But, as detailed above, linguistic-cultural guarantees give back to us much more than what we have given up. Precisely through the European Union the Finno-Ugric languages have reached a global scale for the first time in their history. Our language is spoken and heard in the meeting rooms of Brussels and Strasbourg, as I have myself repeatedly witnessed in my previous position as a member of European Parliament. Here, in Khanty-Mansiysk, which borders with Europe’s eastern boundary, it may seem a bit odd to speak of Europe, European Union, and European values. But still – freedom and democracy are universal values that acknowledge neither national nor geographic borders. Europe’s understanding of diversity as a value applies to, and must apply to, everyone. Every individual, people, and culture is part of a global balance, an ecological balance, if you will. If one part, however small, is taken out of the system, lost, or extinguished, nobody can predict what kind of catastrophe this might bring about somewhere else. It is said that the flapping wings of a butterfly can cause a hurricane somewhere else. The Finno-Ugric peoples may, indeed, be small like butterflies among all of humanity, but it is a concern for all of humanity to ensure that these butterflies do not flap their wings in the wrong place at the wrong time, in a way that might be fatal to those much larger than the butterflies.

The Czech writer Milan Kundera, writing in French, has an essay with a German title, Die Weltliteratur, («Global literature» in English) in which he writes: «Minorities differ from large nations not only on quantitative criteria, but also in something deeper. For the existence of the minorities is not self-evident, an indisputable fact, but a permanent question, a wager, a risk; they are always in a defensive position face-to-face with History, a force greater than them, which does not take them into account, which does not even notice them. Kundera goes on to ask what would be the case if the Icelandic Sagas had been written not in Icelandic, a nation of 300 thousand, but in English. He says: «The names of the heroes in the Sagas would be as familiar to us as Tristan or Don Quixote. Their aesthetic characteristics, their chronology and their imaginative intermediaries would have provoked all kinds of theories. People would have argued whether or not to consider them the first European novels.» Most importantly, Kundera argues that they would have influenced contemporary literature. But they did not, because there are too few speakers of Icelandic. But does this mean that the Sagas are worth less, that in the pantheon of great creations of the human imagination they are of any lesser value than the creations of large nations? To the contrary, even the smallest peoples can create the greatest literature.
This is why the protection of cultures and peoples is an issue for all mankind. This is why the European Union cares. The utility of global balance is well understood in the European Union. The Finno-Ugric question has taken on a powerfully international dimension there. The Finno-Ugric question has become an inexorable issue on the agenda of partnership talks between the European Union and Russia. Recently, the European Union has allocated 2.5 million euros to support the indigenous peoples in Russia. The European Union and its members are the motor that has driven the harmonization of protections for minority rights in Europe. And, we might now ask, would Finno-Ugric concerns be on the European agenda if Hungary, Finland, and Estonia were not members of the Union? Hardly so. And herein these questions will be discussed. This is an opportunity primarily for governments, but also for civic organizations and every citizen. I do not wish to deprive anyone of the joy of telling us what praiseworthy work he has done and intends to do henceforth. Nevertheless, let me emphasize that the more multifaceted the underlying basis of our cooperation, the more securely it rests on common basic values, the more assuredly the Finno-Ugric wagon will roll in the right direction. As a start, freedom and democracy, which are at the basis of Europe, are not at all bad values. And, to be honest, there is really no other alternative.
Dear President of the Russian Federation Mr. Dmitry Anatolyevich Medvedev!
Dear President of the Republic of Hungary Mr. Laszlo Solyom!
Dear President of the Republic of Finland Mrs. Tarja Halonen!
Dear President of the Republic of Estonia Mr. Thomas Ilves! Dear friends!

We have gathered to our fifth World Congress. It seems not long ago, since the Finno-Ugric peoples gathered for the first time in Syktyvkar. But since then there have been meetings in Budapest, Helsinki and Tallinn. Today’s Congress has started a new round of our meetings.

Our peoples are different: the Izhora and the Vod’ only comprise a few hundred representatives; whereas, the Hungarians and the Finns are millions. The territory, where our peoples dwell spreads out from the North to the South – from the Far North to the South of Europe, from the West to the East – from the western tops of Europe to the eastern slopes of the Urals. But we are all united by one aim – to support our peoples and to develop their languages and cultural identity as one of the most precious assets of humanity; to promote their development in a decent close-knit family of nations.

The movements of our peoples appeared in a very turbulent and challenging time in the history of the new Russia. At that time several movements and associations appeared. At present only a few people can recall them. Our movements, organizations and associations have not disappeared; instead, they have become even stronger, and have found new forms of their activities lining up with today’s reality. We have been able to unite not only within the Russian Federation. In our effort to help one another, together with kindred countries, we have often found opportunities for collaboration at the World Congresses. Constructivism, the desire to hear, to help each other, to find mutual understanding with the authorities, to work for strengthening relations between our peoples and countries are the main strengths of our movements and associations. And these are highly estimated on different levels.

In our countries we work in different ways, both at federal and regional levels. In the recent years, the Finno-Ugric Cultural Center of the Russian Federation in Syktyvkar and the Volga-Interregional Finno-Ugric Cultural Center in Saransk have been founded. Regular international Finno-Ugric folklore and theater festivals, various conferences are promoted; state programs in the republics and the territories, where
our peoples dwell, are adopted and implemented; and so on and so forth. In some kindred countries support programs of the Finno-Ugric peoples of Russia were implemented in the spheres of culture, language and education. Every October we celebrate together the days of kindred peoples.

The youth is our future. These are not just words, because the future of our peoples is really in their hands. That was the motto of our 4th World Congress. It is encouraging that in the recent years many young people support us and have become assistants in our goals. The cooperation with the Youth Association of the Finno-Ugric peoples is strengthening.

We express our sincere appreciation and deep gratitude to President of the Russian Federation Mr. Dmitry Anatolyevich Medvedev, to President of Hungary Mr. Laszlo Solyom, to President of Finland Mrs. Tarja Halonen and to President of Estonia Mr. Thomas Ilves for their high appreciation of our work and to have personally welcomed the participants of the Congress, despite their shortage of time!

On behalf of the Consultative Committee of the Finno-Ugric Peoples I congratulate all participants and open the Fifth World Congress and wish you success and fruitful, constructive work for the benefit of our peoples!

Thank you!
Mr. Chairman, Ladies and Gentlemen!

It is indeed a pleasure and a privilege to address a forum that brings together representatives of some 25 million people. The Finno-Ugric cultures are renowned in the world for their indivisible link with nature and their harmony with the environment. The setting of this Congress, in the beautiful and peaceful wilderness of Khanty-Mansiysk, is therefore particularly appropriate.

I would like to thank the organizers of the Congress and Minister Kozak for the invitation to take part in this event, which celebrates the diversity of the Finno-Ugric family and its place in our world.

The theme of today’s gathering, «Identity and the Changing World» is indeed central to many of you in this room who fight for the survival of numerically smaller ethnic communities and their distinctive characteristics. How do we save the languages that are on the brink of extinction? What measures do we take to preserve the unique traditions and, in fact, way of life of these communities? Such questions are rightly on the agenda of policy makers, minority activists and us, the international organizations.

As you know, the OSCE High Commissioner on National Minorities (HCNM), the position which I now hold, was established in 1992 as an instrument of conflict prevention at the earliest possible stage. My mandate is to address tensions involving national minority issues which, according to the High Commissioner, have the potential to develop into conflicts. The mandate was conceived by the participating States of the OSCE first and foremost in recognition of the fact that conflicts in today’s world are often fuelled by inter-ethnic tension, in particular tensions between majority and minorities.

It would be too bold a statement to declare that the High Commissioner has developed a typology of ethnic conflict in the 15 years of its activity but I will allow myself certain generalizations.

Tensions can originate from a sense of separation and, often, exclusion from society at large. They may also be caused by the idea that one’s identity, including one’s culture, language, and religion, is under threat. We have seen this happen in situations where State borders are redrawn, where the natural resources are to be distributed between various ethnic groups, or where States seek to reestablish a national identity in the wake of newly achieved independence, sometimes at the cost of the identity of the minorities living within their borders.
Such conflicts within a state are particularly dangerous because they also affect security in regional and international contexts, not least through their impact on neighboring States or neighboring communities.

Some social scientists and, more alarmingly, politicians have recently been arguing that the only viable solution to ethnic cleavage is separation. Their case rests on the premise that multi-ethnic cohabitation is, as Chekhov would put it, «a loaded gun on the wall that will inevitably fire in the final act.» The scenario that this school of thought offers, is either partition or forced assimilation of minority communities into the majority culture.

In our globalized world where literally no nation State is homogenous any longer and no society is mono-ethnic, this is a debate that only feeds xenophobia and serves no constructive purpose. I firmly believe that the correct balance between the interests of majority and minority can and should be found. The need for societal cohesion and integration is not at odds with the respect for and maintenance of national identities. Although a recipe for interethnic peace does not exist, we are all well aware of the ingredients needed to bring communities together in harmony and unite them in the building of a common society.

Educational policies and practice are particularly important in multi-ethnic societies. I am glad to see that a part of our Congress will be devoted to this topic. Education provides the means by which national minorities pass on their culture to future generations and, thus, preserve, promote and develop their minority characteristics. In this way, we support the diversity of cultural and linguistic experiences that make our multi-ethnic societies rewarding places to live.

It is fair to say that the preservation and development of national identity is virtually impossible without instruction in minority languages in secondary schools or, at the very minimum, the teaching of minority languages as a subject on the curriculum. At the same time, persons belonging to national minorities have a responsibility to integrate into the wider national society by acquiring a proper knowledge of the State language. This is no doubt a challenge both for the minority and the majority in spite of the fact that both communities will benefit from the active development of such policies and practices.

In this context, bilingual or multilingual education has shown to have a number of important advantages. Firstly, this type of education promotes a range of enhanced skills in children, including the development of a rich vocabulary, increased sensitivity to multiple meanings, a better understanding of complex language structures and ability to understand abstract concepts. Bilingual or multilingual education also strengthens the ability of an individual to learn additional languages more easily.
This capacity is of increasing importance in a world faced with globalization, the expansion of the Internet and other modern communication media. Language becomes a gateway to new opportunities, to different cultures and to the wider world.

Bilingual or multilingual education also has advantages beyond pure academic attainment. This type of education helps all ethnic communities to understand and accept that they live in a multilingual and multicultural society.

Experience in various countries has shown that as a result of immersion in other languages, or teaching a range of subjects through the medium of a second or even third language, students develop a positive attitude to different languages and cultures. Bilingual or multilingual education is a means of fostering increased social interaction and building friendships irrespective of ethnicity. As a result of these benefits, bilingual and/or multilingual education is increasingly used as a powerful and successful means to protect and revive languages that have experienced a particular decline or setback, since this is a tool that does not challenge the use of other established languages.

The promotion of positive values and language skills is a crucial element in integrated education, but intercultural education should not be confined to these areas. Experience suggests that it is also important to give careful consideration in the education curriculum to the place of the history and culture of all ethnic communities within a State, not only that of the national majority. This inclusive approach has proved to be a powerful means to promote integration. It can be further enhanced when the subjects in the curriculum related to minorities are developed with the active participation of bodies representing the same minorities.

Mr. Chairman,

Another prerequisite for a successful multi-ethnic state is to identify practical ways in which the language rights and needs of different communities, both majority and minority, can be satisfied in a harmonious way. It has been my experience that these rights and requirements can be most effectively ensured when language is viewed as a means of enhancing communication between different communities rather than as a way of identifying divisions. This is also the best way to prevent the emergence of frictions and even tensions in respect to the issue of language. The practical approach that the High Commissioner has developed to achieve this end is one of integration with respect for diversity.

The State language has a vital role to play in promoting integration. It provides a means for all citizens, whatever their ethnic background, to communicate with each other and with the authorities. I therefore
welcome steps to ensure that citizens have the opportunity to learn and to use the State language. However, in accordance with international standards, measures to enhance the State language should not be undertaken at the expense of other languages spoken in the country or the rights of individuals to use and develop those languages.

Mr. Chairman,

In communities that are characterised by ethnic pluralism, the role of the public media is especially important. Through programming that reflects the diverse linguistic and ethnic character of a society, public television and radio can offer a wide and balanced range of programmes to meet the needs and rights of the whole population, including persons belonging to national minorities. Furthermore, public service broadcasting in the languages of the various ethnic communities resident within a country, can promote loyalty to the State by ensuring that all citizens enjoy the services provided by the national media.

At the same time, wide access to the public media in minority languages can also ensure that all ethnic communities have the opportunity to receive domestically produced information and news and, thereby, prevent a situation arising in which some ethnic groups have no alternative but to resort to external media sources. Technological advances – such as the use of translation, post-synchronization and subtitling – can be used to facilitate the use of multiple languages in the field of media at little extra cost.

My remarks today would be incomplete without addressing the issue of minority participation in public life or, to put it simply, the right to have a voice in decisions that have direct impact on one’s life. Good governance entails the responsibility of administering to the whole population and at the same time taking into account, in a meaningful way, the specific concerns and interests of minorities.

Arguably, the greatest challenge is in giving national minorities a meaningful role in political decision-making or, again to put it simply, actually participating in governing the country. Whatever the form – be it territorial autonomy, non-territorial arrangements, specific provisions in the election law, advisory or consultative bodies – the fundamental feature of all these models is their departure from simple majority rule and their taking on board the concept of reaching out to national minorities in order to take their needs and aspirations into account. Having a say in government is the key to overcoming internal divisions and reconciling competing interests. As Oxford Professor, Vernon Bogdanor, noted: «European experience tends to confirm that the best protection for minority groups lies not so much in statutory provisions as in institutional arrangements that assist in allowing all to participate in government.»
I have recently learned that the Khanty-Mansiysk region has instituted an assembly that represents the indigenous peoples and has the power to review and veto any bills impacting on indigenous populations before they reach the regional legislature. This is a good practical example of how numerically smaller communities could be encouraged to become engaged into the governing process and to take on the responsibility for the advancement of the common good.

The title of the panel on today’s agenda is «Ethnic Policy and Law.» Striking a delicate balance in order to meet the rights and needs of all sections of society is difficult for lawmakers. International law often also contains vague and general provisions creating a puzzle for legislators and jurists that is difficult to unravel.

Over the years, the HCNM has supported the production of a series of recommendations by groups of independent experts in the fields of education, language, broadcasting, participation and policing. These documents are designed to provide OSCE participating States with practical guidance in the development of policies and law, which can balance and meet the needs and interests of all sections of the population in our multi-ethnic societies. The recommendations and guidelines could be of considerable interest to today’s audience and my staff will leave copies of them in the conference secretariat. Electronic versions in a variety of languages can also be downloaded from the HCNM’s website at www.osce-hcnm.org

Mr. Chairman, Ladies and Gentlemen,

European history has been witness to many clashes between States, either military or diplomatic, over national minority issues. Various motivations lie behind these actions. In the past few months, I have been developing another thematic document designed to assist the participating States in peacefully managing national minority issues in inter-State relations. One of the solutions that the document promotes is transfrontier cooperation among States within the framework of friendly bilateral and multilateral relations. I believe the World Congress of the Finno-Ugric Peoples is a prime example of an institution in line with the recommendations. The constructive and practical discussion of challenges in minority protection by Estonia, Finland, Hungary and Russia could serve as an inspiration to other States.

I have been told that Khanty-Mansiysk stands on seven hills that bring luck to the city and its residents and its guests. I certainly wish all of you every success in your deliberations in the next couple of days and in your noble efforts to preserve the unique Finno-Ugric civilization.

Thank you for your attention.
Victoria Tauli-Corpuz,
Chairperson of the United Nations Permanent Forum on Indigenous Issues

Your Excellency, President of the Russian Federation, Mr. Dmitry Medvedev,
Your Excellency, President of the World Congress of the Finno-Ugric Peoples,
Honorable Elders,
Representatives of indigenous organizations and nations,
Ladies and Gentlemen,

It gives me great pleasure to address you today and I am grateful to Mr. Pavel Sulyandziga, Vice-Chairperson of the United Nations Permanent Forum on Indigenous Issues, for conveying my message to you. I would like to take this occasion to thank the Russian Federation for the invitation and for its substantive cooperation with the UNPFII through the years, and to express my gratitude to Mr. Pavel Sulyandziga and Mr. Andrey A. Nikiforov, two highly respected members of the UNPFII from the Russian Federation, who have made strong contributions to the advancement of the human rights of indigenous peoples. I bring you all warm greetings from the United Nations.

I. Indigenous Peoples and the United Nations

In 1923, more than two decades before the foundation of the United Nations, Cayuga Chief Deskaheh traveled to Geneva as the representative of the Six Nations of the Iroquois, indigenous peoples of North America, to the League of Nations to plead for the cause of his people. He waited one year working for recognition by the League, but was not received and returned home. A similar trip was organized by a Maori religious leader, W. T. Ratana, in 1925 to protest the breaking of the Treaty of Waitangi by the Government of New Zealand. Like Chief Deskaheh, he was denied access to the League of Nations.

I provide this introduction to show that the history of indigenous peoples and international institutions is old, pre-dating the United Nations, and has included many challenges. However, as a result of the determination of indigenous peoples, much has been gained. Since its inception, there has been a vigorous and dynamic interface between the UN and indigenous peoples. Indeed, since 1945, the indigenous movement has been among the strongest civil society interlocutors at the UN, and this involvement has produced at least three key outcomes: a) a new awareness of indigenous peoples’ concerns and rights at the
international level, b) recognition of indigenous peoples’ invaluable
contribution to humanity’s cultural diversity and heritage, and c) awareness
of the need to address the problems of indigenous peoples through
policies, laws and budgets.

A brief history of indigenous issues at the international level includes,
but is not limited to, the following key developments:

• The first UN agency to study the situation of indigenous peoples
was the International Labour Organization. Its study led to the adoption
in l957 of ILO Convention No. 107 (Convention concerning the Protection
and Integration of Indigenous and Other Tribal and Semi-Tribal Populations
in Independent Countries), which was heavily criticized by indigenous
peoples for its assimilationist approach. To rectify that weakness, in
1989 the ILO adopted Convention No. 169 on Indigenous and Tribal
Peoples in Independent Countries. Some indigenous peoples in ratifying
countries have successfully used the convention to make their issues
more visible and to bring about changes in their constitutions and laws.

• In the l960s and 1970s indigenous peoples’ movements started
gaining strength. Linkages between national and regional movements
led to the formation of a transnational indigenous peoples’ movement.
In l977 the «International NGO Conference on Discrimination against
Indigenous Populations in the Americas», held in Geneva, adopted the
«Declaration of Principles for the Defense of Indigenous Nations and
Peoples of the Western Hemisphere», asserting that indigenous peoples
are subjects of international law.

• Due to strong pressure on the UN to address basic human rights
of indigenous peoples, the Sub-Commission on Prevention of
Discrimination and Protection of Minorities appointed a Special Rapporteur
in l972 to prepare a «Study on the problem of discrimination against
indigenous populations». The final report (the Martinez-Cobo report)
came out in l982.

• That study, along with the efforts of the indigenous movement,
led to the establishment, in 1982, of the Working Group on Indigenous
Populations, to «review developments regarding the human rights of
indigenous populations and to develop international standards».

• 1993 was declared International Year of the World’s Indigenous
People and the World Conference on Human Rights took place, with
great participation by indigenous representatives. Among the
achievements was the adoption of recommendations calling on the
General Assembly to proclaim the International Decade of the World’s
Indigenous People (1995–2004), to adopt the United Nations Declaration
on the Rights of Indigenous Peoples and to establish a permanent forum
on indigenous peoples in the United Nations.
• In 2000 the Commission on Human Rights established a Special 
Rapporteur on the human rights and fundamental freedoms of indigenous 
people to examine the situation of indigenous peoples worldwide on 
the basis of communications received and country-specific visits.
• During the same year, the Economic and Social Council established 
the UN Permanent Forum on Indigenous Issues.
• On 13 September 2007, the General Assembly adopted the 
Declaration on the Rights of Indigenous Peoples. This was an historic 
achievement and the result of more than two decades of dialogue among 
governments and indigenous peoples from all regions. The Declaration 
establishes an important standard for eliminating human rights violations 
against indigenous peoples worldwide and for combating discrimination 
and marginalization. It also promotes their full and effective participation 
in all matters that concern them. The UN Declaration will be the guiding 
light of the indigenous human rights movement, Governments, the 
intergovernmental system and all concerned as we move forward.

II. The United Nations Permanent Forum 
on Indigenous issues

The mandate of the UN Permanent Forum on Indigenous Issues is to:
• provide expert advice and recommendations on indigenous issues 
to the Economic and Social Council, as well as to programmes, funds 
and agencies of the United Nations,
• raise awareness and promote the integration and coordination 
of activities related to indigenous issues within the UN system,
• prepare and disseminate information on indigenous issues.
The Permanent Forum is a unique body composed of eight experts 
nominated by states and eight nominated by indigenous organizations – 
all sitting at a level of parity and deciding together on important issues. 
This high-level body in the UN’s hierarchy demonstrates the increasing 
political engagement of states in cooperation with indigenous peoples 
to address a multiplicity of issues.
The Permanent Forums’s annual session lasts 10 days (in April 
or May) and takes place at UN Headquarters in New York. The seventh 
session of the Permanent Forum, which began on 21 April, was especially 
significant since it was the first session to take place after the adoption 
of the UN Declaration on the Rights of Indigenous Peoples.
The Permanent Forum is one of the two largest meetings taking 
place at the UN every year. The session this year enjoyed extremely
rich participation: more than 180° participants from indigenous peoples’ organizations, NGOs, academia participated, some 30 UN system and other inter-governmental organizations, about 70 Member States and some 30 indigenous parliamentarians from around the world. For the first time ever, the President of a state, H.E. Evo Morale of Bolivia, participated. Ministers from four countries (Bolivia, Chile, Ecuador and Nepal) were present at the session and, for the first time, the European Parliament sent a six-member delegation.

Let me share with you the substantive output of the session, which included the following:

• The Forum’s recommendations under the session’s main theme «Climate change, bio-cultural diversity and livelihoods: the stewardship role of indigenous peoples and new challenges» strongly promote the participation of indigenous peoples, who contribute the «smallest ecological footprints» on Earth, in all future negotiations on climate change as well as their protection from mitigation measures that may have adverse effects on their livelihoods and their future as peoples. The Forum urged all parties to consider alternative systems beyond the perpetuation of highly-centralized fossil-fuel-based energy supplies and large-scale bioenergy and hydropower dams. The Forum also called for an increased support for renewable, low-carbon and decentralized systems and recommended that States abandon old, centralized electricity grids, which are not suitable for the challenges of climate change.

• Following a half-day discussion on indigenous languages, the Permanent Forum issued recommendations intended to raise the prestige of indigenous languages, including through supporting efforts towards standardization, establishing indigenous universities and promoting the use of indigenous languages in public administration.

• Given that the seventh session was the first after the adoption of the UN Declaration on the Rights of Indigenous Peoples, the Forum decided to take a leading role on the promotion of the implementation of the Declaration. It decided to hold an international expert group meeting before the eighth session to formulate concrete proposals.

At next year’s session, follow up discussion will be devoted to economic and social development, indigenous women, and the Second International Decade of the World’s Indigenous People. The regional focus will be on the Arctic. The implementation of the UN Declaration on the Rights of Indigenous Peoples will be a standing item. The special theme for 2010 (policy year) will be «Indigenous Peoples» development with culture and identity: Articles 3 and 23 of the UN Declaration on the Rights of Indigenous Peoples». 
III. Corporations and Indigenous Peoples

The relationship between indigenous peoples and corporations is of great concern to the UNPFII. In this regard, during the 2008 session of the UNPFII, the Permanent Forum recognized the contribution of and welcomed the report on the International Workshop on Perspectives of Relationships between Indigenous Peoples and Industrial Corporations, organized jointly by the Administration of the Yamalo-Nenets Autonomous Region, the Russian Association of Indigenous Peoples of the North, Siberia and the Far East and the secretariat of the Permanent Forum on Indigenous Issues, with support from the Public Chamber of the Russian Federation., held in Salekhard in 2007. The Permanent Forum called upon States to fully support and accept the recommendations contained in the report.

Following, the Salekhard meeting, the Permanent Forum also appointed Special Rapporteurs, including Mr. Pavel Sulyandziga, to study the impact of corporations on indigenous peoples. The Permanent Forum has also requested that States call on transnational corporations to implement the UN Declaration.

Excellencies, Indigenous Brothers and Sisters, Friends,

On behalf of the UN Permanent Forum on Indigenous Issues, I wish you all a very successful Fifth World Congress of the Finno-Ugric Peoples and I express my hope that we will see many Finno-Ugric participants at the 2009 Session of the UNPFII.
GREETING MESSAGES

Boris Gryzlov,
Chairman of the State Duma of the Federal Assembly
of the Russian Federation

Greetings to the participants and guests of the 5th World Congress of the Finno-Ugric Peoples

Dear Presidents and participants of the congress,

The present forum is an important socio-political event for Russia and the international community. I am confident, that it will contribute to the welfare of the Finno-Ugric peoples, and will give a new impulse to the harmonization of interethnic relations as well as it will prompt further development of international and interregional relations within the Finno-Ugric community. I wish all the peoples to maintain their cultural identity, to strengthen friendship and cooperation among one another in today’s diverse world.

I would also like to say something about myself. I have a singular relationship with the Finno-Ugric peoples since my father is from Udmurtia and I often visited Finland in my childhood. I have also the honour to carry the highest award of Hungary, i.e., the order of the officer’s cross. Unfortunately, we still engage in discussions and disputes with Estonia rather than being united. Nonetheless, I represent the Chuvash Republic at the Duma. Many representatives of Finno-Ugric peoples live in this Republic and there are Mordovian villages, too. The Chuvash Republic is like a ‘matryoshka’ within the Russian Federation, since there are Mordovian villages with their own schools, their own traditions. This demonstrates that any national group can preserve their own originality. It goes without saying that as a citizen of the Russian Federation, I am very proud of this «matryoshka».

The theme of the Finno-Ugric peoples rises at international level. We discuss international issues in the context of Russia’s relations with the European Union in our forum. Unfortunately, we do not always manage to come to an understanding with our international counterparts. It should be noted that we do not always appreciate such attention from outside towards the problems of one or more of our Finno-Ugric peoples. We have not noticed a sharp contrast between the life and realization of the rights and identity of the Finno-Ugric peoples and those of the other groups of Russia. We refer to those who try to create political
problems, where they do not exist. I am convinced that the Finno-Ugric peoples do not deserve to represent somebody else’s account of Russia or to become one more item in the list of claims towards us. The well-being and preservation of the identity of the Finno-Ugric peoples of Russia should become hostage to big politics.

The theme of the present congress is «Identity and the changing world». In my opinion, this is a correct way to respond to the dangers facing the identity of contemporary peoples, minorities and non. This theme confronts us with the world, globalization and urbanization which influence demographic problems and the maintenance of cultural traditions. And this affects all the peoples of the Russian Federation. Our statistics show that the number of pupils and students of the heritage language decreased. This is often not caused by a diminishing request to study the heritage language, but by a general decrease in the demographics of the Finno-Ugric peoples. This is an unpleasant but also true fact. It is not the results of someone’s evil will. The number of the Russians decreases by about half a million a year in Russia. In Europe and in the United States the ethnic demography also does not change in favour of the titular nations. There is no evil intent. This is our changing world whether we like it or not. In the world, there are not frequent policies where the authorities purposefully suppress the cultural, linguistic, and spiritual identity of their peoples. However, the Russians had to deal with this situation in the last few years since the formation of new states has been accompanied by painful process of overcoming national problems.

If there are problems in Russia, most often they comprise all the population of the country. Just the other day the President of Russia addressed the main of these problems, poverty. The Finno-Ugric peoples of Russia live more poorly than their brothers in Finland and Hungary and this is not caused by ethno-political, but social and economic reasons. And we regularly discuss such problems, since the better the whole of Russia lives, the better all its peoples will live.

The main task of our congress is to find a real way to help people, and not to achieve some abstract goals. For example, investing in the translation of the whole pedagogic literature in the native language can affect some of the results provided by the education industry. This is because there might be a shortage of the teaching personnel, even though we formally achieve some quantitative results.

I am confident that we can make a lot of discoveries if we take a closer look at the cultures of the Finno-Ugric peoples of Russia and
their historical role for our country. Therefore, it is our common duty to preserve them for the common future of our multinational Russia. In regard to our relations to the European Union, I am convinced that the Finno-Ugric peoples may be the subject to real cooperation and not conflict. This way, the congress will provide tangible results. This is the main task for which we gathered today and develop our cooperation.

Thank you for your attention. Good luck and success in our congress!
Valentina Matvienko,  
Governor of St. Petersburg

To the participants and guests of the 5th World Congress  
of the Finno-Ugric Peoples

Dear Friends,

I am pleased to welcome the participants and guests of the Fifth World congress of the Finno-Ugric peoples.

This forum has become a tradition and it provides us with the opportunity to broadly discuss contemporary issues on the cultural relations of the Finno-Ugric peoples living in different countries.

Since its foundation, St. Petersburg has been a multi-national city. Representatives of more than a hundred nationalities live along the banks of the river Neva today. Members of Finno-Ugric peoples are among those, such as the Veps, Ingrians, Komi, Mari and Mordovians. Many members of different nationalities have contributed to the outstanding cultural and historical heritage of this Northern capital which has now become their home.

The cultures and languages of the Finno-Ugric peoples find their roots in the depth of the centuries. Over the centuries, they have gained experience, developed rich folklore traditions and original characteristics which have been passed from generation to generation. It is very important to maintain such priceless cultural heritage of the Finno-Ugric peoples today. The peace of our Country depends in many ways on the careful attitude towards the spiritual and cultural traditions of the peoples of Russia.

I am sure that the congress of the Finno-Ugric peoples will contribute to the preservation and development of those national cultures.

I wish all the participants and guests of the forum a successful work, interesting meetings and fruitful dialogue.
Report on activities of the Consultative Committee

Markov Valery,
chairman of the Consultative committee of the Finno-Ugrian peoples


The World Congresses of the Finno-Ugric peoples have already had their own history. For 16 years it has served as a forum, which gathers not only, and not just the Finno-Ugric and Samoyed peoples, but the representatives of various international organizations, parliamentarians of countries and regions of Russia, and of the European Parliament.

Our 5th World Congress has become a landmark event on two points at least:

– for the first time the Presidents of four countries – Russia, Hungary, Finland and Estonia, where the absolute majority of the Finno-Ugric peoples live, have become the guests of the Congress;

– and for the first time the Congress has gathered 24 peoples, but though we cannot claim that we have gathered all the Finno-Ugric peoples, because there are no representatives of the Vodi, the very small nation, still they have a common organization with the Izhora, who are present in our Congress.

As has already been emphasized earlier, at the Declaration on Fundamental Principles, aims and objectives of cooperation of the Finno-Ugric Peoples, adopted at the 1st World Congress in Syktyvkar, we have declared our concern about the situation of many of the related peoples, and we acknowledge our responsibility for their development; and we have about our intention to defend the vital interests of our peoples, based on the principles of the European humanism and the international law.

These intentions were enshrined in the Statute of the Consultative Committee of the Finno-Ugric peoples (CCFUP). Principles of CCFUP were and are the equality of all peoples’ representatives, democracy and openness in discussion and decision-making and consensus building in all major decisions. These principles we must adhere to in the future.
As before, the headquarters of CCFUP is located in Helsinki.

In all the previous congresses, we have emphasized that CCFUP has never tried to replace the authorities. We have the same goals and objectives. The vast majority of leaders and activists of our national organizations have always done and focus now on constructive dialogue with the authorities and local governance. The Consultative Committee has always adhered to the first principle of its activity in the regions – to promote dialogue between the government and national movements.

In the reporting period, the CCFUP was concentrated on the realization of the IV World Congress of Finno-Ugric Peoples’ decisions (Tallinn, 2004), as well as the implementation of the goals and objectives outlined in the Declaration. The work was carried out in accordance with the annual CCFUP plan and was monitored by its headquarters in Helsinki. The CCFUP sessions and meetings of co-ordinators held twice a year. We have always sought to conduct meetings of coordinators meetings and CCFUP sessions in different regions. Each time the CCFUP members had an opportunity to become acquainted with the new region and get acquainted with the situation «on the ground» as they say. The holding of the CCFUP sessions in various regions plays an important catalytic role in the regions themselves.

Coordinators’ meetings and the CCFUP sessions were held during the reporting period in Helsinki, Khanty-Mansiysk, Syktyvkar, Izhevsk, Saransk, Perm, Kudymkar, Tver, Moscow and Ufa.

There was a quorum at all the CCFUP meetings. For the first time the CCFUP meeting was held in the Republic of Bashkortostan, densely populated with a significant number of the Mari, Mordva (Moksha and Erzya) and the Udmurt peoples. Causes the respect for the fact that in this region, in places where the Finno-Ugric peoples densely populated, there are schools with early stage training in their native languages, the fact that many of our Finno-Ugric territories cannot boast of. Much attention has been directed to the experience of the educational system of the Republic of Bashkortostan, i.e. school training in their native languages. CCFUP thanks the leaderships of the Republic of Bashkortostan, who kindly agreed to receive the session in the republic and well organized our work not Ufa alone, but also provided an opportunity to visit schools with the Mari, Mordvin and Udmurt languages training.

However, it should also be noted that during the period between congresses, several CCFUP sessions and coordinators’ meetings were held at one and the same place - in Moscow. This was due both: to the need to transfer a scheduled CCFUP session from Perm and Kudymkar, and to the need for a sufficiently rapid organization of the meetings of coordinators. The CCFUP expresses its sincere appreciation
to the management and staff of the Permanent Mission of the Republic of Komi under the RF President for the smooth organization of meetings in Moscow. The Consultative Committee, if necessary, provided the individual committee members for financial support to attend committee meetings.

The main international event for the past four years has become the international cultural festival of the Finno-Ugric peoples «Shumbrat, Finno-Ugria!» which was held in Saransk in July, 2007. The festival, organically combined international folklore festival and crafts festival, was attended by the Heads of the States, in which the Finno-Ugric peoples live. At the opening of the Festival of Cultures arrived Russian President Vladimir V. Putin, President of the Republic of Finland Tarja Halonen and Prime Minister of Hungary Ferens Dżyurczhan. They not only welcomed the participants of the festival, but also, for the first time in the history of relations with civil society (public) organizations, participated in the format of «round table» with the coordinators of the Consultative Committee of the Finno-Ugric peoples and with the chairman of the Association of the Finno-Ugric peoples of Russia.

President V. Putin speaking at the opening ceremony, pronounced the following very important words for all of the Finno-Ugric peoples: «The event, which we are opening now, of course, will not only contribute to a culture of the Finno-Ugric peoples in Russia itself, it will facilitate the convergence of different countries in the world. And this is also one of the most important achievements of the Finno-Ugric peoples.» Later, at a meeting with the coordinators of the Consultative Committee, he gave a very high estimation of our public activities, including the Komi national public movement, both in Russia and on the international level, «I said at the opening of today’s event that such an ethnic psychological comfort is a major component of sustainability of a state, especially of such a multinational state like Russia. I note that international and public organizations of the Finno-Ugric peoples have always sought to work constructively with the government. This, of course, is their significant contribution to the development of the Finno-Ugric culture, languages, traditions, and, at the same time, to the strengthening of the Russian state.»

A high evaluation of our work sounded yesterday from the lips of new Russian President Dmitry A. Medvedev. Such evaluation by the President of the Russian Federation obliges us for much to do.

At the IVth World Congress of the Finno-Ugric Peoples in Tallinn, discussions were held in 5 sections, which have resulted in adopting recommendations. In addition to these recommendations, there was a resolution adopted by the Congress. The work of the Consultative
Committee during the reporting period was directed at implementing the resolution and recommendations, both through the public unites and movements of our peoples themselves, and through the state authorities of the countries and the Russian Federation regions. What could and what could not be realized from our decisions.

**Implementation of the recommendations in the field of ethnic policy and the law**

The main recommendations of the item (section) «Ethnic policy and the Law» related to issues of cooperation between the Consultative Committee and the European structures, and besides to the functioning of the native languages and the introduction of the «Framework Convention for the Protection of National Minorities» and the «European Charter of Regional Languages and Languages of National Minorities.» At the same time there was recommended to the Consultative Committee to prepare and submit a report on the situation of the Finno-Ugric and Samoyed peoples.

In the past three years in the framework of implementation of these recommendations the Public Organization «Finland-Russia», on the Finnish side, and Interregional Public Movement «Komi voytyr», on the Russian side, carried out a joint research project «State of the Finno-Ugric peoples of the Russian Federation.». The project is planned for the period from September, 2005 to September, 2008 and implemented on a grant from the Ministry of Foreign Affairs of Finland, the funds of the Russian Federation regions and the project participants.

The project aimed at: describing the current situation of the Finno-Ugric peoples in Russia; finding out the main reasons for reducing their numbers, giving specific recommendations to state bodies and public organizations on elimination of negative trends.

The project was implemented by the research team, presented by scientists and specialists from different regions densely populated by the Finno-Ugric peoples of Russia under the guidance of the Consultative Committee members A. Konyukhov and Z. Strogalshikova. To our Congress there have been prepared a book where the results of studies are partly presented; the book is to be present today and will be distributed among the participants. The Consultative Committee expresses its sincere appreciation to the executive and legislative authorities of the Russian Federation regions, where conducted the studies, for their assistance and support.

In carrying out some of the other paragraphs of the resolution the tremendous help had the implementation of another Finnish-Russian
project, designed for 2006–2008 years. The project on training the members of nongovernmental organizations of the Finno-Ugric peoples was implemented on a grant from the Ministry of Foreign Affairs of Finland, and partly on the funds from the Russian Federation regions. The project performing organizations have been the «Finland–Russia» Public Organization on the Finnish side, and the Association of the Finno-Ugric peoples of Russia on the Russian side. The project objectives have been the expanding opportunities for activity of the Finno-Ugric peoples of Russia organizations, raising their public significance and strengthening inter-regional and international relations. Important in the project has been the creation of a network of active non-governmental organizations (NGO) of the Finno-Ugric peoples and strengthening cooperation between their members and unions. For two years over 100 people from more than 20 regions, where the Finno-Ugric peoples live, have been trained.

Although for the past four years our regions failed to create new youth information and legal centers, it should be noted as success the establishment of the Youth Information and Legal Center «Nevond» in Karelia. Many young people, the representatives of the Finno-Ugric peoples, have already passed through its training courses.

The Congress has expressed its concern about the possible changes of the Komi-Perm people situation in connection with the formation of a new administrative region of Russia – Perm Region, and has entrusted to the Consultative Committee to monitor the situation. The CCFUP coordinators visited Perm and Kudymkar, and planned to hold a meeting of the CCFUP there this year, but due to circumstances beyond our control, it has been postponed for the next year. According to the information of the CCFUP from the Komi-Perm – members A. Konshin and V. Rychkov, who were the initiators and organizers of many events in the district, the public organizations, jointly with the administrative authorities of the district, took an active part in the formation of mechanisms of protecting the interests of the Komi-Perm people in the process of forming and establishing a new entity of the Russian Federation – Perm District. During the formation of a new RF-region the public organizations’ representatives have shaped public opinion concerning the special status of the Komi-Perm district in the Perm region. Via participation in «round tables» and via the local media; they have attended a meeting of the deputies of the Perm Region Legislative Assembly. They have made specific proposals to be included into the draft Charter of the Perm region. Thanks to their cooperative work the legal status of the Komi-Perm district, as an administrative and territorial unit with special status, has been included into the Perm region legislative
documents. Paragraph 3 of Article 6 of the Perm Region Charter says that «the Komi-Perm district is a part of the Perm region as an administrative and territorial unit with special status.» The territory remains within the boundaries of the district in which the Komi-Perm Autonomous District was prior to the merger of the Perm region.

Questions, raised at the Congress as far as the discussed issues were concerned, were dealt with by the various international round-table-discussions, seminars and conferences held with the assistance of the Consultative Committee in Syktyvkar, Helsinki, and Khanty-Mansiysk.

Unfortunately, no response was received to our appeal to the Commissioner for Human Rights, Council of Europe, about the organization of the European Forum on Indigenous peoples, similar to the UN system, while the representative of this European structure was present at the Congress, listened to our arguments, and even appeared at the meeting.

All our Congresses raised the issue of ratification of the Convention¹ 169 «On Indigenous and Tribal Peoples in Independent Countries», which for decades was the only document in the UN-system directly affecting the everyday problems of indigenous peoples. For twenty-two years the UN Declaration «On the Rights of the Indigenous Peoples» has been under preparation. Since 1993, the CCFUP members, the representatives of our public organizations have participated in this work, at the final stage we have been officially incorporated into the UN Working Group on elaboration of a Draft Declaration on the Rights of the Indigenous Peoples. On September 13, 2007, the UN General Assembly adopted the Declaration of the Rights of the Indigenous Peoples; and it is a tremendous success of the international community directed to further development of international norms and standards. In this regard. The most important, perhaps, is the inclusion of standards of the long-awaited Declaration on the Rights of Indigenous Peoples into the national legislation. In this regard, international collaboration is crucial for the realization of human and national minorities’ rights in national legislation.

Certain steps in this direction have been and are being made in the legislation of the Nordic countries, in the Russian Federation, in the regional legislation. As an example is the Khanty-Mansiysk Autonomous District-Ugra. As part of the rights of ethnic and linguistic minorities, in order to protect the interests of indigenous peoples, the Khanty-Mansiysk Autonomous Districts—Ugra’s Legislative Assembly (Duma) with the participation of members of the Advisory Committee, has adopted four acts to secure and to protect the rights of the indigenous peoples.
Implementation of the recommendations in the field of language rights and education

Issues of native languages study, of education in native languages, of native languages functioning have always been in the focus of the Congresses. If there have not created the conditions for the development and widespread use of languages of the indigenous peoples, if there have not been made prospects for development, there would be no future for our peoples. In our view, the most important task for the Finno-Ugric peoples of the Russian Federation now is to confront the processes of linguistic and cultural assimilation.

The Consultative Committee shall endeavor to give full support to initiatives of our public organizations and movements aimed at the preservation and development of the native languages. For example, over the past four years, the Consultative Committee has assisted in a number of international seminars and conferences: «The problems of the native language» (Izhevsk), «The problems of textbooks in the native languages» (Petrozavodsk), «Interaction of Languages and Literatures in Finno-Ugric Regions of the Russian Federation» (Saransk), «Native Languages in the Educational System» (Khanty-Mansiysk).

With the direct participation of the Consultative Committee members a variety of activities in the Russian Federation was held:

The traditional activities that have already a long history, should include the holding of summer language courses in an ethnic language environment and a network of children’s ethnic camps that promote the development and promotion of national languages and cultures (Khanty-Mansiysk AD-Ugra);

Competitions in the native languages of schoolchildren in which schoolchildren from different regions begin to take part (Komi Republic);

Professional skill contests of teachers of native languages and literatures of the Ob-Ugric peoples, which are held on the regional and district levels (Khanty-Mansiysk AD–Ugra).

Assistance in the publication of textbooks and teaching aids, educational materials, in development of educational television and radio programs, on co-financing basis, always has been made by the Finland’s Support Program for the Finno-Ugric peoples of Russia, the Advisory Board of which is composed both of the members of the Consultative Committee of Finland. Over the past four years funds were allocated for the implementation of dozens of projects in the field of languages and education.

The work has been continued in training of the Finno-Ugric youth at the universities of Hungary and Estonia in the framework of existing
programs of these countries. The Consultative Committee is concerned with the existing problem of returning trained professionals to their home regions and their respective employment. I want to emphasize that the members of the Consultative Committee from Hungary and the Estonia are most directly related to the implementation of programs in their countries.

It is worth noting that over the past period the European Charter for Regional or Minority Languages ratified in our countries, even though we appealed to that in our resolution.

The activities in the field of culture

Although the number of recommendations in the field of culture occupy a rather small place in the resolution of the Congress, an overview of the cultural events in our regions alone can take a few pages. At the same time I want to emphasize that they led to the direct involvement or support from members of the Consultative Committee in their respective regions. Permit to mention some of the activities:

Traditional ethnic and cultural expedition-festivals «The Volga – a River of Peace» (Mordovia), Finno-Ugric festivals of theatrical plays for children and youth «Yjen dzird» (Komi), Festivals of Finno-Ugric theaters (Mari El);
– The Festival of Finno-Ugric cultures, that has gone beyond the scope of traditional folk festivals of the Finno-Ugric peoples in broader inclusion of master classes of handicraft masters (Mordovia). By the way, there is also a well-organized handicraft festival here in Khanty-Mansiysk at present. And it has gone even further – the Festival swims on the mighty Siberian river to Salekhard;
– Etnofuturistic exhibitions and festivals (Udmurt), photojournalists’ master classes (Mari El, Komi);
– And a new direction: traditional beauty contests (Mordovia), so as the beauty contests with a strong ethnic component (interregional contest «The Star of the North»), and the international festival of the Finno-Ugric clothes (Komi).

And, of course, you need to mark the opening of the Finno-Ugric Cultural Center of the Russian Federation in Syktyvkar and the Volga Interregional Cultural Center in Saransk. We look forward to their coordinating role in the cultural sphere. The first steps that they have done, give us some confidence that they will be reliable partners in the common work on preserving the cultural heritage of our peoples and for the creative development of the traditional culture.
It remains to regret that the view expressed at the last Congress by the Senior Deputy Minister of Culture of the Russian Federation to begin a work on creating a common fund for cultural and spiritual heritage of the Finno-Ugric peoples, still flies in the air.

**In the field of demography, health care and environment**

The main recommendations in this field were based on the representative information about ethnic group, the bulk of international data on the health care of the Finno-Ugric and Samoyed peoples, problems of environmental protection. I want to note here the Udmurt Republic and their hard work, who began to hold regular conferences on the ecology, demography and public health care of our peoples. As a result of this work, they have published a special edition of a scientific journal on these issues, two numbers of which were presented yesterday during the session. This is of course a great merit of N. Strelkov, our Consultative Committee member.

Ahead in this direction is a lot of work, for recently started new large-scale projects towards the development of natural resources in the regions inhabited by our peoples.

**In the field of media and information systems**

As apart of implementing the recommendations of the last Congress a nationwide newspaper has been started to publish. This is the merit of our colleagues from Mordovia, who managed to implement this ambitious project. Also of noteworthy is an active work, in almost all the regions of the Russian Federation and in the fraternal countries, on development of their information sites that are starting to gain popularity among Internet users. But the work in the native languages of our peoples is still quite a serious problem in information systems, but we hope that it will be possible to find a way out of these difficult technical problems.

In the past period, with the assistance of the Consultative Committee Seminars of the Finno-Ugric journalists have been held. These seminars have led to the establishment of the association which now holds the most diverse work, including festivals of the Finno-Ugric press, the latter of which was held in Syktyvkar.

Traditional activities include the international Finno-Ugric festival of TV programs.

I would also like to emphasize the support of our national editorials by the Finnish Support Programme of the Finno-Ugric peoples of Russia.
In conclusion, we note that, a desire expressed at the last Congress to hold a conference between the congresses, have been implemented. Such a conference on the interim review of the implementation of the 4th World Congress resolutions was held in 2006, in Saransk and proved very useful, so we believe that such a conference will be useful in 2010, as well.
Representatives of Finno-Ugric peoples at the congress

REPORTS

Yenmaa Ivi,
the Estonians

About the past, in the name of the future

Estonia occupies a place near the sea that has many names. For us it has always been Laanemeri, the Western Sea, for the Nordic peoples, including our close neighbours, the Finns, it has for ages been the Eastern Sea. Among the Baltic and Slavic nations this sea bears the name of the Baltic Sea. Only some twenty years ago the name of the Baltic Sea or the Western Sea had a special meaning for Estonians that, besides a possibility to catch fish and earn your daily bread with it, contained a mysterious dream, most probably a dream of freedom. We felt that something very important had been taken away from us. For many of our close relatives, the Finns, the Eastern Sea was something that had remained behind or maybe even had been left behind. But we would be really unfair if we did not acknowledge our closest neighbours across the sea who helped us, Estonians, to overcome the fears characteristic for a totalitarian society. In the European Union of today, this sea is our common Baltic Sea, almost an inland sea of the European Union. I am speaking about it to acknowledge Lennart Meri, the first President of free Estonia, who spoke about these things already then, when more things were forbidden rather than allowed. Lennart Meri wrote: «Our language and selfrealization have come from the East, our features from the West. Really, it is easy to say it and hard to accept it. A person lives in his or her native language, while the language lives in a person.» And actually we do not know exactly how we, Estonians, who have changed in thousands of years, have managed to preserve our language and our roots. We do not know how, but we know why. We did it so that we could also now, 6000 years later, in our common family of 27 states, speak in Estonian about our idea of what’s good and right, about our culture and about our roots, about politics and economy. For a long time already the European Union has been not just an economic union, but a union based more and more on common values. More attention has been paid to the protection of the rights of the minorities and the indigenous nations in Europe. Our memory has become a common European value, and our linguistic-cultural
solidarity with our kindred nations has a great role in it. The memory of our Eastern relatives has become our cultural store and its value in relation to future only grows and helps us to defend the diversity of our world against the levelling of cultures. Our common memory is a phenomenon that has to be kept, preserved, handed on by means of a continuous and purposeful labour rather than by isolated campaigns. Memory has a tendency to grow, but memory can also disappear. A person without memory, a nation without memory – can there be anything more tragic? Language, namely the native language, education in one’s native language, the heroes of your people (both from history and present day), folk tales and legends, proverbs and traditions form the core of our memory. And also the fairy tales that teach us to dream. None of us has the right to forget neither Numi-Torum, the deity connected with heaven, nor Kalevipoeg who sometimes seems so dull.

Finns have been a great example to Estonians in keeping the Finno-Ugric cultural heritage. The mutual support and cooperation of Estonia, Finland and Hungary have helped to bring the culture of the Livonians in Latvia out of oblivion.

In Estonia we have for many years had the Kindred Peoples Programme for supporting Finno-Ugric indigenous peoples. Its purpose is to support the studies of Finno-Ugric students in Estonia and cultural cooperation projects. We are always ready to contribute to the cooperation of our peoples and to help in all possible ways.

Honourable participants of the Congress, one of the purposes of the congresses of peoples is the dialogue between the representatives of minority nations and the state power. This is not a monologue of those in power. The world we live in is not only the world of states and definitely not the world of great powers, but also the world of nations. This also means the world of small nations, and the smallness in numbers does not rule out mental greatness, courage to survive and high ethics. Having a dialogue requires the skill and readiness to hear the other side and listen to what they say. It requires the existence of civil society and political culture. The Congress of 2008 is dedicated to preserving cultural identity and, I presume, changing the political culture in regard to minority nations. Namely the latter can be shaped and this is what we must do. Recently the European Parliament allocated 2.5 million euros to support the minorities, including the Finno-Ugric peoples in Russia. Now it is possible and necessary to create a network for the better use of this support. Why not, in the longer perspective, consider establishing the Finno-Ugric European Institute with the participation of the scientific institutions of all our countries and Russia.
However, we should start with training the native language teachers of indigenous nations. Only recently new teachers were again elected in Estonia who will go to work in historic Estonian villages of Siberia and Crimea. It is painful for us, Estonians, if the memories about Estonia disappear, the Estonian language and our traditions are forgotten by those who have been displaced either voluntarily or by force. I call on the young people of our own HISTORY but together we are all making HISTORY.

Ermanbriks Aldis,  
the Livonians

Esteemed presidents, Esteemed Finno-Ugric nations, ladies and gentlemen!

On behalf of a small ethnicity – the Livonian people – I would like to greet the participants of the 5th World Congress of Finn-Ugric nations. I am very proud to take part in this event.

Livonians, or Livs, are one of the smallest ethnicity in Europe. In the Soviet times many of you visited Latvia but at that moment nobody knew about this minority. Though the Liv people have never been numerous, their history is long and interesting. Having being one of the seven Finnish nations, with its own language, rich culture, and traditions, Livs flourished from the ninth to thirteen century. 800 years ago, Riga, the capital of Latvia, was a large Livonian settlement. Livs were among the first heroes who fought against the German knights. That is why Latvia and a part of Estonia were called Livonia then.

However, for many centuries Livs have been living side by side to Baltic tribes that were much more numerous, so that the existence of the nation was threatened not only by wars, enemies, and outlanders but by a peaceful assimilation. And I would like to stress it. Both World Wars were most devastating for Livs. However, the period between the wars laid the foundation for Liv’s «arise» and their cultural explosion. The Soviet expansion stroked a lethal blow at the survivability of the Liv culture: the Liv Community-Based Organization was banned; the National Community Center of Livs located at the Western Coast of the Baltic Sea in their native territory in Mazirbewas nationalized; it was prohibited to state Liv as ethnicity in passports; and all the seaside of the Baltic Sea populated by the Liv people was turn into a barred border area. The authorities almost banned fishing in fishing boats, and the traditional means of getting money was lost. Some liv settlements
disappeared as the people moved to larger cities. It seemed to be the end; however, the ethnic self-actualization of Livs lived through.

In the end of the 80-s of the twentieth century, another revival of the Liv minority started. Today our non-governmental association – Union of the Liv people – has 6 regional branches. We aim to increase the ethnic self-actualization of Livs, and preserve cultural and historic wealth of this small community, issuing books, monthly papers, and tapes. The Government is supporting us even at a higher scale than before the war. In 1991, the Republic of Latvia passed the law «on Unrestricted Development of National and Ethnic Groups of Latvia and the Rights to Cultural Autonomy» that regarded Livs indigenous inhabitants just as Lats.

In 2000, the Parliament enacted a special law to return the National Cultural Center of Livs located in Mazirb at the seaside of the Baltic Sea to its legitimate owner, Union of the Liv People.

Since then, every year we have been holding Liv’s festivals there. One of the central squares in Riga was renamed to Square of Livs. According to the decree of the Prime Minister, a long-term national target program was elaborated. Called «Livs in Latvia», it prescribes measures to preserve the cultural heritage and language of Livs, and support their community organizations and ethnical spirit. The program is put into practice by the Department of Liv’s Affairs of the Secretariat of Special Assignments Minister for Social Integration.

Such help is significant but many matters of concern still remains actual. The most difficult issue is that there is no need and possibility to speak the national language. One can study Liv only at special classes. But we believe that motivation and desire to preserve your ethnical identity can do a lot. We are facing the threat of globalization but if we are proud to be representatives of the minority, our community will never disappear. In an open democratic world everything depends on our activity. Livs are proud to be an integral part of the large Finno-Ugric family. And it may sound strange but the number of Livs does not decrease; though, 200 years ago it was expected that the minority would soon disappear. It means that the Liv people will survive.

I hope that the example of Livs that have overcome lots of difficulties and never given up will inspire many of you.

I wish fruitful work to the Congress.
Mosin Mikhail,
the Erzya
Chairman of the Executive Committee
of the Association of the Finno-Ugric peoples of the Russian Federation, Mordovian Council of interregional public motion of the Mordovian peoples

Dear ladies and gentlemen,
Dear delegates and guests of the Fifth World Congress of the Finno-Ugric peoples,
Dear relatives in language and culture!
We have gathered today at the Fifth Congress of the Finno-Ugric peoples in the beautiful city of Khanty and Mansi. The Mordovian Council of interregional public motion is very glad to host this international forum since ways to solve the problems faced by the Finno-Ugric peoples are here revealed and discussed. On these occasions, we gain a broader knowledge on ways to solve contemporary and urgent problems.

In the twentieth century much was said about «internationalism». Nonetheless, the preservation of the cultures and languages of our peoples was limited to the family and domestic environments. This policy led to nullify our peoples in Russia. This is testified by the results of the 2002 census which has left many people still wonder what language, culture, nation and civilization mean. Many claimed that «internationalism» led many to forget that they are Finno-Ugric. Therefore, topics such as the use of language, the preservation and development of culture have been discussed at three congresses among the Mordvinians and at many other events. After the Fourth Congress in November 2004, the Mordvinians and Erzyas held a congress to discuss the same important issues. The Council of the inter-regional public motion of the Mordovian peoples together with state institutions, ministries and departments has undertaken several activities in the Republic of Mordovia and in relation to the Mordovian Diaspora since then. There were practically no activities without the participation of the leaders of the National Culture Association and National Culture Centre which operate in the regions of residence of the Mordovians of the Russian Federation.

These activities used to be carried out only within the framework of the Mordovian context prior to 2006. However, the creation of the Association of the Finno-Ugric peoples in Saransk broadened such framework to the Finno-Ugric peoples of the whole of Russia. These events are now run by representatives of all the Finno-Ugric peoples of Russia. In our opinion, the following activities are very important.
In the national school of Mordovia the teaching of Erzya and Mordvin languages have been implemented. In 2004 the teaching of these languages was also introduced in Russian schools, starting from the second class. In some schools it is recognized as a subject. In others it is introduced as an optional course. The Association of the Finno-Ugric peoples also requested that the Finno-Ugric languages were taught in most universities and institutes where Finno-Ugric subjects are studied. Such measures have broadened the functions of our languages and this shows that there is demand to learn them.

No person would be considered weak-minded for speaking two or more languages. No country is considered economically weak when it has two state languages (e.g., Finland and Canada). It is our belief that it is necessary to introduce Finno-Ugric languages in business and all domains of life along with the use of Russian in five republics and two okrugs of the Russian Federation. All the Finno-Ugric people have good command of Russian in these social spheres. The function of the heritage language is, instead, often limited to the domestic environment. And this constitutes a precedent of refusal of the heritage language. A nation cannot be a nation without its heritage language. And this applies to small and larger nations. Therefore, we need to create a system of bilingualism, i.e., not only Russian-national in order to maintain the national minorities. There is no alternative. Finno-Ugric languages need to be taught from the first to the eleventh class as subject in those regions which have experienced a Finno-Ugric Diaspora. These measures can only be implemented along the legislative system, will of the peoples and of the structures of power. The Mordvinians and Erzyas are considered lovers of music and art in Russia and other parts of the world. Such ideas are true if taken into account, for example, their rich folklore. Unfortunately we did not use to have contemporary pop songs. But this gap is now filled since in the last five years a regional competition of pop songs is held in our republic. Ethnography has shown that the Mordovians developed artistic skills and crafts in the past. Unfortunately, these skills were lost for 70 years. This tradition of artistic crafts has been promoted and three exhibition fairs have been held in Saransk in the last three years.

In the last few years Russia has been facing a huge problem, i.e. urbanization. From year to year young people and not only have left their villages of origin to move to the cities, especially Moscow. The villages have often been regarded as the custodians of the cultures and languages of the Finno-Ugric peoples. Once the villages disappear, culture can be lost, too. In our opinion, it is important that language and other aspects of these cultures are transferred to the city in order
to prevent such a loss. Urbanization took place much earlier in other countries than in Russia. Yet, the traditional culture of these people has not only been preserved but also multiplied.

The delegates, the observers and guests of the Congress are very well aware of the difficulties that the Finno-Ugric peoples are facing. So, we strongly believe that desire, will and strength will solve these problems so that the Finno-Ugric peoples can contribute to the wealth of the world civilization through their culture.

Lallukka Seppo,
the Finns

The inhabitants of the Yugra land, the Khantys and the Mansis, as well as representatives of other peoples, have with wonderful warmth and friendship welcomed the delegates and congress guests of the V World Congress of the Finno-Ugric Peoples. On behalf of the Finnish party I would like to express my most sincere appreciation for the invitation we have received and for the thorough preparation of the congress, as well as for the most kind hospitality, which has surrounded us from the moment we trod on Yugra soil.

An excellent achievement of the international Finno-Ugric movement is the fact that in spite of our very different points of departure and very different types of problems the parties to our movement have been able to define such common goals and tasks, which correspond to the interests of all of us. The Finno-Ugric world congresses have become a forum, on the basis of which a good tradition of practical cooperation has developed.

The Finnish delegation looks forward to this our V World congress forming an important corner-stone on the path of development of the Finno-Ugric and Samoyed peoples. We firmly believe that our congress will further tighten the mutual relations within our community and at the same time also promote a fruitful dialogue between cultures with all our neighboring peoples, regardless of their ethnic origin.

To peoples having very different points of departure the present time poses many common challenges. One bundle of challenges of our time is the pressure focused on the climate and the rest of the environment. These global problems are especially acute for peoples, whose lifestyle is based on a hunting and fishing or nomad culture.

We have as main theme for our congress selected the issue of identity and the changing world. There are justified reasons to assert
that for small peoples, to whom all Finno-Ugric peoples from a global point of view belong, the changing world poses special challenges. However, all peoples should irrespective of their size have the possibility to introduce their traditions to modern times and to modernize their culture based on their own initiative. For this to be possible, they have to rely on education and namely on education given in their own language. This principle was one of the basic points of departure, when the Finnish program for support rendered to the cultures of the Finno-Ugric peoples of Russia was compiled some fifteen years ago.

As you know, the assets allocated by the Finnish state for co-operation with related peoples are channeled to those in need of them through NGOs. In this respect the most important link is the M.A. Castren Society. By this society or with the assistance of the same a great number of practical projects have been implemented, related among others to teaching of the mother tongue, activities within the field of publishing, translations, the press, museums and libraries, as well as cultural exchange and exchange of scholars.

After the IV World Congress held in Tallinn, the financing basis of the Finnish cooperation with related peoples has widened, especially because the Finnish Cultural Foundation has on a level with the state joined the program as a financial backer. With the aid of this party the Finnish-Russian-Society, the M.A. Castren Society and some other organizations are now implementing a large number of joint projects.

In this connection I would like to say a few words about a project, started quite recently, i.e. the language nest, a day care center for school age children, where children are spoken to only in the minority language. In the county of Inari in Finnish Lapland this method has already been used during more than 10 years time as a means of revitalization of a language subjected to the risk of extinction. During this time some 60 children have learned the Sami language. After the language nest the children, when they are older, will be taught in the Sami language at school. Thus, the children become bilingual – they have a good knowledge of their own language and naturally learn the majority language as well. Thanks to the language nest activity many of the children’s parents have learned the Sami language and the esteem of the language by society has increased.

With the aim of spreading of information concerning the language nest, a brochure has been compiled for the congress in Russian about the principles of the method. The project started, spreads information about language nests and in proportion as interest awakens towards them, the project will help to establish language nests within the Finno-Ugric language communities of Russia.
The intensive development of electronic media has everywhere signified for the cultural minorities both new menaces, as well as unprecedented possibilities. By new possibilities I especially mean that modern technology, such as broad band communications becoming ever more frequent, is an excellent means for the representatives of minorities, living all spread out, to stay in touch with each other. This opens enormous prospects among other in the field of education, cultural exchange, publishing and different databases.

On the one hand, the disadvantages caused by the geographically dispersed location of the Finno-Ugric peoples and on the other hand, the scarcity of program offerings in the own language of the minority groups on TV and radio, could in our opinion be considerably alleviated by creating in the net an archive of TV- and radio programs in the own language freely at everybody’s disposal. We believe that this would strengthen the internal communication between the Finno-Ugric peoples and would also create conditions for an increasingly close cooperation between the Finno-Ugric peoples. On behalf of the Finnish party we have informed of our willingness to study different possibilities as to the creation of a net based archive serving these goals.

Corner-stones of our common base of values are respect for civil rights and the aspiration, according to which all citizens should have extensive possibilities for self-realization. The NGOs play a significant role in the implementation of these rights and the Finno-Ugric cooperation is above all work within the field of NGOs. The educational projects, which the Finnish-Russian-Society carries out in co-operation with its partners in Russia, further both the cause of the Finno-Ugric peoples, as well as the development of the civil society.

Ladies and gentlemen! When the awakening Finnish nation in the 19th century searched for its roots, scores of explorers travelled to Siberia. Most well-known among them became M.A. Castren. He was urged to travel by an earlier Finnish explorer, A.J. Sjogren, who served as academician in Saint-Petersburg. It is quite justified to assert that through such pioneers of science the Finns received important assets for their national development. We therefore have the feeling that we have a debt of gratitude towards our Siberian related peoples. For this reason, as well as this meeting on Yugra territory, is very special for us. We shall do our utmost to make our best contribution to the congress in order that it will offer us solid assets for the development of the entire Finno-Ugric community.
Aypin Yeremey,
the Khanty

Khanty (Ostyaks) in the Finno-Ugrian world

Dear participants and guests of the Conference,
Dear kinsmen and friends,

In the name of my people Khanty I welcome you to the holy hills of Khanty-Mansiysk primeval land and wish everybody the Bright Sun, the Bright Moon, and the Cloudless Sky.

We are proud of having the honor to receive the 5th World Congress of the Finno-Ugrian peoples on our hospitable land of Khanty and Mansi. According to our ancient myths once we all were one people. Then, during the Flood, the Big Water carried us on rafts to different far lands. And today thanks to the efforts of the Consultative Committee and the leaders of the Finno-Ugrian peoples we have this wonderful opportunity to meet. It is a great occasion for communication, consolidation, and unity.

Today on the threshold of the 21st century let me think over the ways to preserve and develop material and spiritual culture of my people Khanty. And not only my people but also all the Finno-Ugrian world, all the Finno-Ugrian civilization.

Let me remind you that in the Russian Federation there live about 30,000 Khanty; more than 19,000 of them live in our Okrug.

About the main topic of our Congress. What can we say about preserving our identity? This question is still topical for the Khanty people. Especially for those townsmen and villagers who are out of touch with the traditional forms of household. The situation is better for those Khanty who live in their small settlements on their native lands and stick to their traditional way of life. They hunt, fish, and graze reindeer. They keep worshiping their heaven, land and home tutelars – gods and goddesses – and observe all religious ceremonies. They speak their native Khanty language, sew and wear Khanty clothes and shoes, build summer and winter traditional Khanty houses, make boats and sledges, fishing and hunting tools. It should be noted that Khanty of taiga settlements have really preserved the material and spiritual culture of their people. They live on the upper reaches of the Tramagan, the Yugan, the Kazym, the Vah, the Nazym, the Lyamin, as well as on the Agan and the Pim rivers.

The people living in taiga settlements can surely be called real Ostyaks.

My people will preserve their identity as far as their environment exists. To be more precise, as far as there are deer pasture lands,
fish in rivers and lakes, birds and animals in tundra and taiga. Unfortunately, because of the region’s industrial development in our changing world of today the living space of native people decreases yearly.

About the way Khanty feel. If we take the period since 2004, after the 4th Congress in Tallin, we’ll see there is certain progress, and, of course, certain regress. Something is acquired, something is lost. It is natural. In general, I dare say the way Khanty feel is getting better. People are always optimistic about life. That is the main thing.

About our achievements. In the legal framework the situation with the native peoples Khanty and Mansi in our region has been preserved and is now stable. At the Autonomous Okrug Duma elections in March 2006 we got three deputy mandates – two from the Khanty people and one from the Mansi people. We preserved the Assembly of the North native smaller peoples in the Duma. And to date we have passed 12 special laws to protect the rights and interests of the native peoples Khanty and Mansi. Besides, more than 70 laws of the Autonomous Okrug contain special parts, articles, and norms concerning native people. It should be noted that no other subject of the Russian Federation has so many regional laws concerning national smaller peoples. And no other region where smaller peoples live has such an Assembly in the representative authorities as we have in the Autonomous Okrug.

The Okrug government is realizing the Okrug program «Social and economic development of the North native smaller peoples in 2008–2012».

We appreciate the work done in the Okrug by our public figures and scientists: the Duma chairman Vasily Sondykov, Terenty Kharamzin, Yevdokiya Nemysova, Valentina Solovar, Tatyana Voldina, Zoya Ryabchikova, Tatyana Moldanova, Timofey Moldanov, Nina Lyskova, Vladimir Kurikov, the poetess Maria Vagatova and her colleagues from Yamal Roman Rugin and Leonty Taragupta, the Honoured Artist of the Russian Federation Gennady Rayshev, the artist Mitrofan Tebetev and many others. A valuable contribution is made to science, literature and culture by the late philologist Nikolay Tereshkin, the polar explorer Gennady Bardin, the poets Vladimir Voldin and Mikul Shulgin. I’d like to make special mention of the outstanding Hungarian scientist Eve Shmidt, the founder of the first Khanty folklore archive that played an important role in preserving the people’s identity. It is symbolic that in the days of the 5th World Congress of the Finno-Ugrian peoples, on the 28th of June, we celebrated Eve Shmidt’s important anniversary. She would be 60 years old. We are working at the publication of a book about her.

Sixteen Khanty national amateur groups work in the regional centres, towns and national settlements, more than twenty ethnographical
museums exist in the compact living space of the Khanty people. As you see, we develop invariably and dynamically.

This shows the political will of the region, as well as that of the federal centre. In connection with it let me refer you to the words of our ex-president, now the prime-minister of Russia Vladimir Putin, said in February 2007: «We have laws passed to support the North native smaller peoples, their national cultures. We are going to pay our primary attention to it» (Newspaper «Izvestiya», issue 18 from the 2nd of February, 2007, p. 3). This directly concerns our Ob Ugrian people – Khanty and Mansi.

I hope our newly elected president Dmitry Medvedev will not pass over the North native peoples warming the country and the world by the heat of their lands and the fire of their hearts.

About urgent questions. The first thing. We should deal with land taking into account land laws of the native peoples. It is a great achievement, a considerable and progressive step forward that about 500 family lands in the Easten part of the Okrug have been assigned to native people. But in future we should settle the question of assigning land to people that live on it. The second thing. It is necessary to develop the forms of ethnical self-government in native peoples’ compact living spaces. The questions of preserving the environment and the native language, demography and health, education and culture are still urgent.

In conclusion of my speech I’d like to sum everything up. We, Khanty, have preserved our identity. This is justified by the fact that I am standing before you speaking the native language, keeping the material and spiritual culture in my heart and the Tutelar-Gods in my soul. Our main task is to ensure self-development of life. What is it?

My experienced father used to tell me when he was alive: I need only the land where I’m able to pray to my Tutelar-Gods, graze reindeer, fish, and hunt.

To preserve our identity, to preserve our peoples we should ensure one triunity, that is Faith, Land, Khanty. More precisely, Faith, Land, the Ob Ugrian people. And most precisely, Faith, Land, the Finno-Ugrian world, the Finno-Ugric civilization.
people, our closest relatives in the language family, after a long time. 15 years ago, when I visited Khanty-Mansiysk with the then President of Hungary, Arpad Goncz, the town was a remote place with its tiny buildings and dusty streets. Today, Khanty-Mansiysk is a dynamically growing modern city with huge houses and wide boulevards and is proudly hosting the 5th World Congress of Finno-Ugric Peoples. Congratulations.

Mr Chairman,

16 years have passed since the first Finno-Ugric congress. We are glad to see that our movement has become stronger and more diverse and today it is playing the role of a truly significant international organisation. Besides the regular congresses held every four years, a number of other events have taken place. These events have been relevant for the whole Finno-Ugric world, influenced the lives of the Finno-Ugric peoples and raised interest among neighbouring nations as well.

The Hungarian delegation is here to share its experiences and exchange views in a number of issues closely affecting all of us, including Hungarians. To the questions already touched upon by President Laszlo Solyom, I would like to add the following comments.

I.

Regarding the issues of ethnopolitics and law we find it important to keep the balance in everything, including school instruction in Finno-Ugric languages, in the history and culture of Finno-Ugric peoples as well as in state language and cultural studies. Based on our experience with minority Hungarians living in their ethnic home countries neighbouring Hungary, we can state with certainty that the importance of teaching ethnic languages must not be played down to favour the official state language. This is also supported by President Putin’s statement emphasising how important it is that all ethnic groups would feel at home in their countries. «Каждый народ, даже каждая маленькая этническая группа должны чувствовать себя в России комфортно, должны понимать, что это её родной дом, другого такого дома у неё нет и не будет, и в этом основа стабильности и поступательного развития нашей страны.» This inevitably requires the feeling of physical safety as well. Over the past fifteen years our countries (including Hungary) have passed a number of good laws pertaining to the rights of the individual and the community. It is our responsibility to observe these laws and to have them observed too.
II.

One of the most important ways in which the identity of an ethnic group can manifest itself is the mother tongue. By knowing and using the mother tongue, the history and culture of an ethnic group are sustained. Several small Finno-Ugric groups (including some groups of Hungarians) have lost their mother tongue fully or partly in the turmoil of history; nevertheless, they have preserved their ethnic identity over centuries. We should not forsake these members of our language family; quite the contrary, we should support them in their endeavors to return to their mother tongue and still existing historical traditions. In this respect, maintaining the role of villages, smaller communities and families is quite important. Finno-Ugric people live and work in a territory extending over thousands of square kilometers in the Russian Federation alone and they have become useful members of both the Russian Federation and the community of nations surrounding them. We would prefer to see our language relatives (and the groups of Hungarians mentioned above) being able to spread general and national knowledge by cultivating education and the mother tongue and using the technical achievements of the 21st century. We do not agree with those who propagate the spirit of globalization everywhere (also in Hungary) and refer to the policy of closing schools and desolating villages as the «promising» and inevitable perspective of the 21st century.

III.

It is our shared conviction that the culture of Finno-Ugric peoples enriches universal culture and forms an organic part of it. This is manifest in the various national characteristics (music, ornaments, decorative and fashion motifs, design in architecture and everyday objects, folk costumes, etc.) Traditional and modern culture can and should never be set against each other and their joint presence has significance beyond the common cultural tradition of Finno-Ugric peoples. Humankind needs and will continue to need these distinctive characteristics subsumed under culture. As a positive example from Hungary we can mention the Recitation Contest of Finno-Ugric Poetry, which is linked to the annual celebrations of the Day of Finno-Ugric Peoples (in the third week in October). The Contest welcomes Hungarian participants from all over the Carpathian Basin and promotes the Finno-Ugric cultural heritage from Lapland to the Yenisey. It has been discussed whether these regular and increasingly popular cultural events could be organized internationally – perhaps under the auspices of the UNESCO.
IV.

One of the most effective means in shaping the identity and cultural community of a nation or an ethnic group is mass media, that is, electronic and written press. Radio, television and internet have opened up spaces that could not be dreamt of in the 20th century. Nowadays they are parts of everyday reality and provide opportunities that would be wrong to miss. Our experience in Hungary shows that this form of mass communication in the mother tongue (such as radio and television stations, news portals etc.) is essential and provides an effective uniting force for Hungarians living in the same geographic area but in different states. It can be especially important in the case of ethnic groups living in scattered communities. Obviously, success presupposes perfect technical quality and meaningful content, increased accessibility and considerable amount of broadcasting time.

Section Five discusses issues bearing special significance to all of us: environmental protection, healthcare and demography. These three notions are closely related. Unless we take heed of the environment, sooner or later we will experience severe demographic decline and an aging society with practically no healthy citizens. In this respect the situation in Hungary has also evolved into a disastrous direction and we face a lot of challenges. Both ecology and health are more than mere buzz words. Both need tremendous efforts to be achieved. We pay special attention to the achievements in Russia and all the improvements introduced there over the last years. We are also keeping our eyes on the healthy attitude of Finno-Ugric folks to the nature: their aim is not to prevail over the nature but to live in peace with it and use its gifts. We are grateful for all good ideas and practices.

Mr Chairman, Dear Congress Participants,

We are fully aware that no congress can solve all important issues overnight. At the same time we are also aware that unless the problems raised here are dealt with in time and due depth, we will have no chance to solve them. Besides delegates and observers representing the diverse societies of Finno-Ugric peoples, Congress participants have traditionally included politicians, ministers, scholars and researchers, Members of Parliaments as well as visitors commissioned by the Inter-Parliamentary Union and other international organisations. It is our wish that the ideas and suggestions expressed here would fall into good soil and all participants would return to their homes enriched and ready for action.

In this spirit I would like to call your attention to the 60-minute documentary film titled «World of the Finno-Ugric Peoples: Realities and Perspectives», which was compiled by the Hungarian National Organisation of the World Congress of Finno-Ugric Peoples. The film
gives a summary of the history of the past four World Congresses and the Finno-Ugric movement in general and suggests ideas for tasks to be undertaken in the future.

I would like to express our gratitude to the administrative bodies in the Khanty-Mansi Autonomous Region and the relevant officials in the Russian Federation for their hospitality and the excellent organisation.

Also, in the name of the Hungarian delegation I would like to extend our invitation to all our Finno-Ugric friends to the 6th World Congress of Finno-Ugric Peoples, which will be hosted by Hungary in 2012.

I wish all of us good health, successful and rewarding work and the achievement of our goals.

See you in Hungary in 2012.

Thank you for your attention.

Kirjanen Alexander,
the Ingrian Finns

Ingrian Finns in the modern world

Dear delegates of the World Congress!

The Finnish tribes have lived on the banks of the river Neva and the Gulf of Finland since early middle ages. From the historical perspective, however the Ingrian Finns are quite a young nation, formed on the territory of Ingria in the 17th century. In their development, Ingrian Finns absorbed the culture of the neighboring Slavs (Russians), the culture of the Finnish tribes (Izhora and Vod’) and preserved the original culture of Finns.

Ingian Finns or Finns Inkeri is a nation which, with the Finns of Finland (or Suomi Finns), forms a single Finnish tree. Until 1930s, the Inkeri amounted to approximately 150 000 people and accounted for three quarters of if the rural population of Ingria, being the second largest group in the rural population of Leningrad region. The existence of Finnish national district, national Finnish councils (soviets), a network of schools and other educational institutions teaching in Finnish emphasized the status of Ingrian Finns in the Leningrad region.

In the course of mass repressions, our people were not only deported from their homeland, but deprived of the official status of an indigenous people of the Russian Federation. But neither we, nor our ancestors have ever been citizens of Finland. So Ingrian Finns became a nation without ethnic homeland, which caused the problem of teaching the Finnish language in schools. We have a Constitutional right to study
our native language, but the absence of a single program prevents us from exercising this right. Nor is there a regional program of studying Finnish as a language of border cooperation.

A nation without history, traditions or culture usually dissolves and disappears. But we are going to make every effort to prevent this. So we appeal to the official authorities of the Russian Federation to return to the Ingrian Finns their (our) official status of an indigenous people of Russia, to adopt program documents for the preservation and development of the Ingrian Finnish culture, for recognizing Finnish as the native language of an indigenous people on the territory of St.Petersburg and the Leningrad region.

Bogdanov Viktor,
the Karelians

Dear participants and guests of the 5th World Congress of Finno-Ugric Peoples!
Ladies and gentlemen!
The Karelians of the Republic of Karelia are greeting the participants and guests of the 5th World Congress of Finno-Ugric Peoples. We express our gratitude to the city of Khanty-Mansiysk for warm welcome and hospitality, for excellent working conditions. We are confident that the dialogue on the ways to develop cultures and languages, preserve ethnic mentality of Finno-Ugric peoples will be constructive during the Congress and the decisions made by the 5th Congress will have a positive influence on the processes in the Finno-Ugric world.

The Consultative Committee has been fulfilling the decisions of the 4th Congress in Tallinn and managed to achieve certain results. Friendly relations of our peoples are developing. Regular meetings of the Congress are organized in due time periods, the work of the Consultative Committee between Congresses are very important factors of the interethnic, interstate relations. That is why we evaluate positively the activity of the Consultative Committee. The Karelians are grateful to the Hungarians, the Finns and the Estonians for the help in solving the problems, for the support of culture and traditions.

The main theme of the Congress is the problem of the position and role of the Finno-Ugric peoples in a fast changing, globalized world. The future fate of several Finno-Ugric peoples of Russia, including the Karelians, is unsettling. That is why we are concerned with a number of questions. They were in the focus of the 5th Congress of Karelians of the Republic of Karelia held in Petrozavodsk.
First and foremost, I would like to talk about the demographical situation. Why the number of us, the Karelians, is reducing? Why another ethnic status is given to a child even if both parents are Finno-Ugric? We think that the background of these reasons is in politics and economics. Within the last 14 years the number of the Karelians has reduced by 16.8% or 13277 people. The share of the Karelians in the republic is 9.1%. The ageing of our nation and assimilation have a negative impact. National policy of the state, industrialization aimed at forest cutting in Karelia and partial wood processing, liquidation of so-called unpromising villages which make the basis of the life of the Karelians have advanced this process. Main questions about land, forest, lakes and natural resources are still decided upon in Moscow. The interests of many peoples and mostly of those that do not have «the status of indigenous small-numbered people» are not taken into consideration fully. As the result of such policy many nations may stay without historical and ethnic living conditions and it will make their status even worse. The land has become a product. Municipalities are forces to sell the land because of shortage in tax revenues, adopted legal norms. Of course, the land is purchased by those who have more money. That is why land properties are being sold in the Karelian villages which were historically inhabited by the Karelians, i.e. family nests. Even if the relatives, including youth that feel their ethnic identity, decide to revive their family nest, they almost do not have such right. We think that such situation violates the human rights and the Constitution of Russia. This situation can be changed only by taking into account historical and ethnic peculiarities when developing and adopting legal acts, through true improvement of social and economic status of a nation. We assume that this task is important for all Russian constituent entities and that is why the economic integration of our regions should be closer. The economic relations with Finland, Hungary and Estonia could be more effective. We think that it is necessary to reconsider the legislation concerning the granting of status of indigenous small-numbered people. These norms are in contradiction with the UN Declaration on the rights of indigenous people. Russian ethnic groups also need the legal status of congresses and conferences of people. They are organized on a regular basis and it is necessary for them to be in the legal framework.

The next serious problem for us is the language. We have paid attention to that problem many times during various forums. The results of sociological studies carried out in the republic show that parents have a persistent eagerness to teach the Karelian language to their children. Unfortunately, the real situation is that the majority of families can not be the main source of the Karelian language reproduction in the form
of the fluency due to the generation gap in the language sphere.

The main pattern of the language policy aimed at the preservation of the Karelian language is a school. Unfortunately, we have to state that the number of schools where the Karelian language is taught and the number of students are reducing. In comparison with the last year the number of students has decreased by 173 children in the academic year of 2007-2008, the number of schools – by 7%. We are not satisfied with the quality of education (1 hour per week or elective). The fact that the Karelian language still does not have a legal status in Karelia which is the only republic in Russia also has a negative impact. The adoption of the republican law on language support did not play that role as we think would have done the legal state status. The state status has always been and stays our main task. The majority of ethnic public organizations of the republic support us in that.

I also must dwell on the issue of the representation of the Karelians in the authorities of all levels. In compliance with the abovementioned UN Declaration it is high time to revise the legal provisions and adopt norms that will guarantee the representation of peoples in the authorities or create mechanisms that will grant true right of citizens participation in the decision making processes, especially when the decisions affect their interests, in accordance with the norms of the international law.

It is important to highlight that serious changes occurred in the Republic of Karelia over the last few years. Even though there were difficulties and contradictions we moved forward in solving our major problems. Of course, we wanted to achieve more results. The 5th Congress of the Karelians took place. In 2009 the 4th congress will be organized. Books, newspapers in the Karelian language are published. You can get acquainted with some of them. The republican Terms and Spelling Commission functions as well as the National Theatre and the Council of the Representatives of the Karelians, the Veps and the Finns under the Head of the Republic of Karelia as a consultative body. It proves that the authorities of the republic do pay attention to the national policy questions. The questions concerning preparation and publication of study books and materials are solved, the material resources of schools and institutions for children are developed in the framework of special target programs. We have the experience of developing such programs and it depends on us how we use the available resources. The opportunities for giving the municipalities the national status are created during the reform on the local government. The republican law on national municipalities is being developed.

Ladies and gentlemen! The fact that the President of the Russian Federation Dimitry Medvedev has promised us that the problems of
the Finno-Ugric peoples will be in the focus of the state’s attention gives us more confidence and optimism.

We are sure that we will preserve our unique culture, language and ethnicity with the help of the state and our friends. We hope that together we will elaborate the decisions that will help the Karelians and all Finno-Ugric peoples. Thank you for your attention.

Seppola Bjornar,

the Kvens,

Representative of the Kven delegation

Dear heads of state, organizers, delegates of the congress, guests. Dear friends!

The Kvens are peoples who have been living in four countries, i.e., Norway, Sweden, Finland and the Kola Peninsula and Karelian White Sea in Russia. The Norwegians call us Kvens, the Finns call us Kainulainen, and the Russians call us Kayan.

The fact that the Kvens have lived in this territory is a historical fact which was already documented in the ninth century. At the time the Kvens had an independent kingdom and its most famous king was Faravid. The territory where the Kvens live was already divided in the middle ages between Norway, Sweden, Finland and Russia. However, the Kvens managed to maintain partial independence until the seventeenth century. Later the Kvens subdued to the situation as they started to be considered a minority in Norway, Sweden and Finland.

The Kvens have their own language, culture, history and way of living which is different from those of the Finns, Karelians, Veps and Sami. The Kvens comprise a total of about 30,000 people. Their language and culture are endangered. The preservation and promotion of their heritage language and culture represent an essential part of our work. The Kven put their hopes in the revival of their heritage language. The agreement of the European Union on languages should help the language of the Kvens be more functional. The so-called «meyan kieli» in Sweden has received the status of minority language. The language of the Kvens has obtained the status of minority language in Norway. Nonetheless, there is still a lot to do for the government of Norway to fulfil the agreement of the European Union. 800 children study the Kven language for three hours a week, but the textbooks have not been issues yet. Radio broadcasts in Kven are allocated 12 minutes a week.

The Kvens have been experiencing major social changes. People travel more now. Many leave their homes and move to the cities in
search of a job. There they adapt to the environment and embrace a different culture and language. Their national identity is also under threat since their national consciousness is influenced by four national groups. The young Kvens look for work in Swedish, Norwegian and Finnish cities. This way their traditional identity little by little fades away for a new one. In addition, kindergartens and schools are in Norwegian or Sami in Norway. The parents of the Kven children decide whether their children will go to a Norwegian or Sami kindergarten since there is no Kven kindergarten. So, besides Swedish, Norwegian and Finnish there is also pressure from the Sami on the Kven children.

The Kvens perceive themselves as indigenous peoples of this territory. They claim to have lived in this territory long before the modern state boundaries took shape. The Kvens have lived side by side with the Sami long before Sweden, Norway and Finland extended their influence on this territory. In accordance with the Convention of the international labour organization no. 169, the Kvens consider themselves as indigenous peoples in this territory. Thanks to the support of this Convention, the Kvens seek for cultural selfgovernance and the right to water, land and natural resources.

The culture of the Kvens is primarily based on fishing, hunting, cattle-breeding, reindeer breeding and farming in those areas where the climate enables it. Therefore, the greatest threat to Kven culture which is based on subsistence agriculture comes from the States which may limit the rights of the Kvens to use the land, water and natural resources.

The Kvens believe that it is very important the Finno-Ugric peoples have reinforced cooperation among one another and with other indigenous peoples around the world. The forum of the indigenous peoples, organized by the United Nations, should also work for the Finno-Ugric peoples.

With these words, I express heartfelt greetings from the Kvens to the participants of the congress. I wish you all a productive and efficient congress. Thank you for your attention.

Gabov Sergey,
the Komi

Dear participants of the World Congress of Finno-Ugrian Peoples and representatives of the widespread Uralic Language family!

I would like to greet all the participants of the forum on behalf of the Komi social movement «Komi Voityr»!
Civil society development originated in our northern region in the 1990s. At that time the Committee for the Revival of the Komi People was created to protect the ethnic population interests. Nowadays the Committee has turned into a powerful and authoritative social organization – the inter-regional social movement «Komi Voityr».

The today’s principal characteristics of the Komi national movement are large-scale participation, own ideology, involvement in local and global processes. The social movement is top-down structured. It has representative offices at the district and municipal levels, holds regional conferences and congresses of the Komi People.

The IX Congress of the Komi people which took place in February, 2008, has confirmed that constructive public activities and people’s striving for preservation of their language, culture and centuries-old traditions contribute to the people integration in a united public community. These public activities and striving are based on appreciation of the Russia’s multinationality as an invaluable wealth. They give us strength and belief that prosperity and unity of our fatherland along with respect to its talented and original nations could be achieved. That is how the development of all the nations are guaranteed.

The above mentioned processes are the reasons of the movement’s efforts to discuss problems of our combined motherland’s ethno-national politics and necessity to provide the well-being and prosperity for every nation and citizen in Russia.

The main condition to preserve a nation is to preserve and develop its language. We advocate further improvement of national education and native languages studying.

The scientific and educational institutions with the support of regional authorities are providing conditions that protect the constitutional right «to use a native language and to the free choice of language of communication, education, instruction, and creativity» in the Russian Federation subjects, especially in its national republics.

We accumulate native linguistic materials, build the professional teacher training system, develop and implement regional components in general and professional education standards, update educational and methodological literature permanently.


An appeal to the Russian Federation Ministry of Education and Science on the subject of ethno-cultural demands and language rights
of students has become the result of joint efforts of the «Komi Voityr» Movement and the Komi Republic Ministry of Education and Higher School.

The federal ministry has given their interpretation of the introduced federal state educational standard on regional components realization. Meanwhile these regional components are not fixed in legislation at the federal level.

Thereby subjects have a big share of responsibility on this issue. We appeal to the regional authorities to pay close attention on policy in native languages studying.

We are concerned that imperfections in inter-budgetary relations between subjects and the federal center set up barriers to solving development problems on territories, populated by Finno-Ugric peoples.

The positive process of delegation of authority to subjects (foremost social policy and thus national cultural development) isn’t always provided with essential financial possibilities increase.

The one of the biggest issue that is urgent both to Komi people and to other northern nations, especially the ones who live in the extreme North – is the revival of rural areas where traditional culture, language and the Northern people way of life are still being preserved. This issue also includes the traditional use of natural resources development.

The national project «Development of agrarian and industrial complex» clearly should be implemented. Today Russia has good financial possibilities and we must draw close attention to the efficiency of their use.

Indigenously rural population economic activities were built up in the unity of humanity and nature, according to their environment conditions. The fault of the northern populated localities division on agrarian and forest ones has been made in the past years and it has not revised yet.

But the northern nature is still the same – fields feed Komi people in summer and a forest feeds us in winter. A countryman could be a livestock breeder, a forester, a hunter, a fisherman.

This is the fundamental principle and modern techniques implementation opens up possibilities for its diversified development. We should improve comfort of countryside life actively to make it even better than in cities.

The extreme North, its reindeer peoples with their special way of life and distinctive culture are remained another topic. These peoples preserve Russia’s great invincible power – it beautiful illimitable northern
spaces. And this power do not disappear while finno-ugrian, samoyedic and other northern peoples live there.

And one more important thing. We speak about further expansion of effective measures to support finno-ugrian peoples’ culture and languages on the state level. It is noted that the federal authorities rise their interest to finno-ugrian affairs and issues after the previous World Congress.

We want to thank V.V. Putin another time for appreciation he expressed for finno-ugric movement’s public activities in Russia and at the international level. Here is the quotation from his speech during the Festival of the Finno-Ugric Peoples in Saransk, July 2007 – «I’ve already spoken on today’s opening that the ethnic psychological comfort is an essential aspect of a country stability – especially in such a multinational country as Russia. I want to make a point that international and public finno-ugric organizations always seek the constructive work with the government. Undoubtedly they make the valuable contribution to the finno-ugric culture, languages and traditions development and to the consolidation of the Russian Federation at the same time.»

The attention that the president of the Russian Federation D.A. Medvedev gives to the forum proves the comprehension of native development tasks and the necessity of the federal approach to their solving.

We have a suggestion to the president to create a public institute – the President’s Nationalities Council with one representative per nation.

All the more, the priority initiatives of Dmitry Medvedev include the Regional Development Program which set the important problem of the country development and nations preservation.

We are sure that Russia has sufficient economic potential to do it. And we should proceed together with improvement of the legislative framework to do consistent system and strategic efforts. These efforts should ensure the distinctive ethno-national development and the consolidation of the multinational people of the Russian Federation there every komi, every finno-ugrian is a citizen of the Great Russia and it is an honor.

In conclusion we want to thank all the organizers of the V World Congress of Finno-Ugrian Peoples, our country leaders, the leaders of finno-ugric countries, the kindred nations and indicate our willingness to move jointly and progressively forward.

Thank you for your attention.
Good afternoon, dear friends!
We are glad to meet people of the related nations that live all over the world. (The words in italic are translated from the Komi-Permyak)
We have gained this opportunity thanks to the V World Congress of Finno-Ugric Nations that is taking place here, in the land of Yurga.
Sixteen-year cooperation period of the recent history has helped us to get closer and secured close interaction in education, sciences, culture, and mass media. The more we communicate, the more we wish to make these ties reliable and lasting.
The meaning of the Finno-Ugric cooperation cannot be overestimated. The necessity for relationships with the related nations has allowed us to enlarge the area of cooperation. Year to year, efficient work of the Congress and the International Advisory Committee is convincing more and more nations to work together and to pay attention to the common ancient culture and language.
For years, the International Non-governmental Organization has been dealing with cooperation issues with federal and regional governments.
However, some matters of concern common for the Finno-Ugric people still remains actual. We should consistently reach for solutions that will help to decrease the impact of globalization on the languages and cultures of our nations and preserve the environment.
Since the Congress in Tallinn, the Komi-Permyak people have been building relations within the Perm Region. As the result of the merging, the Komi-Permyak people has become the third largest ethnical group in the Kama Region that is 5% of the population of the new constituent territory of the Russian Federation.
For the recent years, there have been created mechanisms to preserve and improve the spirit of the nation. It was supported with the political decisions. There is a section in the Regulations of the Perm District that states a special status of Komi-Permyak District. According to it, our district remains in its original bonders. The government of the district is foreseen to be the part of the Legislative Assembly of the Perm District. The executive power in the district is represented by the Ministry of Affairs of the Komi-Permyak District; within the Ministry there is the Department of National Policy that has never existed before.
The main goal of the new constituent entity is to improve the standards of living in the district and area as a whole. It should be noted that measures to stimulate economic and social development have been already taken: the building of the gas pipeline to Kudymkar has been completed; gasification of villages is being organized; roads to Syktyvkar, Solikamsk, and Berezniki are under construction; the northern territories have been provided with electricity and communications. Over last two years, about 1.5 billion rubles were invested annually.

Thanks to the federal and regional programs and projects social facilities are being improved, providing conditions for better social services. During 2004–2007, the budgetary expenditures on the district territory increased by 177.1%; the average salary rose from 3,536 rubles to 7,676 rubles that is 2.2 times, the rate of increase was higher than in the Perm District as whole. Advanced financial possibilities allowed investing more money into the national culture.

For the recent years non-governmental organizations have become more active. They initiated and organized conferences, round tables, meetings with the people, including the youth. During the preparation of the Regulations of the Perm District, they took park in the discussions and introduced some significant amendments.

Since the Congress in Tallinn, representatives of the Komi-Permyak people have actively participated in the events held under the auspices of the Advisory Committee.

Dear friends! The recent cooperation with the Finno-Ugric community has been really fruitful for us, the Komi-Permyak people. For the recent four years, the district has welcomed back professionals that graduated in Hungary and Estonia. Today, there is a need of such workers in education, administration, and mass media.

Our cooperation can be noticed not only in the humanitarian sphere but even more frequently in the economic one. We have already mentioned the building of road Syktyvkar–Kudymkar–Perm. When the bridge across the Kama River is finished, the traffic will be possible all over the year.

And this is just the beginning. I would like to attract the attention of the Finno-Ugric community to the large scale project of the rail road Arkhangelsk–Syktyvkar–Perm (Belkomur) that will be economically advantageous for the North-West of Russia and the Northern Europe.

In future, we all should develop this kind of relations for the sake of our countries and nations. This is the basis of our friendship that promises future prosperity. Thank you.
Dear friends!

My report is devoted to those keeping Mansi ethnicity. Developing the theme I will concentrate on the following aspects:

I. The values of aboriginal Ugra in retrospective
II. Those, keeping the ethnicity
III. Expectations

First and foremost I would like to explain what I mean by aboriginal Ugra. Aboriginal Ugra is a powerful spiritual energy of the Land which is kept in the culture of its off springs who give voice to its thoughts. And this resource is unfortunately underestimated by contemporaries.

I. The values of aboriginal Ugra are concealed in its ideology which is powered by well-balanced world outlook. It combines two cores. One is a taiga core i.e. owe inspired by the bear, the other is an earlier south-steppe one, which is associated with the horse. The fundamental strength of Mansi world outlook is provided with the strong connection of the people with the Land. The most gifted chanters and narrators handed Mansi tradition of being down from generation to generation.

1. Since XVIth century Ugra was in the structure of the state. It was a weighty source of treasury filling. This status is kept nowadays as well. The conservative course of the state was to secure water and forest rights to those imposed a tribute in furs among which there also were Ob-Ugric people. This course provided full and harmonious life to Mansi people till 30s of the XXth century.

2. In the Soviet period the ethnicity of all the peoples of the state suffered. What happened to the people of Mansi? The best chanters were invited to the central action of Ob-Ugric peoples i.e. Bear festal day in the cultural center of the river Ob where from they were taken away forever. It was a terrible loss. A link in the chain of life dropped-out. It was disappearance of the whole layer of the Ob Mansi people.

The Great Patriotic War, socialization of the lands and enlargement of villages caused irreparable damage and further loss of historical memory, the most important resource of the people survivance. There is a special publication to the congress where we tell about one historical case. The government of Canada apologized to the aboriginal inhabitants for the boarding schools.

Thanks to the economic recovery in our country we are also lucky to have an opportunity to do our best in the prevention of an early separation of children from their families. It is also necessary to make it easy for them to go on with their studies. Aboriginal people deserve
it well. Completing this part I would like to notify that the end of Soviet ideological pressure opened the way to aboriginal Ugra values revival. And this is true even for those of the people who were for some reason or other torn away from their traditional living habits.

II. Those, keeping the ethnicity

Of the total population of the Mansi which numbers 5213 people we will fix upon those, keeping the ethnicity in the context of the material. I would like to mention the increased level of identity of the Conda and the Ob Mansi people, but I will bear the evidences of northern groups of the people of Mansi living on the rivers Sosva and Liapina and Mansi settlements situated on the rivers Lozva and Pelima originating from the Sosva. The group of the northern Mansi as keeping the ethnicity was chosen for two reasons:

1. When reconstructing standard written language, the northern dialect was taken as a basis at the suggestion of great theorist of Finno-Ugric languages Cherdanceva V.N. Life proved out this choice. It is here where Mansi language keeping the core of the ethnicity lives.

2. As far as there is no special record of aboriginal people in Russia (i.e. demography, education and other life level indications) there is an opportunity to do an objective microanalysis. Have a look at the map of our Mansi ethnicity. This analysis was made by the Yekaterinburg Institution of Economics of RAS (the Russian Academy of Sciences) on the data of settlement economic books. Three municipal rural formations instead of six rural administrations of place effective living of the Mansi were made within the western part of Berezovo region since January the 1st 2006. (chart 1). We shall proceed with them and also with the native speakers in Ivdel city district of Sverdlovsk region. The total number of Mansi people in these settlements is 3637 people, 80% (percent) of them are our ethnicity keepers. (chart 2) Natural increase is the main source of aboriginal population reproduction nowadays. Since 1990 the processes of birth decline and death rising rates can be traced in Saranpaul and Njaksimvolsk. (charts 3-4) The same demographic data can be seen among the Mansi of Ivdel. (chart 5) In total there is a small increase in the population of Mansi overall the okrug. (chart 6)

Reasons of high mortality are well known according to the official statistics. Falling off in production caused rise in unemployment. Its rate is now 20% (percent) in Berezovo region (without Pripoliarniy and Hulimsunt). Among aboriginals this rate is even higher than among other nationalities (45–47%). The highest level of unemployment is among Mansi people on Niaksimvolsk territory (51%), the lowest one is on the
territory of the river Sosva (15%). All the able to work population are unemployed in the forest settlements of Ivdel town.

The level of life of aboriginal population

There is a constant decrease in salary part of the source of income of the population due to the high level of unemployment. The main sources of fixed income are retirement benefits, different aids and social care. Earning from hunting, fishing and part-time farming make reasonable part of family budget of the population but this can be taken into account only approximately. One hunter makes from 10 to 12 sable bells (the price with subsidy was 1900 rubles in 2007 year) according to the local public. The total price of part-time farming, fishing and hunting in-house products is from 1000 to 1500 rubles per one person a month.

Apart from three upper mentioned centers of rural settlements Mansi people live in tiny settlements (in 28 settlements the total number of population is less than 100 people). In a number of settlements where people live throughout the year there is no electricity supply.

Housing facilities stock is highly shabby. There is a rehousing program for aboriginal people which is now being realized in our okrug though the problem at the present time requires more reasonable investments.

The stream system on the territory of Mansi population displacement is of highest fishery category. Of all the confluents of the river Severnaja Sosva the river Liapin is of the highest importance. Its territorial water basin is a unique region of our planet. Here we can find the best spawning grounds for the biggest whitefish populations in the world i.e. pydschjan, broad whitefish, peled and tugun. The Severnaja Sosva is the only pure confluence of the Ob which is to be cherished like the apple of the eye.

In such a way two important problems merge (i.e. ethnic and ecological) on the territory which require strong support for preserving the beautiful bouquet of the peoples and original image of the Earth.

III. Expectations

1. The goals of the millennium set forth by the leaders of the states of our planet are poverty reduction strategy, social diseases control, provision of doors open to the education for poor population, big business dialogue development and etc. All this is of current concern for the people of Mansi.

2. Mansi people have inner agitation in their souls coming from the project «Industrial Ural – Polar Ural». Its implementation does not take into account the ethnic factor. According to Mansi mythology the Great Ancestries told: «When long human life starts, never-ending human life, Mansi speech will sound for ever». Let it be so!
It’s not a secret – we, Finno-Ugric peoples, are different. And this is reflected in our character, and, partly, in our world outlook. But these differences do not separate us. On the contrary, the diversity in culture, language, life philosophy and other differences make us stronger. In that way we complement each other. It is impossible to realize our strength without the benefit of mutual respect, without respect to our roots, language and cultural preservation.

Like wildflowers are multicolored the Mari nation is diverse – both our behavior and traditions. And we profess a different religion but at the same time we keep our own world view to preserve it for the progeny. Therefore, there is the most important question before the Mari people now – all Maris living in Russia and also abroad should be united by the common ideas and aspirations.

In other words, we, the Mari people, should stay together as a beautiful bouquet of flowers. The point is not about the place we live, the political party we support, faith we profess and even the dialects we speak. The main thing is that all the Maris are the nation.

When we talk about a national cultural policy in Mari El Republic, it should be noted the next: along with a social change and time, the state policy should be changed – new approaches, mechanisms, methods for their implementation show up just in time. And I can say with confidence that we achieve good results in their use.

As an example, over three hundred (300) ethnic and cultural landscape monuments (sacred groves of the Mari Traditional Religion), were taken under state protection by the Government of Mari El Republic. Sacred groves and shrines occupy an important place in the culture and identity of the Mari people. Sacred Grove gathers people together in harmony and mutual together to pray to God and resist the disappearance of the people.

Mari never left the faith of their ancestors. Today in Mari El Republic four (4) local religious organizations of the Mari Traditional Religion were officially registered, and they are united in a centralized regional organization.

No doubt, we can talk a lot about teaching and learning of the native language, achievements and about problems. But the main thing (problem) is so-called «public opinion» which became the biggest obstacle to the preservation and development of national and regional education. While parents, according to their outdated beliefs, alleges that they worry about the future of their children, they do not pay any attention to their native
language, while educators, government officials do not see the need in this case, and even, social activists, from high tribunes promoting preservation of the language and culture of their native language, do not teach native language their children, so there is little hope for real improvement. The activists and intellectuals should first realize through their soul the usefulness of the native language. And only then we can convince parents and persuade officials to real action.

The situation in book publishing in the Mari language is getting better. If at the end of 1990’s financing of publishing was almost ceased, now there is a steady increase in the budget year by year. I should say this year the funding has tripled according to previous years, and that will fully meet the current demand for educational literature and lay the foundation for the further growth.

More than half of the Mari people live outside the Republic of Mari El. And it has a certain effect on a national policy. There are certain difficulties in the distribution of literature, cultural services, methodological and organizational support. In many ways this work can carry thanks to the adjusted with the authorities of the regions positive relationships.

It’s a pride for us that there are five Mari professional theaters now. It is the largest number of theatres among the Finno-Ugric peoples of Russia. That is why Yoshkar-Ola is the capital of the Finno-Ugric Theatre Festival. The 7th Festival will be held this year in the second half of November. Welcome!

In the sphere of mass media it should be noted that there are 3 newspapers are being published in the Mari language among 4 republic newspapers as well as 3 magazines among 5 are also published in the Mari language, and there are 5 district newspapers in the Mari language. The total circulation is more than 30,000 copies. Besides, there is a republican newspaper in the Mari language in the Republic of Bashkortostan.

Speaking on television and radio, it must be noted that the Government of the Republic of Mari El finances program releases on «Culture» («Kul’tura») and «Russia» («Rossiya») channels. But this is not enough, and in November 2007 Mari El Republic created its own TV – the Mari El TV, which broadcasts an hour per day. Perhaps, the biggest achievement in recent years in Mari culture is the creation of Mari El Radio, and currently it broadcasts in the Mari language round the clock. Youth and pop culture, disco, large show-concerts have become everyday reality with the opening of the new radio.

No doubt, it takes a lot of effort to develop the language, native language education, culture. Religion, literature, music, theater, and art should develop. And it is difficult to organize all these work without
understanding in the society and between the public and government. Much work for ethnic and cultural development is done in Mari El Republic and so joint efforts will reach new heights.

There is a proverb. A broom consists of many sticks. It is not difficult to break separately each twig. But is it possible to break the whole bunch of broom? - No, it isn’t. And that is true for work too. Individually it is difficult to achieve significant results.

We, Finno-Ugric peoples, are different! But we have the same roots. And if we live together in harmony, relying on each other in our deeds, we become stronger.

Thank you!

Akimova Zinaida,
the Moksha

Good morning, dear ladies and gentlemen!

I am happy to welcome the delegates and guests to the Fifth World Congress of the Finno-Ugric peoples and to represent the Mordovian peoples.

I want to stress the importance of the theme of the Congress for the Republic of Mordovia where the Mordovian peoples are indigenous. The Mordovian ethnos has two sub-ethnic groups, the Mordvinians and the Erzyas and is experiencing a large Diaspora with the Mordovians representing two-thirds of the movement.

Ethnic cultural values represent an important factor to support and ensure the independence of governments. Therefore, as a teacher and public leader I am concerned with the creation of a new educations system which is oriented to an international, informational and cultural space. This process is accompanied by significant changes both in the theory and the practice of the educational and pedagogical work of the educational institutions. Hence, the Concept on the modernization of Russian education, «multinational Russian school demonstrates the importance to preserve and develop Russian and heritage languages and form self-identity», has been implemented until 2010.

In the life of our country there was a time when instruction in Russian covered a significant part of the national curriculum and not all the Mordovian children had the opportunity to study their heritage language. At present national schools occupy a special place in the education system. One of the priorities of the state policy of the Republic of Mordovia is to develop the education system and revitalize national schools. Language is the most lively and modern aspect of culture.
At two previous congresses and at a meeting of the European Parliament in Strasbourg, in which I had the honour to participate, we discussed issues related to the study of the national languages. Their resolutions have been taken into account. Mordovian languages, specific programs, textbooks and methodical manuals now exist in different forms in all the schools of the republic.

District, municipal, regional Olympic Games of the heritage language and literature are held annually. Schools and clubs have become a reference for the organization and educational work to preserve ethno-linguistic traditions. In the last three years the republic has actively engaged with the training of teacher of the heritage languages and cultures. It has established cultural clubs and libraries mainly employing graduates. This was possible thanks to the adoption of the Law of the Republic of Mordovia, «On the state support of national and cultural autonomies». Several international ethno-cultural projects have been implemented in the name of cooperation such as «Volga, a world river», «Dialogue of cultures of the peoples of the Volga», «Crafts of the Finno-Ugric peoples», the festival «Shumbrat, Finno-Ugric world!» and the musical competition «Od Viy». The Volga region center of the cultures of the Finno-Ugric peoples was established in 2006. It acts as the coordinator among the Finno-Ugric regions, neighboring-or-not countries. It raised the work to preserve and develop the cultures, traditions, customs and languages of the Finno-Ugric peoples to a new level. The center has its own and widely visited Internet-portal. The Volga region center actively cooperates with the center of national cultures of the republic based in the gymnasium no. 19 in Saransk, of which I am the director. The activities of the center touch upon the most important issues of the revival of the national cultures. The federal experiment, «Interschool center of national cultures of the republic as a factor to form a multicultural personality» is also implemented.

There have also been several inter-regional, scientific-practical conferences on themes such as «Ethno-cultural education – experience and perspective», «Living culture: tradition and modernity», «Ethno-cultural preparation of the modern teacher». The centre is also promoting ethno-cultural camps for gifted pupils. Thanks to the experience we have gained in the upbringing of the pupils and our tolerant attitude, our school has received two grants in 2006 and 2008. Our school won the «Best school of Russia» competition in 2007. The fundamental book «Mordvin» and the two-volume encyclopedia «Mordovia» have been translated and published in Mordin and Erzya in the last three years. This is the first publishing project among the Finno-Ugric peoples of Russia. Two radio and television programs have been run in the Mordovian languages.
for the second year. The weekly «Finno-Ugric newspaper» has been published since 2007 thanks to the work of the Volga region centre and the Association of the Finno-Ugric peoples. Contacts within the Finno-Ugric world have been intensified. International conferences, exchange of trainees, post-graduate students, teachers and publishing projects enable such intensification. Material on education and culture has noticeably increased. Federal structures have built a new national drama theatre, a national cultural centre with a museum and ethnographic complex in the village Old Terizmorga. A modern school building for the Institute of National Culture and Philology, halls of residence for Finno-Ugric students and post-graduate students, a library and information centre are under construction.

The First International Festival of Cultures, «Shumbrat, Finno-Ugric world!» has become an historical event for the republic. It is attended by tens of thousands of people, including two and a half thousand guests and presidents of three states, Russia, Finland and Hungary. The work of the festival has been largely covered by the mass media. It is an unforgettable event for the republic.

Great attention is paid to the health of the nation in Mordovia. Ethno-tourism and sport are developing. Sport complexes, stadiums with artificial lawns and a heated ice palace have been built. The republic has been the initiator of Small Olympic Games. At the last Olympic Games in Athens, the athletes of the Republic of Mordovia won four medals, one of them was a gold medal and two of them were silver medals. Twelve representatives of the Republic of Mordovia were included in the Russian Olympic team for Beijing.

Unfortunately, Russia has experienced a demographic decline in the nineties. This has been a problem also for the Finno-Ugric peoples. It should be noted that there has recently been a growth in the birth rate. The increase has been by twenty percent in our republic. I am convinced that the 2010 census will show a positive trend and growth in the number of our peoples. We associate this with the well-being of the family. Not accidentally Russia declared 2008 as the year of the family. Family is the main factor to save the national culture and spirituality. The mother covers a special role in the family. She is not simply the keeper of the heart and the home, but also of the media and popular culture. She is the soul of the family. At present it is important that we all revive the family national traditions.

In conclusion we want to put forward the following proposals:
To elaborate a Federal program to support and develop the languages and cultures of the Finno-Ugric peoples of Russia.
To adopt a law on the status of the national village.
To support the proposal of the President of the Russian Federation to transfer the headquarters of the International Consultative of the Finno-Ugric peoples of Russia.

To request the International Consultative Committee to accommodate the office of the headquarters in Saransk, Republic of Mordovia.

Dear participants of the congress! We are confident that the present forum will represent another important step for the national revival of the Finno-Ugric peoples, for the development of our languages, cultures and traditions, for the strengthening of relations and the expansion of ties. Сюкпрыя!

Yevay Alexander,
the Nenets

Dear participants of the Congress! Dear friends!

On behalf of Samoyedic peoples I am glad to welcome you on the V World Congress of Finno-Ugric people.

It is pleasant that representatives of the different peoples occupying our planet try to keep themselves as ethnic groups, moreover, they strive for deserved development, find a basis for rapprochement with other peoples.

Today a lot has been done in the field of rights protection of the Finno-Ugric and Samoyedic peoples. The positive experience accumulated by us has gained authority and respect at the international level.

Leaders and active member of the most of the Finno-Ugric national organizations and movements in the Russian Federation build constructive dialogue with authorities and management. The compromise in the urgent problems of indigenous small people of the North is reached. Such position is most productive and promising. It is very important that authorities take consecutive steps for preservation native languages, traditions, cultures, national way of life of people. I am sure many activities in Russia are useful to many countries where Finno-Ugric people live.

Nevertheless, a good deal of work is still outstanding.

Many problems of our peoples are uneasily solved. The list of problems is great. Life sends new challenges and we should solve them together. In fact, main objective of our teamwork is a destiny of people living in our planet. Today, I am glad to see friends and comrades-in-arms, young men. It means that our just cause has found the supporters and successors.
In conclusion allow me to express my gratitude to you for diligent preservation and development of both unique spiritual and material culture, for the vigorous activities to promote the cultural historical heritage of the Finno-Ugric and Samoyedic peoples.

I should like to wish you every success in your work, support, experience and professionalism, let hope and belief for the better inspire you. I wish all of you good health, happiness and well-being!

Kalina Anastasiya,  
the Selkups

Esteemed delegates and guests of the Congress of the Finno-Ugric nations!

I am glad to greet you on behalf of the Selkup people.

We are organizing our life and creating the basis for the future, relying the experience of the previous generations.

The Krasnoselkup District where selkups live is unique as a historic area and as a center of important historic events in the past and development of the North in present.

The district has always been famous for its forests and traditional industries, such as fishery and hunting.

There is an active construction of housing and buildings for the purposes of education, medical care, and culture.

Our district is a growing and developing one. There you can find young talented people, actively involved into the social and cultural life.

Preserving and accumulation of the cultural wealth of the native population that lives in the North is an important issue of the governmental policy and a priority on all the levels of power.

Analysis of the legal status and the everyday life of the Selkup people have showed that it is necessary to improve standards of their living and the quality of social services for them as well as to organize social and living conditions that will satisfy requirements of the modern life.

I have no doubt that taking care of our land, we are breeding love to it in the hearts of our children, so that in the next century they will make it thrive and prosper.

I wish fruitful work, happiness, good luck, and prosperity to all the participants.
Tver Karelians Make a Claim for Further Existence

Dear delegates and the guest of the Congress!
Dear ladies and gentlemen!

The theme of my presentation is «Tver Karelians Make a Claim for Further Existence». National public autonomy and 9 regional autonomies bear the burden of responsibility to preserve Karelian culture and language in the Tver region. They have to prove everywhere obvious facts that the Tver Karelians live, exist, speak their native language, sing their songs and have their ethnic culture. The goal of public leaders is simple and difficult. They make efforts to preserve the Tver Karelians as an ethnic group in the context of globalization until the state and business have not assumed that responsibility.

The processes of society democratization that started in the last decade of the 20th century in the Russian Federation, contributed to the revival of the ethnic identity of the peoples. Each person tends to become aware of belonging not only to a big and strong state but also to a specific nation.

The Gorky Regional Library and the libraries in the places of compact residence of Tver Karelians are active in preserving their language and culture. However, there are approximately 7000 books in Karelian language (seven titles) and 3000 books on the history of the Tver Karelians (six titles) in the multimillion funds of all regional libraries. All these books are published by the national public autonomy with the help of our friends from Finland and the Republic of Karelia.

At the same time there is no required assistance provided either by the state structures or municipalities to the publication and dissemination of books in the native language.

Besides, local museums do not receive support in gathering, preservation and restoration of unique ethnic exhibits.

The national cultural autonomy of the Tver Karelians together with the Lihoslavlsky pedagogical college and the Tver State University put a lot of efforts into training ethnic pedagogical specialists.

Unfortunately, all those specialists remained unclaimed because the Karelian language is not studied in schools as a subject and is not taught as an elective.

On the behalf of the Tver Karelians delegation we suggest including in the Resolution a paragraph to envisage a section on the support of Finno-Ugric languages in the budgets and programs of different levels.
We want a native language to be included in the school component of training with the additional financial assistance provided for the training, publication of educational and methodical literature, advanced vocational training of ethnic specialists and etc.

Our suggestion for the Resolution is the establishment of centers of ethnic culture on the basis of village culture houses in the places of the compact residence of the Finno-Ugric peoples where such centers are not created yet, defining their status and financing. Sustainable impoverishment and decrease in the number of club institutions have been typical for the places of compact residence of the Tver Karelians until now. They have poor material and technical resources, the activity of mobile culture institutions is over.

There is no concert activity, folklore expeditions are occasional in the places of compact residence of cultural workers and staff of the regional Folk Art House.

It is important to make state and municipal servants, budget sphere staff do their work every day according to the functions.

We can preserve the Karelian language and culture for some time if we manage to save their basis, a Karelian village. Today there are 591 Karelian villages in the Tver region. According to the statistics of demography scientists, the demographic potential of the Tver Karelians is so undermined that the Karelian population does not reproduce itself and will not do that in the nearest future. We suggest including a section into the Resolution that would define major Karelian villages and national village settlements as a top-priority and take them into the account in the agricultural programs and projects.

I think that the State Duma must solve these issues on a legislative level. It will unite peoples as a highly educated society. Russia today is the host of the 5th World Congress but the State Duma Deputy has not been hospitable enough and made some political attacks. I believe that this endeavor to split the Finno-Ugric movement will not be successful because the delegates of the Congress promote mutual understanding and tolerance among people.

Having a unique opportunity, on the behalf of the Tver Karelians I express our gratitude to the organizers of the Congress for hospitality and kindliness. We are grateful to the Consultative Committee of the Finno-Ugric Peoples -international Finno-Ugric movement for developing and strengthening relations with relative nations. The Republic of Karelia assists us in training national specialists, organizing educational seminars with teachers of the Karelian language and culture workers.

We are thankful to the Society of the Tver Karelians founded in Finland and its Chair Erkki Hatakka for the help in publishing study
books in Karelian, in preparing pedagogical staff for Karelian language learning. The society has initiated the production of the film that acquainted the residents of Finland with the Tver Karelians. The film generated high interest. For the last few years the trips to the Tver Karelia are being organized for Finnish people. They contribute to the development of friendly relations between relative nations.

As the results of the joint endeavors of enthusiastic leaders the Karelian language is taught in schools and pedagogical college, books in Karelian are published as well as the only national newspaper in the region «Karielan sana», festivals of Karelian culture are organized.

We believe that the state and business will take responsibility for preserving the Karelian language and culture in the nearest future. The Tver Karelians claim for further existence and the speech of the President of the Russian Federation gives hope for that.

Thank you for your attention.

Strogal'shchikova Zinaida,
the Veps

Dear participants to the Congress, brothers and sisters!
We are together again today, and I would like to sincerely thank the organizers from Khanty-Mansiysk for providing us with such excellent conditions to work.

Since our last Congress, four years have passed and there have been changes, both positive and negative, also in the life of the Veps. Since the end of the 1980s, when the Veps had the opportunity to present their problems, our priority was to be included in the list of the indigenous minorities of the North. At the time around the country there existed the idea, that the State should display particular concern for the peoples of the North, by assisting them in the development of their native languages and ethnic cultures and by improving life in those areas of traditional dwelling. It seemed to us, that for the Veps, dwelling in three regions (namely, Karelia, the Leningrad and Vologda oblasts), deprived of their written language since 1937, obtaining the status of indigenous minority of the North could ensure the preservation of the people, their language and culture. Besides, the assistance of the Centre of the Peoples of the North with its special programs was an important stimulus for us to try and include the Veps in the list of the peoples of the North.

This decision could only be taken by the Government of the country; therefore, along the initiative of our organization, the Government of
the Republic of Karelia repeatedly appealed to Moscow. When article 69, which guarantees the observance of the rights of the indigenous peoples of the country in accordance with international standards, appeared in the Russian Constitution adopted in 1993, our hopes raised. It took another 7 years before the Law «On the guarantee of the rights of the indigenous minorities of the Russian Federation» was adopted. This Law defines the status of these peoples. It was determined, that only those peoples, amounting to less than 50 thousand, could obtain the status of indigenous minorities. A year later, the Unified list of the indigenous minorities of the Russian Federation was approved. This list comprised 30 different ethnic groups, which had previously been listed in the peoples of the North. 15 more groups received this special status for the first time, including the Veps. Our dream had only partly come true, since the Veps from the Vologda oblast had not been included in the list.

Unfortunately, however, this Law, whose preparation took 10 years in total, arrived late. It was realized at a time when the ethno-national policy was «frozen» at Federal level. All the state structures, which had been responsible for the implementation of this Law, were abolished.

In those Republics, where the indigenous peoples represented a significant part of the population and/or public organizations, supporting the ethnic identity of the indigenous peoples, and where they had an impact on the local power, some decisions were taken. Nonetheless, researchers speak of an «ethno-political pendulum», having noted that the authorities shifted from the promotion of the activities of the national minorities to the support of the activities of the dominant population. A difficult period began for the indigenous minorities. This was also confirmed by the fact that some autonomous okrugs and districts were included within larger regions. What worried the most was that the vulnerable indigenous peoples, who could not in any way defend themselves, were the victims of the new policy. In fact, the adoption of the Law «On the guarantee of the rights of the indigenous minorities of the Russian Federation» in 1999, and the inclusion of the Veps in the Unified list had little impact on their actual situation in the Leningrad oblast’, not to mention the Vologda oblast’, which was not even included in the list. The Republic of Karelia, having the status of northern region, was part of the Federal program «Economic and social development of the indigenous minorities of the North until 2011.» Thanks to this program, in the village Sheltozero in the Vepsian national district, they began to build a school, which will be completed this year. The contribution of the Republic of Karelia in its construction has been very significant. We hope, that soon all the doors of the new
school will be placed at the sports hall, dining room and workshops and that the school will be open to the children. It is also planned to build a new, more appropriate building for the classes.

Finally, in 2006 the Government of Russia created a separate list for the peoples of the North, selecting them from the list of the indigenous minorities. And in the list of the peoples of the North, the Veps are counted as one group, not taking into consideration the regions of their residence, that is. There is now the guarantee, that the program to obtain federal aid will be distributed to all the Vepsian communities, including those in the Leningrad and Vologda oblasts. The authorities in the Vologda oblast’ have responded to this decision with a good initiative. In March 2006, the first scientific-practical conference in the history of the oblast’ was held in Vologda; it was called, «The Veps: history, culture and modernity».

However, the year 2006 also brought to the Veps dwelling in Karelia a real tragedy, whose consequences will be felt for a long time. From January 1st 2006, the Vepsian national district ceased to exist; and its creation in the Vepsian traditional territory had required a great effort from the Vepsian community. It was split in three municipalities (Shoksha, Sheltozero and Rybreka), which retained the status of Vepsian; nonetheless, each of them now has significantly less rights than the district, and, most importantly, they have lost the right to form their own budget. The territory of the district became again peripheral to the Prionezhskiy district, whose center is located in Petrozavodsk. There are reasons to assume, that the decision of the Government of Karelia was dictated by the interests of big businesses, extracting valuable building stone in the territory of the Vepsian district. Thus, the local Veps were denied the opportunity to have influence on the decision to obtain a license for the development of the mineral resources of the territory. This was previously duty of the local self-governing authorities. There is no doubt, that the policy from the center to merge the autonomous districts into larger regions had an impact on the Veps.

We continue to do all that is in our power to promote the ethnic development of the Veps: we support the teaching of Vepsian language in schools and universities; we publish the newspaper «Kodima», school literature and fiction in Vepsian. In 2006 a collection of poems in Vepsian, «Verez tullei» was published. Well-known authors published in the collection, such as Ryurik Lonin, Nikolay Abramov, Viktor Ershov, Mikhail Bashnin. Some new names also appeared, such as Nina Zaitseva, Maria Abramova, Valentina Lebedeva, Guli Polivanova and Ol’ga Zhukova.

In 2007, Nina Zaitseva translated the New Testament in Vepsian, which was published in the Republic of Karelia. We are also extremely
grateful to Anita Laakso, director of the Finno-Ugric branch of the Institute for the translation of the Bible, for the joint work for the realization of this project.

In 2007–2008 thanks to the help of the Finnish cultural fund ethno camps for Vepsian children began in Karelia and the Leningrad oblast’. We hope that such practice will become permanent.

In conclusion, I want to say that, if we continue to take care of our languages and peoples together, help one another, support each other in difficulty, then we will be able to save our peoples. All the high officials often claim, using beautiful words, how important it is to preserve our cultural diversity; but, in reality, this complicated and responsible task is loaded on the weak shoulders of the intelligentsia of the indigenous peoples, who work, often facing considerable resistance. Let’s, therefore, encourage them for their efforts, understanding the importance of their activities for the entire world.

I sincerely wish you success at our Congress.
Section «Ethno-politics and rights»

Strogal’shchikova Zinaida

Rights of the national minorities and indigenous peoples as per International Law and their implementation in the Russian legislation

General principles for the rights of the national minorities and indigenous peoples in International Law

The twentieth century is considered to be the century of the minorities (Drobizheva 2001: 167). According to the specialists, thanks to the activation and movement of the ethnic groups, the third stage of democratization has taken place in the last three decades of the 20th c. During this phase, for example, thirty countries shifted from a non-democratic to a democratic regime (Khantington 2003: 15, 32-37).

The efforts of the minorities to give expression to their identity represented the main distinguished feature of this phase.

By now we have moved once and for all from appreciating that human achievements only consist of material and spiritual monuments, of museum and archival memories residing «in the past», towards a more universal concept of culture as a unique and inimitable value, towards a cultural legacy, which does not have temporal boundaries and is accountable for protection on behalf of the State and International Law. This contemporary approach on what a culture means reflects the belief, that «in any case it serves the world, not a single nation» (Daneyko).

This general shift in the last third of the 20th c. is also known as «ethnic renaissance», or, in other words, the aspiration of the people, of the ethnic groups, of the national minorities to vindicate their right for a proper cultural development. In the beginning it was possible to identify such shift in the calls of globalization, in the influence that the general process of democratization had on social life, in the acknowledgement of the rights of the individual and of the groups and in the choice of the path for development.

As explained quite perspicaciously by the Canadian researcher Charles Taylor, «There has been a subtle switch in mind-set in our civilization, probably coinciding with the 1960s. The idea that one ought to suppress one’s difference for the sake of fitting in to a dominant mould, defined as the established way in one’s society, has been
considerably eroded.» Therefore, we have stopped considering cultural identity as complementary to the rights of the individual. Here when referring to the individual, we mean a representative of that community, which differentiates from the dominant population. We now acknowledge that some of the general and universal rights of the individual are conditioned by the specificity of their ethnic origin.

For the individual, as a member of the ethnic minority, it is more difficult to maintain and fully express their identity (i.e., language, culture, traditions, etc.) than for the members of the ethnic majority. This consideration also urges action on behalf of the governments, which now need to find ways to guarantee and protect the rights of the national minorities. Displaying disrespect and/or ignoring the rights of the ethnic minorities, especially when they are kindred or have other types of relations with the population of the neighboring governments, can provoke intergovernmental conflict. It has become evident, that today the violation of the rights of the individual, belonging to a minority group, leads to tomorrow’s conflicts. We not only have examples from our historical experiences, but we witness present-day occurrences, too.

In the last few years, the activities of the ethnic and religious minorities to maintain and promote their own identity, prompted a re-evaluation of international standards to protect their rights. This re-evaluation departed from the recognition of their rights only at the individual level, as a member of a minority, and shifted to the perception of minorities as collective of different forms of culture and of equal subjects of the cultural activities.

International documents to protect the rights of the ethnic minorities owe different legal statuses. International agreements, known as pacts, protocols and conventions are compulsory for those governments, which ratified them. Such documents, adopted by the UN, can be ratified by all countries. However, the members of such organization lay the conditions on whether or not a government can join those international and regional documents. As opposed to the agreements – the declarations, principles, guidelines and recommendations are not compulsory for the governments, which agreed on them.

Nonetheless, they have an unquestionable moral impact and they should serve the leadership of the governments in the implementation of their policies. The value of such documents depends on how they are received by the various governments. Even though these documents are not compulsory, they can still operate as acts, which lay generally-accepted principles within the network of the international communities (Collection of International Agreements 1994).
The nondiscriminatory approach to protect the minorities is outlined in the basic international legal act for the rights of the individual – «International Pact of the UN for civil and political rights», accepted by the General Assembly of the UN on 16th December 1966 and ratified by a majority of countries. Art. 27 of the Pact declares, that «in those Countries in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language.» This article binds the governments to abstain from discriminating the minorities and to acknowledge their rights to express their own culture.

Nonetheless, as practice shows, the nondiscriminatory politics is not enough to preserve the identity of the ethnic minorities. It does not secure the minorities to have the same possibilities as the dominant group. In reality, the governments defend the identity rights of the minorities only when they acquire special measures in the form of laws and decisions.

The most significant example is provided by the language policies. The lack on behalf of the government to guarantee the use of the minority language in miscellaneous domains (such as, education, media, communication with the state structures, legal practice) and in other official domains forces the minorities to accept the language of the dominant group as the only adequate in public spheres. This occurrence can be classified as discriminating towards the minority language. Or it can be interpreted as a policy, which leads to the assimilation of the minorities on purpose.

Declaring the neutrality of the government and proclaiming that the constitutional position of «equality of rights and freedom of the individual and citizen does not depend on gender, race, nationality, language, origin...» (Constitution of the Russian Federation 1994: 9) is today considered a policy «indifferent towards the differences», and it cannot be interpreted as fair in relation to the minorities (Ronan Le Koadik 2005: 32). The national minorities and indigenous peoples become object of legal regulation, and the individual, member of such ethnic groups, appears as subject to the rights in question. There is no doubt, however, that the decision to belong to a specific minority group is ultimately a personal choice.

The possibility to apply «special measures with the exclusive purpose to guarantee progress to racial and ethnic groups, which can turn out necessary, in order to guarantee full use and realization of the rights of the individual and basic freedom» is stipulated in part IV art. 1 and part II art. 2 of the International Convention of the UN on the liquidation
of all forms of racial discrimination, acquired by the General Assembly of the UN on the 7th March 1966 (Right of the individual 1994: 76-77). Since the enactment of the Declaration of the UN on the rights of the individual, belonging to national or ethnic, religious and language minorities, in 1992, it is recommended that the governments adopt special measures «for the creation of favorable conditions, which will enable the individual, belonging to the minority, to express their identity and develop their culture, language, religion, traditions and rituals», so that the minorities, where possible, «have adequate possibilities to study their mother tongue or to teach in their own native language» (Rights of the individual 1994: 160).

In order to guarantee equal rights to the individual, belonging to a national minority, taking into account «their peculiar position,... we need to adopt proper measures in specific situations»; and this is also tied by the Framework Convention on the protection of national minorities of the European Union, which entered in force in 1995 and was ratified by Russia in 1998 (Rights of the individual 2003: 249-256).

In International Law, the policy for special measures and positive actions for the indigenous peoples is frequently employed (Prevention of discrimination: Concept and practice of positive actions 2002).

In the Russian juridical literature such policy is known as practice of positive discrimination. The measures, undertaken under the Soviet regime to support the small-numbered peoples of the North are the most impressive example.

At the same time, though, in International Law there is no universal definition for national minorities and indigenous peoples. And this is due not only to the difficulty to find a common agreement, which satisfies all the differences and needs; but also to the general opinion, that the lack of such definition gives the possibility to each government to more flexibly define the status of the minorities dwelling in their territory. Yet they are still in the process of finding a decision during numerous discussions [1].

In general, the indigenous peoples are considered a specific category of minorities; not vice versa – that is, not all the minorities can claim the status of ‘indigenous peoples’. The «indigenous peoples», however, are not always a demographic minority. In fact, in several countries in Latin America, the indigenous peoples count as the majority of the population. The most striking example is provided by Bolivia, where the Quechua and Aymara indigenous groups represent more than half of the population of the entire country. In January 2006, Evo Morales, an Indian of an Aymara tribe, was elected President of the government.
In this case, it is their low social status to determine being acknowledged as an indigenous group.

The way in which they distinguish themselves from the dominant group of the country, where they are citizens, is key in the way they are perceived as a national minority and indigenous group. Of particular importance is their desire to manage the activities for the maintenance of their ethnic identity themselves.

As opposed to the national minorities, the indigenous peoples have a more tight connection with the territory, where they dwell, which as indigenous peoples and surrounding population, they recognize as historically native. The use of natural resources in such territory has laid the basis for their occupations and traditional practices. And this can be regarded as part of their culture and ways of living. A particular connection with the land has provided the indigenous group with the possibility to aspire to different ways of self-government over the territory. It has also provided them with the right to use the resources of such territory in the interest of their community.

The Declaration of the UN on the rights of the indigenous peoples was adopted in September 2007, and it was passed by the majority of the represented governments – 143 countries in total voted, 11 of which abstained (the Russian Federation was one of them), and 4 voted against (Austria, Canada, USA and New Zealand) (Rosbalt 2007).

Many of the expectations of the indigenous peoples were made universally recognized and international norms by this Declaration. The main value of such document consists in including some political rights of the indigenous peoples, whose realization enables them to have more power over their own development. Acknowledging the rights of self-governance – in the sense that they can «more easily establish their own political status and implement their own economic, social and cultural development» – gives the indigenous peoples the possibility to independently determine what their priorities are and to define the strategies for development (Declaration of the UN on the rights of the indigenous people 2008: 4). However, in the Declaration the right of the indigenous peoples on self-governance is restricted by the right «on questions, which deal with their internal and local affairs, and similarly on the way and means to obtain finances for their autonomous functions.»

It is important that the Declaration secures to the indigenous peoples the right on «the land, the territory and resources, which they have traditionally owned, which they have traditionally kept or used and purchased in miscellaneous ways» (ibid.: 9).
As opposed to many other international documents on the rights of the individual, who belongs to a national minority and indigenous group, in the Declaration it is unequivocally admitted, that such rights are to be understood as collective. There it is even underlined that those rights «are absolutely indispensable for their existence, wellbeing and overall development as a group» (ibid.: 3).

With the adoption of the Declaration, the international community has once and for all departed from the term «indigenous population», which used to be employed in reference to them [2].

The Russian situation on the rights of the national minorities and indigenous peoples

In the late 1980s with the end of the harsh control of the U.S.S.R. over the promotion of the ethnic interests, community and social movements began. They advanced the protection of the rights of the various ethnic groups.

At the beginning of the 1990s non-government organizations and bodies in power saw their main task in the legislative formulation of the status of the minorities and indigenous peoples. Thanks to the persistent and active work of the deputies (from a number of minority groups and Finno-Ugric peoples) of the Supreme Soviet of the U.S.S.R. and the RSFSR; thanks to the activities of all-Russian public organizations, the Association of the minorities of the North, Siberia, and far East [3] and the Association of the Finno-Ugric peoples [4], norms on the rights of the national minorities and indigenous peoples were established in the new Russian Constitution (Constitution of the Russian Federation 1994).

In the Russian Constitution the national minorities are only mentioned in regards to their links with those authorities, which are responsible for the implementation of their rights. In art. 72 (point «b») it is agreed that the protection of the national minorities is found in the joint jurisdiction of the Russian Federation and its subjects.

At the time, the preparation for a law on the rights of the minorities was being carried out. However, because of the multi-ethnic composition of the population of the country and because of the Soviet legacy on the official subdivisions of the ethnic communities in nations, peoples, nationalities, ethnic groups, etc., it was difficult to determine the criteria on how to allocate the multiple national minorities.

In 1998 when Russia ratified the Framework Convention of the Council of Europe on the protection of the minorities (from now on referred to as Framework Convention) the preparation for a law on the
minorities of Russia was withdrawn from the plans of the State Duma. In 1996 a federal law had been adopted on national and cultural autonomy. This law defined the features of interaction between the state and public associations, whose main aim was to protect the interests of specific ethnic groups (no. 74 FL 1996).

The presentation of the Council of Europe to the Russian Committee of their first report on the implementation of the Framework Convention on national minorities [5] provoked a debate among the Russian researchers. They viewed rather skeptically the comments of the Committee on the submitted report because of the uncertainty of the national minorities of the Russian Federation.

The main concern pertained to the canonization of the minorities with «titular» [6] ethnos and of the indigenous peoples of the republics of the Russian Federation. According to the Concept of the State national politics of the Russian Federation approved on the 15th June 1996 by the Decree 909 of the President of the Russian Federation, those groups, which «throughout the centuries formed ethnic communities in the Russian territory» are recognized as indigenous peoples of Russia (Collection of the Legislation of the Russian Federation 1996).

Nonetheless, the minorities are found in a more humble position than the other members of the society. This is conditioned by their distinctiveness against the dominant culture of a given society. Their culture does not always have a place in Russia, even when the titular groups represent a statistical minority of their republic (Tishkov 2002).

It needs being taken into account, that the constitutions of the republics and the program documents of the public national organizations, advocating the interests of the «titular» groups of the republics, do not still adopt the term «national minority» when referring to such groups.

Besides, the position of the ‘titular’ groups varies considerably from region to region of the Russian Federation. In the Finno-Ugric republics, where they represent a minority and are under-represented within the elites of the region, their influence on the policies, advancing the rights of the Finno-Ugric peoples, is almost insignificant.

In relation to this, therefore, in recent times the idea that they need themselves to protect their own rights has reinforced among the Finno-Ugric peoples; particularly, the idea that they need to adopt International Law, including the Framework Convention as the main international document for the protection of the rights of the minorities.

The use of the term ‘national minorities’ in reference to all the groups of the Ural language family in the report of the Committee of Culture and Education of the Parliament Assembly of the Council of Europe, «Culture of the Ural national minorities under threat» (Resolution 1171
1998) did not cause objection among the public opinion of the Finno-Ugric groups. It did not receive objection among the specialists in view of the reports from Russia on the implementation of the norms of the Framework Convention. It did not receive objection when referring to the indigenous minorities of the Russian Federation as a specific category of the minorities, as far as they possess all the characteristics of the national minorities. In the Russian Constitution they were already marked out as separate entity of the legislative regulations.

Such decision affected a number of actions of the UN to support the indigenous peoples. Already in 1990 the UN announced that 1993 would be the International Year of the indigenous peoples of the world. In 1993 a worldwide conference on the rights of the individual followed in Wien. The conference summoned the UN to proclaim, commencing on the 10th December 1994, the International Decade of the Indigenous peoples of the world. This was approved by the UN under the motto «Indigenous peoples: partnership in action». Its aims included strengthening international cooperation in order to solve issues, which the indigenous peoples were still facing, such as the rights of the individual, environment, development, education and public health. It was recommended that the governments created National Committees, which would have reported ways to implement the consultation of the indigenous peoples and those interested in the realization of the aims of the decennial state structure, i.e., different government agencies and nongovernmental organizations.

In art. 69 of the Constitution of the Russian Federation, «The Russian Federation guarantees the rights of the indigenous minorities in concordance with universally recognized principles and norms of International Law and International agreements of the Russian Federation», the protection of their rights is stipulated according to the international standards on the rights of the indigenous peoples; and in art. 72 (point «m») «the protection of the native habitats and traditional ways of living of the ethnic minorities» is attributed to the joint competence of the federal and regional powers. The significance of such norms reinforces in the Russian Constitution (art. 15, part IV) the universally recognized principles and norms of International Law and International agreements of the Russian Federation as integral part of the Russian legal system and even prioritized them before the Russian legislation.

Among the most important constitutional norms to protect the rights of the indigenous minorities there exist the proposition (art. 9, part I), that «in the Russian Federation the land and other natural resources are protected and used as the basis for the life and activities of the peoples dwelling in such territory.»
The above-mentioned norms of the Russian Constitution represent the foundation for the formulation of the contemporary Russian legislation in regards to the indigenous minorities. Once the Constitution commits to observe the rights of the indigenous minorities of the Russian Federation as per the international standards, the Declaration on the rights of the indigenous peoples raises the urgent task to have its norms included in the legislation on indigenous minorities.

Adopting the term «indigenous minorities» in the Russian Constitution directly connects its legal position with the existing standards of International Law in reference to the category of »indigenous peoples». The term «indigenous minorities» appeared in the Russian legislation in preparation of the status of the indigenous minorities in the Union and the Russian Supreme Councils of the law in the 1990s.

Admittedly, the Convention 169 of the International Labour Organization (from now onwards referred to as ILO) «On the indigenous peoples and groups, which bear a tribal way of living in independent countries» exerted noticeable influence over the policies of the country in regards to the rights of the indigenous minorities and over the formulation of legislative measures in such area (Current situation... 2004: 6, 129). At the beginning of the 1990s various bodies of the government discussed whether or not Russia should annex to this Convention. The Decree of the President of the Russian Federation «On urgent measures to protect the places of residence and economic activity of the minorities of the North (Bulletin of the Congress... 1992) reflected the basic principle of the ILO Convention 169 in regards to the importance of the link between the indigenous peoples and the original environment of their dwelling. In concordance with this, some regions began securing the land as territory of traditional nature management for the peoples of the North, their families and clan communities. They began securing the land as a territory to be used with the aims to develop traditional branches of the economy and enterprises (Arakchaa & Zaydfudim 1999: 3839).

The law «On the foundations of the legal status of the indigenous peoples of the Russian Federation» was adopted by the Supreme Council of the Russian Federation in June 1993 and was submitted to be signed by the President of the Russian Federation. This law granted the minorities the right to self-government, followed by the creation of national regions and soviets of the villages in the territory of their traditional dwelling; it granted the protection of the native habitats, access to natural resources in their territory, State support for the social and economic development of the place of their dwelling and for the organization of ethnic-oriented education, representation in the organs of power. According to those,
who partly or entirely worked on this law, 23 articles out of 44 from the ILO Convention 169 were taken into account (Zhamsuev 1995: 5).

At the same time a list of 62 indigenous peoples was established. This number in total does not exceed 50,000 (Kornilova 1992). However, the procedure to agree on the list within the administration of the President of the Russian Federation delayed and due to the tragic events of October 1993, which caused the dissolution of the Supreme Council of the Russian Federation, it did not enter in force (Muksimov 1995: 69).

A new version of this law on the rights of the indigenous minorities, called «On the guarantees of the rights of the indigenous minorities of the Russian Federation» was adopted 6 years later, in 1999 (Collection of the legislation of the Russian Federation 1999). According to this law, the indigenous minorities were those groups, which «lived in the territory of the settlements of their ancestors, maintained a traditional way of living, economy and enterprises; counted less than 50,000 people in the Russian Federation and were aware to belong to separate ethnic communities.»

In March 2000 the Russian government approved a United List of indigenous minorities of the Russian Federation (Collection of the legislations of the Russian Federation 2000). In line with the law, the submission to be included in the list is competence of the governing bodies of those regions, where these peoples live. Due to the fact that some of these groups dwelled in dispersed settlements, they only «partly» joined the list. In other words, there are some groups, whose leaders did not timely pay attention to the deadline for the submission, such as, for example the Veps of Pskov’ oblast of the Vologda oblast’. In total 45 groups were included in the United List; 30 of them minorities of the North. In April 2006 the list for the indigenous minorities of the North was expanded by 40 groups (Regulation of the Chairman of the Government of the Russian Federation 2006).

In comparison with the project for the law in 1993, the content of the law «On the guarantees for the rights of the indigenous minorities of the Russian Federation» underwent great changes. This law caused deep disappointment among the indigenous minorities. According to the specialists, «one of its qualities is the existence of regulations on the need to ensure the rights of the indigenous peoples, but its major drawback is the implicit impossibility to actualize such regulations in the very same law» (Pavlov 2003: 136). The norms of this law in full marked those 15 groups, which first received a special status. After the approval of the United List at federal level not a single specialised normative act followed, which would have extended the law to all the
above-mentioned groups. Once again, just like under the Soviets, the
decisions taken by the federal organs of power referred to only 30
minorities of the North.

Russia became the first country, which decided to establish a National
Organizing Committee to prepare and support the International Decade
designating the Indigenous Peoples of the World (April 1994). At the head of
the Organizing Committee there was an influential politician of the time,
the Deputy Chairman of the Government of the Russian Federation and
Minister of National Affairs, Sergey Shakhray. Within the organizing
committee, comprising 36 members, only 3 were representative of
indigenous peoples.

The activities of the National Organizing Committee, created in
1994, to prepare and support the International Decade of the Indigenous
Peoples of the World (Collection of Legislation of the Russian Federation
1994) began quite late and in general it discussed problems of the
indigenous minorities of the North, Siberia and Far East.

In all the documents which refer to the realization of the tasks of
the International Decade of the Indigenous Peoples of the World in
Russia were mentioned two levels of support on behalf of the federal

Economic support. In December 1990 a State Committee for
socioeconomic development (from now onwards referred to as the State
Northern Committee) was created within the structure of the Russian
Government on the proposal of the first congress of the minorities of
the North, Siberia and Far East. Its duties included also working with
the peoples of the North.

The creation of the State Northern Committee was seen as an
achievement of the deputies of the Supreme Soviet of the U.S.S.R.
and Supreme Soviet of the RSFSR, and of the representatives of the
peoples of the North (Tomtosov 2001: 41). Its competence in regards
to the peoples of the North comprised «the implementation of events
to protect the rights and interests, according to the present-day life of
the minorities of the North; the creation of favorable conditions for the
development of the traditional sectors of the economy as vital activities
of such peoples» (Decree of the Council of Ministers 1990). The final
goal of its work was represented by the preparation and realization of
Federal Target Programs.

The first State program was approved in March 1991 for the
development of the economy and culture of the minorities of the North
between 1991 and 1995 [7]. Since then the program-target method has
been considered the basic way to support the economy of the peoples
of the North at federal level (Zorin 2003: 68).
In the 1991–1995 program 11.5% was allocated; whereas in the program until 2000, only 6.56%. Therefore, the structures responsible for the implementation of the program claimed, that «the basic targets of these programs were not achieved, due to the limited funding» (Matveeva 2003: 4, 5).

In 2001 another program was adopted, «Economic and social development of the indigenous minorities of the North until 2011» (Collection of Legislations of the Russian Federation 2001). By this time on the 18th May 2000 in accordance with the decree of the President of the Russian Federation, «On the structure of the federal organs of the executive power», the State Northern Committee was abolished as well as its powers over the minorities of the North, which moved to the Ministry of Affairs of the Federation and of the Nationalities of the Russian Federation (from now onwards referred to as Minnats). Within the structure of Minnats, an Administration for the affairs of the indigenous minorities was founded.

A year later, on the 16th October 2001, Minnats was also abolished[8] and until the creation of a Ministry for regional development of the Russian Federation in September 2004 (Decree of the President of the Russian Federation no. 1168, 13.09.2004), all the questions, related to the economic support for the indigenous minorities of the North were competence of the Ministry of Economic Development of the Russian Federation (from now onwards referred to as Ministry of Economic Development). The Ministry of the Regional Development of the Russian Federation (from now onwards referred to as Ministry of Regional Development), whose powers now included questions related to the rights of the national and indigenous minorities, instructed the Council to prepare a new Concept of Federal Target programs, «Economic and social development of the indigenous minorities of the North, Siberia and Far East of the Russian Federation until 2015» (Concept 2006) relying on the study of the Russian Academy of Science.

However, in the preparation for the federal budget 2009–2011, the program for the economic and social development of the indigenous minorities was not included in the list of Federal Target Programs.

This circumstance became topic of discussion at a meeting of the Committee of the Soviet of the Federation for the Affairs of the North and Minorities on 19th April 2007. The committee submitted a telegram to the Chairman of the Government, Fradkov, and to the Minister of Regional Development of the Russian Federation, Yakovlev, «on the illegality of the exclusion of the Federal Target Program «Economic and social development for the indigenous minorities of the North until 2011» from the federal budget.»
In November 2007, as instructed by the Chairman of the Government, Fradkov, a Concept of the Federal Target program «Economic and social development for the indigenous minorities of the North until 2015» was approved. And its preparation was entrusted by the Ministry of Regional Development. The finances of the Program 2009-2015 from the federal budget reached the sum of 4,500 million rubles (Decree of the Government of the Russian Federation 2007). However, this decision of the Government has yet remained unfulfilled.

It was also decided, that in 2009 the program-target method to support the peoples of the North will be replaced by the regions of the targeted subsidies, where the peoples of the North dwell.

Legal Support. In 2000–2001 two laws were adopted in regards to the peoples of the North, «On the general principles of the organization of the communities of the indigenous minorities of the North, Siberia and Far East of the Russian Federation» (2000) and «On the territory of the traditional nature management of the indigenous minorities of the North, Siberia and Far East of the Russian Federation» (2001). The realization of such laws, as well as of the law «On the guarantees of the rights of the indigenous minorities of the Russian federation» is extremely difficult because of the lack of the necessary requirements.

This is partly due to the abolition of the state structures, which are responsible for the work with the indigenous minorities. The State Committee for the National Affairs was founded in 1988 at federal level. It was responsible for the realization of the national politics of the country. It became later profile of Minnats and required being reorganized a few times (Chichanovskiy 2000: 35).

The law «On the territory of the traditional nature management of the indigenous minorities of the North, Siberia and Far East of the Russian Federation» became reason of dispute between the aspirants of the foundation of a territory of traditional nature management (from now onwards referred to as TTNM) and the Ministry of Economic Development, responsible at the time for the economic support of the indigenous minorities.

In regards to the foundation of TTNM, despite several applications to the Government of the Russian Federation, no final decision has yet been taken. In the judicial order with the help of the legal centre «Rodnik» («Spring» in English), all the attempts to bring to justice the Government of the Russian Federation for its inaction failed (Yakel’ & Khmeleva 2004: 102-105; Murshko 2002: 47-54). The appeal to the President of Russia also did not change the situation (Independent Expert Report 2004: 8).
This was challenged, when the liquidation of TTNM, established prior to the adoption of the corresponding federal law, prompted the public organization of the Itelmens in Kamchatka, «Tkhsanom», to consult the European Court of Justice for the rights of the individual, since all the court decisions in the Fatherland had not been adopted in its favour (Living Arctic 2001: 74-79; Living Arctic 2002: 64; Zaporockiy 2003: 140). However, the complaint of «Tkhsanom» towards the organs of juridical power of the Russian Federation was established unacceptable by the European Court of Justice.

The situation complicated after the adoption of the new Land Code of the Russian Federation in October 2001, where the norm to freely use the land was withdrawn (Collection of the legislation of the Russian Federation 2001: no. 44). This norm abrogated the right of gratuitous transfer of the land to TTNM. Land plots can now be transferred to citizens and their associations only on the right of lease or as property, which contradicts the essence of the law on TTNM. It stipulates the withdrawal of the land, used by the peoples of the North for their life support from the basic purchase and sale way of living, needed by the future generations of the peoples of the North.

The general situation remains quite ambiguous for a number of laws about the indigenous minorities. In October 2007 at the hearings of the Public Chamber Commission on international cooperation and public diplomacy on the theme «Possibilities to secure the rights of the indigenous minorities of the North, Siberia and the Far East of the Russian Federation», it was stated, that «as a result of a series of recent administrative reforms, questions related to the indigenous minorities of the North, Siberia and Far East fell out of the field of view and still do not receive proper attention from the bodies of power of the Russian Federation.»

During a consultation at the Ministry of Regional Development, detailed suggestions were given on how to introduce changes in the legislation and prepare new normative acts, necessary to «prioritize and actualize the rights of the indigenous minorities of the North, Siberia and the Far East in regards to the protection of the original environment, of a traditional way of living, of the creation of conditions for further socio-economic and cultural development» (Indigenous minorities attack 2007).

The analysis of the basic legislation on the indigenous minorities of Russia in the post-Soviet period shows that the main step taken by the government, by also showing its commitment to observe the rights of the indigenous minorities in the Constitution of the Russian Federation, is its acknowledgement for the need of the basic protection
of the rights of those groups. This was the result of favorable coincidences and many circumstances at the beginning of the 1990s, including the activities of the communities of the indigenous minorities of Russia, the direct participation of their representatives within the legislative organs of power of Russia, the cooperation of the Russian government structures and public organizations of indigenous minorities with the UN, whose work has facilitated gaining particular attention to questions related to the rights of the minorities and indigenous peoples.

Nonetheless, the real situation in the observance of the rights of the indigenous minorities remains very worrying. The inconsistency in the realization of certain constitutional positions on the rights of the indigenous minorities reflects the general tendency of the contemporary Russian legislation in regards to political and social rights of the individual. Its advancement on the way to democratization of the society follows the scheme «a step forward, and two steps backwards».

The return to an excessive centralization of the executive power to the federal level and the weakness of its representative bodies in the centre and in the regions have resulted, unfortunately, in the loss of certain laws on the indigenous minorities if compared to the beginning of the 1990s.

As before the real position in the observance of their rights in the regions is determined by the attitude of the local authorities to the problem, more than by the norms of the federal legislation. And this leads to significant differences in the implementation of the rights of the indigenous minorities in the various regions of the country, even though formally they hold the same status, as established by the Russian legislation.

The decision of the UN to implement a Second International Decade of the Indigenous Peoples of the World, the adoption of a UN Declaration on the rights of the indigenous peoples in September 2007, taking into accounts the provisions of the Constitution of the Russian Federation to observe the rights of the indigenous minorities at international standard and to priorities the international legislation over the Russian, provides powerful arguments to the indigenous minorities of Russia on the need to bring to the surface the conflicting Russian legislation in this sphere in compliance with the norms of the Declaration of the UN on the rights of the indigenous peoples.
Section «Language and education»

Rannut Mart

Finno-Ugric Languages and Sustainable Development

Abstract

The article discusses the linguistic consequences of the new, postmodern world order focusing on the impact and needs for Finno-Ugric languages among which several are in the process of language shift. Language shift is analyzed through quantitative data on functional representation; languages are monitored based on their functions. As the agent in the language shift (and murder) is always present though often hidden, various activities used for language murder are presented.

Special emphasis is on Finno-Ugric languages that have entered the stage of globalization, with the distribution between national, indigenous and minority languages still in progress. If national Finno-Ugric languages Estonian, Finnish and Hungarian can maintain control over multilingual environments unaffected by the new «second languages 11 and keep the already lost (e.g. science and technology) or shifting domains marginal and resist takeover of functional domains important to the majority population, the new multilingual environment will be enjoying sustainable development in the diglossic framework.

Some remarks on development of languages

The number of languages in the world has never been constant. Expansion of the population over the globe has been gradual while the last inhabitable places (e.g. the islands in the Pacific) where occupied by mankind just some centuries ago. Together with the growth of the human population, the number of languages increased. The process has been affected by a vast number of various challenges and fallbacks, related to the (negative) changes in the physical and other homeostatic conditions: longer and shorter periods of climate change (drought, cold) and natural catastrophes (volcano eruptions, floods, earthquakes, etc.) resulting in famine and diseases, and consequently in the sharp drop of population. Alongside with the population decrease, the number of languages reduced considerably due to extinction and language shift. In longer periods such as Ice Ages varieties of lingua franca might have evolved, conditioned by life in refugia (Wiik 2002). In these conditions
the bio-diversity and the linguistic diversity underpin and reinforce one another, as noted in ecolinguistic theories (Muhlhausler 1995, Skutnabb-Kangas 2000).

The firm connection between the number of languages and the size of the world population may be explained by the limitations imposed on the speech communities relying exclusively on the oral communication with all its constraints as there was no technology available to extend languages and their form over time and space. Therefore, new linguistic forms inevitably evolved in time, and the rare contacts under limited communication and transport sooner or later led to the differentiation of geographically dispersed languages. The restricted area of a language community provided for hunters-gatherers only limited resources (max 2-3 ps per sq.km). Thus, there developed limited oral communication systems, based socially on the tribal structure, reaching the size of a band or a clan (though due to the language continuum phenomena neighboring language varieties may have been similar, while several languages may have been used in the clan, cf. Fried 1972).

The era of civilization lasting over the past 10,000 years, is characterized by evergrowing speed of language extinction. However, this should rather be regarded as a result of the advancement of technology and the consequent numerical growth of speakers in speech communities. Development in agriculture and of tools, transportation (horse) and technology (e.g. metal processing) enabled to support qualitatively more people on the same limited territory. Technological advances expanded the boundaries of a speech community, resulting in the rise of language contacts (and conflicts, leading to the contraction of some languages and finally, their extinction). Writing as a memorizing technology and literacy enabled to maintain the same language variety over time and space constraints and expanded the number of its users. While the speech community of oral communication used to include up to 1,000 speakers in a band (depending on the geographical constraints and a way of life), the adoption of literacy (starting from the 4th millennium B.C. in Mesopotamia) provided the basis of communication that could unite tens of thousands and in some cases, millions of speakers under the literacy-ruled political governance (using the technological achievements of clay tablets, papyrus, parchment, etc.) that in the case of the mainstream literacy (based on paper and printing technology, the 15th century) provided instruments for shared communication for tens of millions. In the global society with electronic tools of communication creating virtual realities largely independent of time and space, a handful of languages may reach most of the world population, providing basis
for one's communication needs and making other languages useless, not to say obsolete in several functions.

New technologies have enabled to establish new functional domains (science, media, etc) and upgrade the old ones (administration, education, etc.). As the reach outside the original speech community expands, several languages are brought into contact, launching their competition (or war) where only the fittest languages survive.

The outcome of these wars has been duly noted, the situation of languages in the world has been mapped in a multitude of articles (e.g. Krauss 1992; Crystal 2000; Nettle and Romaine 2000). Together with the expansion of language communities the number of languages in the world is diminishing. Nettle and Romaine (2000: 2) estimate that about half of the known languages in the world have disappeared over the past 500 years. Crystal (2000: 19) suggests that an average of one language every 2 weeks may vanish over the next 100 years. Estimates of the number of threatened languages vary a great deal from 50 to 90% depending on the criteria used to assess risk (Romaine 2008). UNESCO’s World Atlas of the World’s Languages in Danger of Disappearing (2001) estimates that 50% of languages may be in various degrees of endangerment. Krauss (1992) considers languages under 100,000 speakers unsafe, which means that up to 90% of the world’s languages may be at risk.

Based on this statistics, gloomy forecasts predict an alarming decline in the number of languages. Some linguists think that as many as 60 to 90% of the world’s approximately 6,900 languages may be at risk of extinction within the next 100 years. Krauss (1992) believes that only about 600 languages with a large number of speakers (i.e., more than 100,000) may survive. Romaine (2008) concludes from this that only a few of the approximately 6,000 remaining languages will have a secure future, while the speakers of probably half of the world’s languages are the last ones still alive. Most of these estimations suppose a functional similarity of languages and regard the size as the decisive indicator of the fate of every language.

According to Waever (1993) from the Copenhagen security school, in the postmodern world it is the size that makes difference, but only under actual threat. This means that even multimillion-speaker languages may be under threat, while there might be no immediate threat on, for example, Icelandic with its 270,000 speakers. Predicting the fate for languages in Europe and in Africa just on the numeral basis of their speakers seems therefore to be arguable. More significant seems to be the functional load (and status) of the language concerned. Based on this idea, Rannut (2003) has estimated that by the end of the century.
from the current wealth of languages only 2-3% will be on the safe side (i.e. used by its population in significant communication), as the role of the Human Language Technology seems to be on the increase, making it a must in the contemporary life, and the number of languages enjoying HLT support in various solutions has not exceeded 100 yet.

Due to differing technological levels large or technologically advanced speech communities expand, others contract. This happens usually through language shift that enhances functionally significant domains of the greater part of the speakers of the language concerned. Together with the language shift, attitudinal shift progresses, making the adoption of the new language a matter of common sense.

Romaine (2008) characterizes language shift as a loss of speakers and domains of use, both of which are critical to the survival of a language. This is usually preceded and accompanied by widespread bilingualism of the shifting group, while the language once used throughout a community becomes restricted in use as another language intrudes on its functions. In the final phase usage declines at home, as growing numbers of parents fail to transmit the language to their children. This may be witnessed through the phenomenon when fluency in the language is higher among older speakers, as younger generations prefer to speak another (usually the dominant societal) language. However, when in the community the domains of functional language shift are limited (e.g. religious domain only), insignificant or affect a minor part of the community concerned, the shift will not succeed and some sort of diglossic solution will be worked out.

According to Fishman (2001) language shifts and in some instances, the resulting language deaths are often a «late order» indicator of cultural assimilation, following crucial changes in language attitudes and status. This phenomenon is largely witnessed today, when speakers of languages are to an ever-extending degree exposed to the influence of other languages that are used in functions of higher status (administration, media, education, etc.) and abandoning, thus, their former first language. It concerns especially those, about 90% of the world languages that are or were until recently almost entirely used as oral vernaculars. This was possible due to the absence of or constrained contacts with other languages represented by speakers using more advanced technology. Now, with enlarging communication networks, new domains are involved and through those, other languages acquired. Most of the languages today suffer from the already well advanced shift, and the measures required to stop the process mean institutional structures and intimate community centered processes that can be
perceived as turning away from the wider society and encapsulating one’s community from the outside world (Lo Bianco 2004).

There are numerous reasons for language shift. UNESCO (2006) has pointed at six major factors of language vitality: intergenerational language transmission, absolute number of speakers, proportion of speakers within the total population, trends in the existing language domains, response to new domains and media, and materials for language education and literacy. From these six four are connected to the language shift in various functional domains and only two are connected to demographic patterns. This represents a clear trend of moving away from the size of the language to the functional data.

Three stages of language wars

During the last 10,000 years developments in the social structure and communication needs deriving from that have led to the adoption of new technologies enabling to increase the size of speakers within speech communities, increasing thus language contacts and conflicts. As an outcome, more competitive languages have been selected that could offer various solutions for communicative technology and increase this way their value and status expanding as a result at the cost of the other languages concerned.

Language wars may be divided into three different stages, characterizing different language communities with their communicative constraints involved. While at the first prehistoric stage it was oral communication that was exclusively used, at the second stage, with the introduction of script, though initially extremely limited in its spread, the language varieties became more stable and permanent enabling them to expand in time and space. These were necessary to establish and maintain various fiefdoms and kingdoms, to develop towns. Languages of wider communication emerged (spread of Greek and Latin).

Together with the invention of printing in the 15th century and the following rise in literacy, literary standards were adopted that enabled to establish nation-states that controlled education, administration, compulsory army service, transportation and communication networks, etc, first in Europe and later in other parts of the world. National languages are mostly used by the elite controlling urban centers, hierarchical network between the urban centers. Other languages in the reach of the administrative system of the state, with its literary standard or not, became minority languages with their functions redistributed, and were pushed to the power periphery with scarce resources at their disposal.
As a rule, the speakers of these languages were economically comparatively less well off and the status was adhered to their language also. Thus, minority languages emerged. In contemporary urban environment their number is gradually decreasing, though a modus vivendi in the form of a diglossic balance, provides basis for securing the domains left, challenging higher domains and steps (cf. Fishman’s GIDS, 1991). Currently one may count more than 600 languages that qualify for the minority language status.

Among Finno-Ugric groups Mordvins, Maris, Udmurts and Komis have adapted to minority situation, being dominately rural people. While languages are used in the countryside, urbanization seems to provide a barrier, as the second generation switches to Russian there.

The war of languages did not stop at the stage of nation-states, but expanded into the next stage with the goal of global reach, which seems to be the guarantee for sustainable development in the future. According to Lo Bianco (2002) the new technologies are fashioning changes of various identities, bringing virtual multiculturalism to the fore and threatening a huge number of world languages not having adequate technological support for new life systems and constraining thus the accumulation of human capital. There is a vast increase in the investment in science and technology with the resources, however, allocated disproportionately between languages, with its main bulk going to big languages (135 MEUR in FP6). According to Danzin report (1998), languages with fewer than 10 million speakers were regarded incapable of the HLT development. Together with the limitation of the sovereignty of states through their membership in various political, economic and security international organizations access to the global media and the Internet have made the services and goods in various languages competitive on one’s linguistic home-ground. Also several legitimate methods to interfere in the matters of another state are used, for example, in the case of human rights (e.g. supporting some language group) or, through public relations campaigns, upgrading the value of some language.

Under globalization, competitive advantage rests with those languages able to cater for various consumer needs and preferences, and provide for extensive communication network (Lo Bianco). Therefore, in this borderless domain various institutions make use of options to raise the status of their national culture and language, such as the British Council, the USIA, Goethe Institut, etc., representing states with larger language communities. As a result, in the new global war the economic and social globalization affects two language categories: small national languages and sub-national languages. This is one of the reasons why language policy has become one of the most extensively developing disciplines.
in linguistics and why several smaller, though linguistically quite homogenous nationstates are drafting their language laws by now (cf. Sweden 2008).

There seems to be a difference in order of magnitude in the number of languages involved: linguistic biodiversity model is valid and applicable in the case of ca 6000 languages (with less than 100,000 speakers) from the almost 7000 listed in Ethnologue (Gordon 2005). These languages are to a major extent unwritten, not recognized officially, restricted to local community and home functions, and spoken by very small groups of people. It is virtually impossible for these languages to get grip in an urban environment. This reflects the balance of power in the global linguistic market place.

Hundreds of languages with minority status (ca 600) still sort out functions with less than 100 national and official languages, trying to find sustainable diglossia, however in most cases gradually losing their speakers to major ones. The status of the global language is challenged by languages with biggest number of speakers. The first dozen of bigger languages with more than hundred million speakers have been gradually increasing in the number of their speakers (except Russian). Among these English is gradually taking over various functions beginning with research and technology, tertiary education and gradually secondary, business and trade, entertainment, politics, media, resulting in the highest number of second or foreign language speakers of it (see Boyd 2007 for Sweden).

**Languages in various functions**

In spite of the impressing total number of languages in the world, the number of languages tied to various functions within the speech community varies greatly. Let us consider languages in various functions and the share of European languages among those.

According to Ethnologue (2005) there are 6,912 spoken languages in the world, cf. www.ethnologue.com + more than a hundred widely spread sign languages and several thousands used in more limited communication. Uralic languages constitute a mere 0.3 percent of the total.

Bible or a section of it has been translated roughly into one third of those, i.e. there is a literary standard for 2,453 languages. All languages in Europe belong to this category, including even Liv with less than 50 speakers. This means no more than a potential for further written communication, as the market for literary language, i.e. the commercial language market with books written, sold and bought in it, operates
only in some 800 languages (1997 Frankfurt Book Fair data). All Uralic languages belong to this category by now.

The number of languages used in education is even smaller. UNESCO has been compiling the data for the last decades but the work is still in progress. Though most of the data is available, in many cases the comparison and systematic arrangement of the figures is impossible due to their varying content and interpretation (Bamgbose 2005). Here differentiation should be made of languages as means of instruction and those taught as a subject. Like in the case of literary standard, various thresholds play an important role here. One is the number of languages used for (obtaining) structural literacy and possibly, elementary education, whereas the number of languages involved may easily exceed a thousand. Attempts have been made to teach all Finno-Ugric languages, in several cases these are taught as a subject, elementary education is conducted in bigger languages in Russia as well as in Sami in Fennoscandia.

When analyzing higher, more formalized levels of education requiring printed studyware and formalized teacher training, the situation for intergenerational language transmission is less promising. Most of the Finno-Ugric languages are regarded only a basis of transfer to some other, usually to Russian that is the medium of further education. Only Estonian, Finnish and Hungarian are used at large in instruction at secondary and tertiary levels, though there are some Sami language programs available in Norway.

Estonian, Finnish and Hungarian are fighting their war in tertiary education. The number of languages used in this domain seems to be less than 100 for the whole world, with Europe covering one third of the figure. The language loss at higher levels of education seems to be the main indicator of sustainability and an indicator of the final war between languages for the global scope, with English being the most successful one introducing its PhD, MA and also BA programs in an everincreasing extent.

A small minority of dominant languages prevail as languages of government and education. The total number of official languages, i.e. the languages used in administration and in financial services is quite small in the world - probably no more than 100. Simultaneously, several languages are official in more than one country, such as English in more than 53 countries, French in 30 countries, Arabic in 25, Spanish in 21 and Portuguese in 11 countries.

Even less languages are used in Human Language Technology (HLT): computer software for mass consumer is available and in use in 70+ languages, in Nokia products (such as menus of mobile phones)
info is installed in 44 languages (2004 data), machine translation (based on Systran, c.f. EUROTRA) functions in ca 30 languages. To a large extent the languages that have technological support, coincide. This means that HLT support and tools are developed for the same languages, due to their users’ consumer power, thus constituting «elite club» of languages. Those «elite club» languages dominate in this domain (and benefit financially) also in the areas where other languages are spoken, as speakers of non-elite languages (without HLT support) consume the same HLT services and products, e.g computer programs, speech recognition, information retrieval systems, etc, using for this purpose some foreign, elite club language.

While Estonian, Finnish and Hungarian belong to this «elite club», most languages are unwritten, not recognized officially, restricted to local community and home functions, and spoken by very small groups of people. This reflects the balance of power in the global linguistic marketplace.

**Language killing methods**

Language death is unfortunately much more common than success in language revitalization or the emergence of a new language that would be sustained intergenerationally. However, this has its own virtues, as the murder cases of a language enable us to monitor and make explicit also several covert processes, providing valuable data in planning sustainable development for other, more lucky languages.

Language murder may be presented both as a closed model (language shift takes place due to changes inside the language environment) or an open model (interaction with other environments, e.g. demographic, economic, physical, social identity issues). The closed model option implies language policy developments in various language planning dimensions (status, corpus, education, technology), providing data on the transfer of functional domains from an ousted language (X) to the other, the ousting one (Y). Together with the language shift, the speakers adopt new attitudes and beliefs popular among the ousting language.

Language killing techniques are diverse. In the following, we have grouped them into language planning dimensions (closed model), revealing language shift through various activities. The most important dimension to language survival and also vice versa, to language death, is the status planning dimension. Here traditionally three intervowen domains may be viewed: legislation, management and language marketing (or prestige planning, cf. Haarmann and Holman 1997). In the case
of language murder, legislation is often left untouched, as leaving a language without protection is the easiest way to implement laissez-faire policy. Non-existence of language acts or forms of regulation automatically means non-recognition of the (minority) language concerned and its rights. Even more, abundant are the examples (e.g. in the former Soviet Union) when any discussion of the subject was labelled as nationalism and xenophobia, and harshly punished. Even more, laissez-faire in legislation places no obligations on immigrant population, who could avoid learning the local low-status language and culture and thus, maintain usually negative attitudes about these.

The absence of language legislation has never constrained different activities of language management. Local X-language is substituted by Y-language in public and official functions, bringing along language shift from X to Y in various language domains (administration, court, media, military service, police, etc.). Together with this, the non-speakers of the X-language concerned are promoted to leading positions, establishing thus non-X speaking and simultaneously Y-speaking elite. In the language marketing domain the Y-language is usually depicted as a gateway to great opportunities. The Y-language documentation, information space and media require extensive proficiency in Y for employment and also for daily survival. Marginal representation of X with no functional load turns the language useless.

These steps raise the status of the ousting Y-language at the cost of X, resulting in the rise of the number of YSL and later YFL speakers. Other languages, X included, are left to die with marginal number of speakers.

In the case of Finno-Ugric languages unstable bilingualism is monitored, leading to language shift. This trend is becoming more and more popular, being more beneficial (cheaper) than maintenance of the native language or of bilingualism, due to conditions created. Native language is seen in this case as an additional cost or burden with no privileges tied to it. Simultaneously, Russian-speaking population in these ethnic territories has no obligation to learn at school and afterwards, use at work the local language. No language requirement is established for high officials, doctors, social and rescue workers, thus demanding high Russian skills from others in need of those services provided by the state. Such detrimental to Finno-Ugric languages situation is produced through power structure, producing one-sided bilingualism. Simultaneously, conditions for societal multilingualism are not fulfilled. Societal multilingualism is efficient only in the case of network, based on linguistic integration of the population around the common language, enjoying official status, as a rule. Besides this, tolerance and respect
towards speakers of differing languages as well as common values are a must, with efficient legal and administrative instruments at its disposal to reject phenomena of xenophobia and racism.

Acquisition planning dimension provides also significant impact on (reducing) the language sustainability. Closing down and reducing the number of schools with X as the language of instruction, opening up new schools with the Y language makes pupils consequently switch their medium of instruction. Propagating «the freedom of choice» among parents who decide whether to choose for their children an educational path with all opportunities or an impasse is one option that has impact in Finno-Ugric areas. As a result, this has blocked or at least severely restricted the intergeneral language transmission. In addition, no literacy is required in X, instead, literacy in Y is compulsory, to be checked at all sorts of tests and exams.

In addition to this, or in case the method does not work, there can be used another option of rearranging X-language curriculum into transitional educational program from X to Y on the primary or even elementary level. Sometimes the X-language is taught as an optional subject in higher grades also, usually as the last lesson of the schoolday. As a rule, textbooks and other studyware is outdated, teachers are elderly and with vague training background, just to cover the embarrassing requirement. This situation is often contrary to that with teaching and acquiring Y, where the support is almost total: more lessons, out-of-classroom activities, teacher training and support, modern studyware.

The methods depicted above are familiar to Finno-Ugric peoples: with the Khrushchev school laws of 1959, 10-year schools with the national language as the language of instruction were rearranged mainly to 3-year elementary programmes in the autonomous republics, while for smaller languages a couple of native language lessons a week was considered sufficient.

The Soviet Union changed its policy towards one of language assimilation. The use of Uralic and other minority languages as a language of instruction was reduced from 10 to 3 years. For the smaller languages, the native language was confined to a few mother tongue lessons a week.

Language corpus planning dimension provides options and means of casting off from the literary standard, making it confusing and outdated. First of all, the access to literary language aids ise made difficult or these are nonexistent altogether. No language aids or guides for better and orthographically correct usage, no orthological dictionaries are available or within easy reach. As a result varieties of language structure come into being, people are unsure of their correct writing skills and
ready to compose their texts in some other language, if permitted. Simultaneously, loans and interference phenomena from Y are promoted as a positive sign of civilisation, mixed languages are regarded as a positive step towards Y. Expert bodies coin no new terms and other lexical inventory.

Name policy (personal, business and geographical names) is taken over from Y (standards, Y-language version always preferred). Names for streets, bus and tram stops, towns, buildings and even for ships are taken from the Y language or from its worthy speakers. In the case of differing alphabet switch to Y-language alphabet is encouraged, or required by law (e.g. Karelian in Russia, 2002). Publications in X are rare, requiring some additional financial investment in order to be published. X language is broadcasted in audiovisual media usually out of prime time, e.g. in the afternoon, often irregularly. Translations from and through Y are made a standard procedure. From X almost no translations are made, making creative writing in X an impasse.

The phenomena listed above are not unusual among Finno-Ugric peoples in Russia, who during a brief period from 1920s-1930s enjoyed ethnic revival with local languages being the dominating channels of information and entertainment. However, the period ended with Stalin’s purges, ethnic elites were wiped out and language elaboration stopped.

Language planning in technology has come to fore to stay, constituting by now a significant dimension in language planning. Here a phenomenon called technological discrimination takes place: Human Language Technology (HLT) solutions are implemented only for Y, local administration has to use Y-language versions of mass consumer programs (e.g. Microsoft Office), computers are sold with the Y-language software and support (spellers, thesauras, dictionaries). Search engines are devised only in Y, government supports HLT projects only for Y, while even the alphabet of the local language is not supported by UNICODE. Sometimes the laissez-faire policy is implemented, leaving X-language HLT development stranded. As a result, X-speakers have to switch to some other (Y) language in order to carry out their various tasks (e.g. banking, buying through Internet). If they cannot, their access to a number of services and opportunities is blocked.

Open Model Approach focusses on interaction with various extralinguistic environments that may have deep impact on the language concerned. Demographic aspect is one the most significant: for example, the measures supporting the in-migration of Y-speakers to the X-speaking territories, reducing thus the share of X-speakers and hindering daily communication in X (public and private sphere), may consequently
trigger a language shift that currently may be witnessed among Komi, Khanty and several other Finno-Ugric groups.

Genocide, deportation and massive arrests were stopped after Stalin’s death and by now, are fortunately prohibited by law in most countries. However, promoting ethnically and linguistically mixed marriages leading to the Y-language offspring and the rotation of population groups (army drafting, employment conditions) requiring the Y-language use are legitimate steps for governments. Khrushchev’s campaign of abandoning „backward11 areas cut ethnolinguistic vitality among Karelians, Vepsa people and many others.

Economic aspect plays a significant role in one’s language choice. Here a state budget may be the most destructive weapon, causing schools to be closed, X-language broadcasts in the media to be dropped, or directing financial support to the detriment of the X language. This may result in selling the Y-language products and offering Y-language services cheaper than the X-language ones.

Under the open model one has also to consider the impact of physical environment, such as natural catastrophes (famine, diseases, floods and changing sea levels, tsunamis, volcanic eruptions, earthquakes, meteorites, etc., see Dixon 1997) and wars. These phenomena have had a strong impact on Finno-Ugric peoples and their languages. For example, during the first centuries of the first millennium the climate cooled and Uralic tribes had to move from northern regions in Eurasia to more temperate climate zones in order to survive. This caused contacts and conflicts with other tribes inhabiting those territories, producing interference phenomena, loans and in some cases, language shift. The warming period starting from the 9th century enabled to grow more extensive population and to switch to agriculture again, however weakened in comparison to Slavic tribes approaching from the South that consequently took over most territories inhabited by Uralic peoples. Similar phenomena may be observed during the short cooling period ca 2000 years B.C. that resulted in genetically similar Baltic peoples speaking languages of different language groups.

As a result Y, the language with higher status, taken as such by the common sense, will be thriving among the X-population, especially in case of mixed marriages, migrants and speakers of the kin languages. Together with the language shift, new attitudes and beliefs popular among the speakers of Y are adopted. As language in its use is never neutral (discourse!), attitudes and beliefs enforcing negative attitudes emerge and grow: in the X language community minority complex, regarding their language useless and even shameful, revealing their «low» background, while among the Y language speakers (they don’t necessarily
form a homogenous community) cultural prejudices and linguistic imperialism may prevail, they feel privileged and may claim the «Herrenvolk» status even in numerical minority.

**Language policy and planning**

However, these are neither languages nor technological advances that are the active agents of the process. Instead, language policies make use of technologies influencing speakers of certain languages in order to reap economic and/or political benefits. Language policy may simply be defined as an application of power to language. These applications may be language practices, language ideology (beliefs and attitudes), language management, interpreting language hereby widely, covering its speakers and the language environment. Usually the goals of language policy lie outside the language policy aiming at social changes, competitiveness, etc (or the access to power, resources, security, information, entertainment, etc.) There is neither contact nor conflict between languages, but between speakers and language communities, providing infinite source of conflicts (Nelde 63: 2007). Thus, language planning problems are, as a rule, outside the language domain, not linguistic in their nature (Lo Bianco 2004).

Language policy may be divided into various types (Rannut et al 2003) based on the international legal standards (hard and soft), providing a minimum of rights for establishing an appropriate language regime, or vice versa, in the absence or violation of those:

- minority protection models based on ethnic mobilization (securitization) (e.g. GIDS by Fishman 1991)
- language ecology models for indigenous peoples (Muhlhausler 1995, Maffi 2001). Indigenous languages have a limited social existence, i.e. a community of a sufficient number of speakers, for whom the language is the essential tool of communication and information in all areas of human experience, having no stable foothold in urban culture. Therefore the challenge lies in the elaboration of the language in new functional domains, securing simultaneously its separate social environment.
- nation-building models applied within state framework. Attempts to solve language problems through rational planning, similar to economic models (planning language resources rationally and systematically), producing language strategies, language plans and minor programs for various domains (foreign language teaching, terminological work, language technology, etc). These models focus on building the state as a sovereign unit (nation-building, strengthening congruence between the state, language and nation).

While the first two models strive for societal (group) security – maintenance of the basic identity of the group under the changing conditions and threats (sustainable development of language, culture, religious, ethnic identity) – the third one, nation-building regards as its main task national security (state’s capacity to manage and eliminate threats).

Language component in the current security thinking belongs to the domain of soft security. Ager (1999) divides linguistic insecurity into three:

Territorial insecurity as a fear of regional (minority) languages, based on the threats of disintegration, regionalism and fragmentation. Policy in this case is based on linguistic integrity and primacy of official/national languages in high-status functional domains (administration, court, education, army, public media, etc). Officially various integration models based on additive bilingualism are encouraged.

Social insecurity as a threat of a social outsider group (class, social layer, e.g. immigrants, poor, younger generation). Policy instruments here are equal access, participation and cooperation, promoting social inclusion. Main emphasis here is on assimilation, though partial native language support is sometimes available.

Virtual insecurity as a new domain in language conflict (modification of Ager 1999 by Rannut 2003), leading to the status decrease and loss of functional domains (IT, science, higher education, media & entertainment), due to the ever-increasing impact of technology upon language environment. In this case the physical presence of the ousting speech community is not necessary as the battleground is the virtual space.

In order to eliminate and defend from various linguistic threats an expert language planning and its consequent implementation through policy is required. Language planning covers all legitimate and proficient actions in the whole language environment. They may be carried out by states (and international organizations such as the EU, the UN), usually at the macro level, institutions and even private persons, (micro level, Tollefson 1991). Methods and approaches as well as aims and indicators vary here. Distinction is made between the 4 dimensions of language planning:

Status planning (Kloss 1969) is concerned with policies attributing a recognized status and functions in national, regional and even
institutional life of a language. Planning activities are carried out in the domains of legislation, management and marketing (or prestige planning, Haarmann 1990).

Corpus planning (Haugen 1983, Maurais 1993) is concerned with the quality of language concerning its structure and lexicon, establishing the literary norm, corresponding to the referential and non-referential potential of the language and its capability for translation. Codification planning, terminological planning, name planning and translation (plus interpretation, adaptation, etc.) planning are the domains involved in this language planning dimension.

Acquisition planning (Cooper 1989) or language planning-in-education (Baldauf and Kaplan 2003) is concerned with teaching and acquiring languages and their literary norm as a necessary skill and basis for success in one’s education and further career. They deal with literacy, various educational programs in multilingual environment (second language and native language planning, linguistic accommodation of immigrant pupils, cf. EU Directive 486/77/EC, etc.) or for multilingual aims (foreign language planning), teacher training and preparation of educational materials for language purposes.

Technological planning is concerned with providing technological support to language, be it either in oral or in written form. This is usually divided into speech technology and text processing or alternatively, to language resources (incl. corpora) and language software. Some authors have regarded this dimension under corpus planning, however, the quality seems secondary in this dimension, but rather a criteria of comprehension and further processing (e.g. running nose might cause bigger distortions in speech recognition systems than the usage of lexicon far from literary standard, as systems may be trained through frequent exposal to those).

Sustainable development is guaranteed through competitive functioning in all language planning dimensions. Formula of success is based on the principle of conformity: language use must be provided through language as an instrument of communication (language corpora and technology), regulated by law, allocated to high-status functions and sustained through intergenerational transmission.

**Finno-Ugric languages as national languages**

Europe has been at the forefront of language wars for a long time. The first ones between tribal languages and later, in the framework of various chiefdoms and kingdoms (in their classical form) against the big languages with script, are by now history: the last indigenous group
in Europe (without Russia) is Sami, which has been quite successful for the fight over sustainability of their languages.

Europe has also gone through the second stage of language wars that resulted in the distribution into minority and state (national) languages in the framework of national states. The major battles were connected with (the aftermaths of) the two World wars, the last skirmishes took place at the dismissal of the Soviet Union and Yugoslavia, when the status of several minority languages was upgraded. As a result of those language wars and survival of the fittest only, the total number of autochthonous languages in Europe is small, varying between 70 and 90 in various sources. Also rules are quite clear here, written down in several human rights instruments, such as European Charter for Regional and Minority Languages, Framework Convention for the Protection of National Minorities and several other acts. Ultimate limit in language planning is also fixed, not allowing development of any language to the detriment of the national language (ECRML).

National language is not necessarily the mother tongue for the whole population and a home language for its residents. It is foremost an integral part of the nation-building process, attaining official functions to it as the language of governance (working language of officials, language of official meetings and documents) and as the language of instruction at school and in further education. Thus, the state allocates instrumental functions to the language concerned. Together with this, the language takes over symbolic function, adhering conscious values to a host of words and concepts related to history and patriotism (Berdichevsky 2004: 245). Simultaneously it molds language attitudes and beliefs, providing basis for language loyalty and linguistic identity, constructing national culture and shaping common medium of discourse. To this group belong the Finno-Ugric languages Estonian, Finnish and Hungarian.

The exclusivity of national languages within the territory of the state molds the new roles for other speech communities. If a group does not wish to assimilate or is not allowed, it becomes a minority group in terms of political power and structural inequality, its identity often being defined by others while it nurses low self-esteem (Ozolins 1993). According to Porter (1975) minorities are faced with either following the path of mobility and opportunity, or endangering this by emphasizing ethnicity and cultural identity. From conditions of exclusivity arises the phenomenon of minority language which can only exist when there is a formally constituted majority language (Heller 1998) and which becomes aggrieved when its survival depends on the degrees of restriction to which it is subjected (Lo Bianco 2002). Language use of the minority
tends to be regulated by the majority. This is the case of all other Finno-Ugric languages besides Estonian, Finnish and Hungarian, however their legal status either as minority or indigenous languages is sometimes vague.

The new battle grounds for language hegemony globally is legislatively vague, there is no multilateral agreement for protection language rights in virtual space by now. Lo Bianco (2004) lists challenges to the national state as follows: globalisation of economies and culture, vast mobility of populations and success of communication technologies.

Postmodern information society and language environment is influenced by the process of globalisation, bringing along extensive migration of labour force and of goods and services. This new situation has created the need for global communication network through potential users and simultaneously, provided technological solutions, thus increasing language contact and multilingualism. This is characterized by a multitude of languages in urban areas, but also by language conflict and language shift in the aftermath of language contact. This is possible thanks to less control by the states and administrative network, as there is more room for social fragmentation, enabling new (and old) minorities (together with their linguistic identities) to come to the fore.

There are three main trends in communication that have direct impact on languages. The first concerns language processing. Formalisation in document management and processing is taking place, enabling to cut costs in administration at various levels. Simultaneously, freedom and more creativity in other language domains (internet, SMS, MSN) is increasing, individuality limits expanded. Technology permits the establishment of virtual communities, and while the share of English in virtual world is gradually declining, use of different languages in Internet is expanding. According to Crystal (2001), more than 1000 languages are present in Internet, thanks to low launching costs (though some modifications concerning missing letters or even script are used, for example Latin script instead of Devanagari in SMS). Lo Bianco (2004) notes that global connectedness makes it possible for dispersed minority communities to continue to operate with dense and frequent communication and can have the effect of challenging national entities from beyond their sites of control. Their identities may be sustained through communications technology... in cyberspace.

The last trend increases the role of languages in production and services. While the share of services (with high communication capacity) is increasing at the cost of production, the latter requires more highly educated (through the medium of language) specialists, raising the importance of communication and other language skills, including foreign
language skills. All these processes increase the instrumental value of the language involved, increasing the share of language costs in production and services, which may be outside the state of the customer.

These processes diminish distinguishing features of nation-states (e.g. homogeneity of population) and their sovereignty, making political and economic boundaries more transparent. Role of the state in language regulation is limited to public interests, leaving more domains open for individual language choice. Together with the introduction of virtual reality, difference between second language and foreign language environment is vague and diffuse, making national language protection a serious challenge.

There is no joint policy towards globalisation in the domain of language. The principal locus of policymaking still remains the nation state, where language enjoys special place: it is usually a key component in defining national identity, integration and exclusion mechanisms operation on the basis of languages most often.

Finno-Ugric languages have entered the stage of globalization. The outcome will depend on how successfully speakers of these languages can maintain control over multilingual environments unaffected by the new «second languages» and keep functional domains from shifting to other languages. Languages don’t shift themselves, there is always policy behind these. Same methods provide opportunities also for Finno-Ugric languages that in the case of wise and balanced policy will be enjoying sustainable development in the diglossic framework.

Popova Svetlana

Language politics and ethno-pedagogical traditions

In his plenary speech, «Youth is the pledge of the future», at the IV International Congress of Finno-Ugric peoples, which took place in Tallinn in 2004, among other important remarks, Prof. Janos Pusztai examined thoroughly the condition of the Finno-Ugric languages in Russia (Pusztai 2006: 57-68). Janos Pusztai expressed his concern for the fate of the Finno-Ugric languages and suggested to public and state institutions to take immediate measures for their development and the growth of their domains of use. Several of his suggestions and recommendations in regards to linguistic rights and education were included in the conclusive document of the congress, «Resolutions of the IV Congress of the Finno-Ugric peoples» (Resolutions 2006: 131).
Seven years have passed since the IV Congress of Finno-Ugric peoples. During this period, many changes have taken place in Russia and in the Finno-Ugric world in all spheres of life, including language politics and ethno-pedagogics. In the present article the material is based on the example of the Khanty-Mansiyskiy autonomous okrug. I have also used information granted by the Povolzhskiy Centre of Culture of the Finno-Ugric peoples (Saransk, Republic of Mordovia) and by the Finno-Ugric Cultural Centre of the Russian Federation (Syktyvkar, Republic of Komi) as comparative material, in regards to the situation of the languages of indigenous peoples in those republics, where they hold the status of state languages.

Researchers include the Ob-Ugric languages (Khantiyskiy and Mansiyskiy) in the group of those languages, which are classified as endangered but have the potential to be revitalized, in contrast to the group of languages on the verge of extinction (such as Livonian and Votic). The Mordvin languages (i.e., Erzyan, Mokshan) and Komi are spoken by the largest Finno-Ugric peoples dwelling in various republics of Russia. These peoples are practically fully bilingual.

In those regions the Law «On the languages» was adopted at different times (that is, in 1992, 1998 and 2001). Here in order to fulfill it, target programs were developed and adopted. These target programs aimed to create the conditions to guarantee the preservation and development of the state languages, to form a more protective attitude towards the linguistic traditions, to educate and form a conscious attitude towards the language as a national-cultural value. During those years thanks to the support of the Government and state structures in the Republic of Komi and Republic of Mordovia a large number of events promoted by the target programs were organized, such as seminars, conferences, meetings, «round tables», «Days of the native languages», exhibitions, contests, festivals, traditional festivities, various activities promoting innovative projects in different spheres of public life. The priority of those programs remained working with the children and the youth.

In 2007 a sociolinguistic study was conducted on the contemporary language situation in the Republic of Komi. It showed quite encouraging results and the presence of resources on the Komi language, which enhance its viability. Every Law, every Decree of the State Council, every normative-legislative act of the Head of the Republic, of the Government, of the other bodies of State power of the Republic of Komi are published both in Komi and Russian. Since 2005, courses to learn Komi have been organized for public servants. The election ballots are now issued in both languages, and so are the names of the settlements,
of geographical items, of the names of the streets and of the signboards. In accordance with the program in every education institution of the Republic, Komi language gradually begins to be introduced in the curriculum as a state language. Since 2006, a great work has been done to implement new information technologies for the functioning of the State Komi language.

In April 2007 in Mordovia on the initiative of the Povolzhskiy Centre of Culture of the Finno-Ugric peoples, the teaching of the native languages and literatures was monitored in kindergartens and educational institutions not only of the Republic, but also among the Mordvin population living outside the Republic. A «round table» took place during the «Days of the native languages», where the condition of the native languages in those places of compact dwelling of the Mordovian peoples was discussed. Ways on how to expand the domains of use of the national languages of the Finno-Ugric populations of the Russian Federation were also discussed on that occasion. In 2007 in Mordovia a regional Concept for pre-school education was developed taking into account the national-regional component. Since September 2005 thanks to the Ministry of Education of Mordovia, the teaching of Erzyan and Mokshan was instituted in the Russian-speaking schools of the Republic. Nevertheless, despite the efforts put into the preservation and development of the state languages, their use is mainly limited to culture and literary creativity. When examining the use of those languages in spheres such as the state administration, it is noticeable, that they are not medium of communication in the organs of state power and state institutions. Their application has not re-ceived wide dissemination in the law-making process and in record-keeping along with Russian.

In the Khanty-Mansiyskiy autonomous okrug special regional target programs have not yet been established for the realization of the Law «On the languages of the indigenous minority of the North, dwelling in the territory of the Khanty-Mansiyskiy autonomous okrug». The Government of the okrug takes measures on the protection and development of the native languages of the Khanty, Mansi and forest Nenets through the adoption of the programs of subordinate departments. In 2006, in order to realize the Law on the languages of the indigenous minorities of the North, a «Concept for the development of the education of the representatives of the indigenous minorities of the North, which maintain the traditional way of life» began being developed on the initiative of the Duma of the Khanty-Mansiyskiy autonomous okrug. The Concept envisages the creation of a system for the educational institutions, which takes into account the way of life and aims of the indigenous peoples for the development of the pre-school and primary school
education (nomadic and small schools). This is seen as a key link in
the formation of the children of the indigenous peoples of the North
and of their personal qualities, needed in modern societies.

The Department of Education and Science of the Khanty-Mansiyskiy
autonomous okrug is also preparing a Concept «On the development
of education of the indigenous minorities of the North of autonomous
okrug»; but these are plans for the future.

The situation with the teaching of the native languages in all the
regions of the Russian Federation, where Finno-Ugric peoples live,
summons serious concern since the process of strengthening and
improving the national schools is taking a long time. It raises concern
also because there is no organization where to learn how to teach the
native languages and to be trained on them.

The status of national school means implementing the curriculum
of the schools with an ethno-cultural component, where in addition to
the general subjects; some hours are dedicated to those subjects with
a national-regional component.

The Federal Law of the Russian Federation no. 309 has been in
force since 1st December 2007, «On the introduction of some amendments
to certain legislative acts of the Russian Federation, which partially
changes the concepts and structure of the state educational standard.»
In this Law some changes were introduced to the Federal Law «On
education», which excluded the national-regional component from the
basic curricula (Federal Law 2007).

This decision of the federal power created even more confusion
around the teaching of the subject «Mother tongue». The above-mentioned
Federal Law in force since 1st December 2007 was established as a
transition measure to guarantee, that those, who had joined an educational
institution prior to the adoption of the law, could continue their study
with the same educational program, retaining a regional (national-regional)
component. This transition period ended on 31st August 2009 (ibid.).
Nevertheless, people on the ground did not react in favor of the native
languages; they simply cut some teaching hours and in some places,
such as pre-schools and elementary schools, they did not maintain them
at all.

However, even when preserving three hours of teaching a week
to learn the native language, this does not enable the pupils to achieve
full competence in the language.

For most Finno-Ugric languages of Russia, the researchers say
that there is the need for an improvement in the quality of training and
education. They say that the widespread introduction of the study of
the native languages in educational institutions, hampered by a shortage
of specialists, who know the training methods in the native languages, is not sufficient to learn the language. This is also due to a shortage of textbooks and educational-methodological literature.

Several measures have been taken in the recent years to guarantee the conditions to preserve and maintain the native languages; however, as per today we can state that the languages are reduced at all levels, and that the existing national education system requires a radical change, based on new foundations.

For example, why do we need the native language for the indigenous population of our okrug? What is its value? Why not use just Russian? It is obvious, that the answers to these questions should be sought in the specific characteristics of the Ob-Ugric (as well as the other Finno-Ugric) languages and cultures, i.e., languages carrying different cultural values.

As with any other ethnic groups, the Ob-Ugric peoples owe specific ethnic elements in their culture. But at present the existing education system and the training to preserve and secure ethnic survival and the cultural identity of the indigenous peoples does not sufficiently include ethnic elements and cultural tradition for the children.

The use of professional terminology for traditional areas of employment can represent the basis for the preservation of the native languages. Since at the moment only a small amount (about 10%) of representatives of the indigenous minorities of the north take up traditional industries, the role of the native languages in everyday life remains superfluous. Nonetheless, this does not lead to a loss of ethnicity. There occurs the reintegration of the ethnic group to other socio-cultural grounds, such as customs, traditions and rites. So, the function of transmitting ethno-cultural values rests entirely in the non-verbal semiotic system.

Although for the younger generation the oral use of the language does not represent a marker of ethnic identity; in recent years, it has become prestigious to speak it. In other words, to speak the language or at least to be able to communicate in it means to emphasize their belonging to the «traditions». Scholars from the indigenous minorities of the North, who are engaged with the study of folklore, rituals, language, ethno-pedagogics of their peoples, have concluded that along with the study of the oral use of the language, it is important to study the language of symbols. For this reason, it should be mandatory to include mythology, folklore, traditional feasts, «Bear games», etc. in the school curricula of primary, secondary schools and higher education institutions as they carry signs and valuable symbols of the Ob-Ugric peoples. The language of symbols is fairly well understood and acquired by children of different age. This is proven in 15-years' experience of children ethnic camps,
«Man' Uskve» (Berezovskyj district) and «Numsang Ekh» (Beloyarskyj district) in the Khanty-Mantsiyskiy okrug.

Thus, the specificity of each language and culture of the indigenous minorities of the North can be determined by their specific needs. There may be need for the establishment of schools, which focus on national-cultural inquiries. For this purpose, the ethno-pedagogical traditions of the indigenous peoples should be deeply studied and implemented in the more modern educational technologies.

Due to present-day requirements, the native language should also be used in modern information technologies. It is known, that at present the share of those who are fully fluent in the native language (i.e., who can speak, read and write) is diminishing; whereas, the share of those who understand the oral use of the language is increasing. The electronic mass media provide an additional public space for the native language. Beside the dissemination and translation of the native languages among a wider audience, there is also a demand for specialists in different skills in the native language such as translators, programmers, authors of electronic textbooks and dictionaries.

In the city Khanty-Mansiysk the «Institute of language, history and culture of the Ugric peoples» has opened at the Ugric State University. This is an ethnic-oriented institution of higher education. However, nowadays, once received the higher education diploma with specialization in the «Native language» (Khanty or Mansi), it is difficult to find any job. At school there are only a few jobs, since the native language is taught for only a few hours. The demand of specialist could have increased with the preparation of two specialties, «Native language and English language» and «Native language and German language» as it was assumed during the opening of the institute. But these two specialties were closed. In 2007, the institute was not admitted in the Faculty of native languages.

The revival and development of the native languages are possible and necessary and they greatly depend on the «desperate determination of the peoples, supported by the governments and by the good will of all the peoples.»
National journalism is an integral attribute of the social order, life of every nation or ethnical group. It provides not only preservation and development of the language and culture but it also secures the evolution of the nation, its ability to interact with other communities and the world and it is not just an information area. Development of national mass media is a matter of preserving ethnical identity and respect to the culture and traditions as well as an index that shows whether the society supports minorities.

It should be noted that the «national character» of the press does not necessarily indicate just a linguistic factor, though, it is a core one. It consists also of national spirit, character and orientation that are the informative part.

Traditions of the national journalism in the Finno-Ugric Regions were formed in the Soviet times when the authorities needed ideological support for decrees of the communistic party.

Together with the surge of democratic reforms, after almost 70-year interval, there appeared national movements of the Finno-Ugric ethnicities that were cooperating with one another; meanwhile, the international Finno-Ugric movement also activated. Created in the atmosphere of democracy and publicity, ideas of the national revival brought refreshing into the national mass media that were playing crucial role in the national development.

The priorities of the national mass media were the following: forming of self-actualization, and promoting of values, traditions, symbols, history, culture and the way of living of the nation.

What are typical features of the contemporary mass media? What is its role in the information field of Russia?

At the moment, about 60 newspapers and magazines in the Finno-Ugric languages are circulating all over the Russian Federation. Most of them are financed from the regional budgets that mean that it is supported by the state. The fact that the press can be found from Karelia
to the Yamalo-Nenetsky and Khanty-Mansisky Districts proves the importance of national periodicals in preserving and further development of the language, culture, way of living of the Finno-Ugric people.

Of course, particular functioning of the national mass media differ in each Finno-Ugric region; still, matters of concern are more or less the same. For example, in Mordovia there is the press in Moksha and Erza (journals on politics and literature, magazines for kids and so on), a growing radio network (the national radio station «Vaigel»), a TV channel in Mordovian languages («Od Pinge» [the «New Time»]), etc. The decrease of the population who can speak its native language and no need to use it impose additional difficulties to the national mass media.

In the Republic of Mari-El, 14 out of the 16 means of mass media in Mari are financed from the budget; one newspaper is issued on the supporting basis. Ten out of 16 papers are distributed on the republic scale; others, local ones. These ten papers are five journals and five newspapers. The «Mari-El» daily newspaper has the largest circulation; about 6,000 copies of it are is-sued five times a week. The founders of this newspaper are the Government, the State Assembly of the Republic of Mari-El and the «Gazeta Mari-El» State Unitary Enterprise. Moreover, there is a newspaper for youth («Kugamy» [«Friday»]), two newspapers for kids («Yamde Liy» [«Be Ready»] in the meadow and mountain dialects), and a daily newspaper («Surt-Pech» [«Personal Plot»]). The Surt-Pech newspaper has a unique experience for the Finno-Ugric press: it is the only paper that is issued regularly on the basis of self-support.

In the Republic of Komi, there are 11 newspapers and magazines in Komi. These are two republic newspapers («Komi Mu» and «Yologa»), three local newspapers («Parma Gor», «Vyl Tuyod», and «Asya Kodzu»), and four magazines. It is interesting to mention the «Komi Mu» holding that has merged four editorial offices into one structure, increased its profits, and promoted alternative subscription. In Syktyvkar there is the Finno-Ugric Cultural Center of the Russian Federation, an affiliated of the Russian State Folk Art Center, and the «Finnougiria» Information Center created on the bases of the Cultural Center.

In the Udmurthian Republic, there are four newspapers and four magazines in Udmurthian. The «Udmurt Dunne» republic socio-political newspaper [«The Udmurthian World»] is the largest Finno-Ugric one in Russia. Its circulation reaches over 8,000 copies. Among its founders are the State Council and the Government of the Udmurthian Republic. The first issue of «Udmurt Dunne» was published on the same day
with the Mari newspaper «Voyna Uver» in February, 1915, and was called «Vuynavys Ivor».

There should be noted the «Idnakar» newspaper [«The Site of Idna»], the only Finno-Ugric interdistrict newspaper in the national language which founders are three municipal bodies of different districts. What is more, there is a newspaper for children («Zechbur» [«Hello»]), and a district newspaper «Baygurez»).

In Karelia, they issue six newspapers and magazines in three Finno-Ugric languages. The «Vienan Karyala» and «Oma mua» ones are in Karelia; «Karyalan Sanomat», in Finnish; «Kodima», in Veps and Russian; two magazines «Kareliya» and «Kipina», in Finnish, Karelian and Veps.

I would like to mention also the Republic of Bashkortostan. There, in the Turkic region, authorities finance four newspapers in the Finno-Ugric languages. Three of them are in Mari; one («Oshmes» [«The Spring»], in Udmurthic. Moreover, Mari «Cholman» («The Kama River») and Udmurthic «Oshmes» are circulated republic – wide.

The Komi-Permyak District has recently merged with the Perm Oblast; and now there is a new consistent territory, the Perm District. One Finno-Ugric newspaper is issued there – «Parma». This socio-political newspaper is published in Russian and Komi-Permyak. A page «Komi Govk» that consists of two columns is a daily paper.

Recently, the «Khanty Yasang» paper based in the Khanty-Mansi District has celebrated its 50-year anniversary. Today there are two newspapers in the district – «Khanty Yasang» and «Luima» in Khanty and Mansi.

The Yamalo-Nenetsky District is known for two newspapers: «Naryana Nerm» in Nenets, and «Lukh Avt» in Khanty. «Naryana Nerm» is edited by the famous Finno-Ugric photoartist Yaungad Khabycha.

Talking about the place and role of the Finno-Ugric mass media in the information field of Russia, it is necessary to state peculiar features of the national mass media. Primary, federal and most of the regional mass media treat newspapers, magazines, Internet, radio, and television as a source of money, putting informative and other social functions on the second place. The national mass media is oriented on the matters of culture and education. That is why they have become the only means to promote national languages and to bring-up national writers, artists and composers.

In the Finno-Ugric press, one can find information about a common man, with his problems and troubles. At the same time we must admit that the analytical sector is quite weak, and the informative and revising one is dominating.
Thus, we can state the following functions of the national mass media:

– Active use of the national language;
– Satisfaction of the spiritual needs, promotion of the ethnic values;
– Education, knowledge;
– Consolidation of the people, interconnection among ethnic groups;
– Integration of the national culture into the world one, interaction with other cultures.

The independent press became an absolutely new trend in the contemporary Finno-Ugric journalism in the beginning of 1990-s. In the contrast to the state newspapers, independent titles as well as non-governmental national ones issue part of the material in Russian. Unfortunately, such press does not always meet the requirement of the moment: violations of the ethic of journalism and mistakes are typical for the non-professional newspapers.

Another crucial issue in the development of the Finno-Ugric mass media is the stimulation of active cooperation among them, interchange of experience, and increasing of the interest to the foreign colleges. The Advisory Committee of the Finno-Ugric Nations pays a special attention to cooperation. During the World Congresses that regularly takes place there is always a section on mass media, and important documents are passed; although, their implementation is not very consecutive. Short-term courses and trainings at the National Television of Finland are provided for the Finno-Ugric reporters from Russia; the Society of M.A. Kastren finances some radio stations, TV-projects, and newspapers. Since 1991, annually television festivals («The Finno-Ugric World») of the Finno-Ugric republics and regions of Russia together with Finland, Hungary, and Estonia are held. The last international festival of the television films and news were organized in Saransk in 2007. Since 1993, a monthly joint digest has been broadcasted; since 1998, a radio digest «The Finno-Ugric World» which combine effort of the Republic of Mari-El, Komi, Udmurthia, Mordovia, Karelia, the Khanty-Mansy District, and the Perm Oblast. The Information Center of the Finno-Ugric Nations based on the «Komiinform» holding (Syktyvkar) is efficiently functioning, and every Finno-Ugric region has its contacts. The representatives of the Finno-Ugric press regularly organize traveling seminars, discuss burning issues of the national titles and share their experience. There was created the Association of the Finno-Ugric Reporter that holds festivals of the Finno-Ugric mass media.

As the result of all these activities, the Russia-wide «Finno-Ugric Newspaper» was established by the Russian Social Movement «Association of the Finno-Ugric Nations of Russia» and Non-commercial
Association «Povolzhsky Center of the Finno-Ugric Culture», based in Saransk. They have already released 12 issues. The necessity of such a title has been widely discussed for a long time. That is why I would like to draw the attention to the fact that the newspaper is supported only by the Republic of Mordovia, «Povolzhsky Center of the Finno-Ugric Culture» in particular; other regions, however, do not show any enthusiasm to participate in its financing. This newspaper is so important today as the central mass media almost ignore the culture of the nations of Russia. It is a pity that all-Russian channels do not cover numerous ethnic groups of Russia, their traditions and customs. We can learn about Africa, Asia, or America, but not about the Russian people. Even the Cultura Channel does not provide us with such information. Sometimes politicians and public figures are talking about this problem. Ex-President who is now the Prime Minister V. Putin is one of those who take part in national festivals and cultural events. This method of gaining respect is favourable for small settlements. Let me remind you the First International Festival of the Finno-Ugric Culture «Shumbrat, Finno-Ugria» that was held in Saransk in 2007. The President not only participated in it but also invited the leaders of other Finno-Ugric countries to come. In his speech the President said the following: «In Russia we always have been paying most serious attention to the development of the national cultures, and we will do it in future. Each nation, each small ethnic group should feel in Russia at ease, should understand that Russia is its home and that there is no place like it. This is the basis of stable and sustainable development of our country». I hope that the politics of today will listen to this advice.

It is not sudden that a session of the Public Chamber of the Russian Federation initiated by the Committee of the Public Chamber on Communications, Information Policy and Freedom of Speech in Mass Media that was held in Saransk on the 23rd of May, 2007, was dedicated to the matters of the development of the national mass media. This question was discussed by the members of the Public Chamber, leading reporters of the largest regional media, and heads of the Ministry of Press and Information from 25 regions of Russia.

As the result, recommendations on the development of the national mass media and state support were introduced to the Government of the RF.

«In order to ensure the development of the national mass media it is not enough to rely on the administration of the constituent territories of Russia. The federal legislative and executive bodies should actively support the regional mass media in a nation-wide scale», a recommendation said.
In particular, it is prescribed:
– to form a grant system to provide state assistance for the national press and publishing in the languages of the ethnic groups that officially registered in the Russian Federation as well as for delivery of press and books to the settlements located outside the main national and territorial municipalities;
– to organize the federal issue for all the Finno-Ugric territories of the RF that will be financed from the budgets of the national republics and districts and from the federal funding (the same recommendation was proposed in the Final Document of the Third Festival of the Finno-Ugric Mass Media in Syktyvkar in November, 2007);
– to organize a television channel «Ethnicities of Russia» and secure possibility to broadcast programs in the national languages on the Cultura Channel;
– to make ethnic art contest systematic so that they would be irregular and frightful;
– to provide education for reporters in the national languages and etc.

The lack of professionals, limited time on the air for the national broadcasting on the federal and regional channels and difficulties to subscribe for periodicals were admitted the main matters that hamper development of the national mass media. It is a pity that the recommendations are implemented just partly.

Nevertheless, at the moment we have got the real basis to develop the Finno-Ugric mass media, activate cooperation among reporters and governmental bodies.
**Historical essay of population reproduction of Finno-Ugric nations during passed century**

During the period of establishment and development of the current state of Finno-Ugric nations, medical and demographical characteristics of their health were determined through a complex of social, economical, cultural, psychological factors and ethnic conditions. All above-mentioned factors influenced the situation on the population level as well as within certain ethnic Finno-Ugric groups and as general historical environment, which was definitive for the state where the certain Finno-Ugric groups compactly lived.

First data concerning the general health status, medical and demographical characteristics obtained at the places which were densely inhabited by Finno-Ugric nations appeared in the middle of 19th century. This information was presented through medical and topographical descriptions provided by territorial public people, doctors, priests, ethnographers as well as through the clerical statistics which registered births, deaths and epidemics. All authors and scientists were unanimous: the death rate was very high because of wide-spread epidemics and other inflectional diseases which correspondently were caused by the fact that these nations were living on the territories with severe climatic conditions, frequent failures of crops, with poorly developed economics and exceptionally small chances to get qualified medical help. For example, in the end of 19th century in Komi district the average death rate index was fluctuating within the frames of 26,0 -46,0 deaths for 1000 inhabitants, during the same period the fluctuation range of the same index in Udmurtia accounted from 31,0 to 46,6 deaths for 1000 inhabitants. In spite of the fact that birth rate index was also significantly high (47, 2- 59, 6) such death rate index value led to the rapid generation change and slow population growth. However, officially sex-age structure of population according to national Russian population register of 1897 was characteristic of expanded reproduction type:

<table>
<thead>
<tr>
<th>Age Group</th>
<th>All population, %</th>
<th>Russian population, %</th>
<th>Udmurt population, %</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-14 years</td>
<td>38,1</td>
<td>36,0</td>
<td>37,2</td>
</tr>
<tr>
<td>15-49 years</td>
<td>48,8</td>
<td>48,9</td>
<td>48,6</td>
</tr>
<tr>
<td>50 and more years</td>
<td>13,7</td>
<td>15,1</td>
<td>14,4</td>
</tr>
</tbody>
</table>
According to the data provided by N.N. Ezhova the average life time of a newborn child from Udmurtia in these conditions accounted only 23,00 years which includes 22.78 years for men and 26,25 years for women. Only 36,7% of men and 43,7% of women managed to live till the employable age and only 19,7% and 22,1% of people lived till 60 years.

First decades of the 20th century hardly changed the health status of Finno-Ugric nations of Russia. The First World War, revolutions and Civil war for the first time caused population decline both in Russia in general and on the territories where Finno-Ugric nations lived.

Medical and demographical indexes came back to their previous level several years after significant birth rate decline and death rate growth, these processes were realized against the restoration of ruined economics and the development of education, public health provision and other social cultural, economical and cultural reformation. These indexed stayed at high level up to the beginnings of 1930-ties.

The processes of industrialization, collectivization and mass repressions of 1930-ties changed the lifestyle pattern. The changes first of all covered rural population which at that time consisted of the Udmurts, the Komi, the Mari and other nations from Finno-Ugric groups. Such conditions led to the birth rates decline which was aggravated by the youth deficiency (the result of low birth rates during passed wars). The Second World War which began in 1941 and the significant population losses caused severe changes of sex- age structure both of the Russians
in general and of Finno-Ugric nations. All these events determined the unfavorable scheme of population reproduction for many years ahead, this prognosis was realized through demographic pits, which are known as periodical birth rate decline caused by the deficiency of population who have reached fertility age. The compensative birth rate increase occurred in the end 1940-ties and then the gradual but progressive decline started, the progressive growth took place only in the middle of 1960-ties when the death rate reached its minimum.

At the same time it should be mentioned that the birth rate decline was slower among the representatives of ethnic groups which included the Udmurts if being compared with the Russians and the death rate decline was vice versa more evident. Thus, in 1897 the birth rates of Russian population accounted 56,8%, in 1926 – 51,8%, in 1939 – 41,7% and in 1990 – 13,2% which equaled 22,5% from the starting level, Udmurt population indexes accounted correspondently 59,0%, 57,7%, 48,6%, 29,3% and 18,3% which equaled 31,0% from the starting level. This difference has preserved till nowadays, however, today it's not so evident. In any case in the districts where the percentage of the Udmurts according to the national register of 2002 is more than 70% the average birth rate is 12,8% against the birth rate of 10,8% in the districts where percentage of the Udmurts is less then 50,0%. The general trend of the index increase due to the birth of the second and the third child became almost identical in all ethnic groups.

During previous time there were a large gap in the general death rate of the Udmurts and other Finno-Ugric nations and the Russians. In 1926 the death rate accounted 36,2 cases for 1000 inhabitants among the Udmurs, among native inhabitants of Perm district – 25,4, among native inhabitants of Karelia – 22,4, among Russian population – 21,6. In 1938–1939 the difference was also quite significant.

In 1958–1959 the presented differences contracted significantly and had reached the following average numbers in Udmurt Republic: among the Udmurts – 9,6%, among the Russians 8,4% which includes 6,6% and 7,2% in towns and 10,3% and 9,4% in the countryside correspondently. Standardization according to the age structure confirmed this ratio.

Nowadays some difference has preserved too: the death rate among Russian male population caused by cardiovascular diseases possesses actually higher indexes, among Udmurt male population – the death rate caused by suicide and transport traumas at the countryside accounted for the higher indexes.

New social and economic reformation of 1990-ties aggravated negative demographic processes and since 1992 the death rate exceeded
the birth rate and the reproduction became constricted, that meant that the depopulation processes had started. The population decline for 1000 inhabitants in the European part of Russia where Finno-Ugric nations lived accounted 8,2 deaths, in Komi Republic – 3,7 deaths, in Mari El – 6,4 deaths, in Udmurt Republic – 4,2 deaths in Komi-Perm national district – 9,3 deaths.

The death rate among children decreased, the death rate of elderly people was quite stable, and however, there was a significant increase of death rate among able-work population, especially among men.

The death rates increased because of tuberculosis, accidents, traumas and intoxications (primary through the abundance of alcohol), cardiovascular diseases, digestive apparatus diseases (primary alcoholic liver damages), pneumonias. There was an increase of suicides. Together with the death rate increase the average lifetime significantly shortened, the difference of this index between men and women in Udmurtia had reached in 1992–1995 for town dwellers 13,2–15,7 years for rural inhabitants 14,7–18 years. This gap preserved the same value during following years in 2000 – 13,5 years, in 2003 – 14,4 years, in 2006 – 14,9 years. The index of average lifetime for men in Udmurt Republic decreased from 63 years in 1989–1990 to 52,8 years in 1994 and in 2000 it was 59 years and in 2006 – 57,5. The same index for women accounted 74,7 years in 1989-1990, in 1994 – 70,4 years, in 2000 – 72,5 years and in 2006 – 72,7 years.

Parallel with this situation the significant decrease in birth rate occurred: if in the end of 1980-ties the birth rate in Udmurtia accounted 18–19 deaths for 1000 inhabitants, in 1995 the birth rate decreased till 9,4% and only by 2002 it increased up to 11%, and it preserved the same till 2006, thus the cumulative coefficient did not exceed 1,3–1,4 (in towns – 1,2, in the countryside – 1,8) instead of 2-3 value necessary for children to be able to substitute their parents but insufficient for the population growth. Brutto-coefficient of population reproduction remained insufficient; in general in Udmurtia it accounted 0,681 instead of 1-2.

The consequence of the birth rate decrease is an evident population senescence and the deepening depopulation process: in 2006 in Udmurtia the percentage of children aged from 0 to 14 years accounted 16,2% (town – 15,2%, countryside – 18,9%) and the percentage of people aged more than 50 years accounted 28,0% (town – 28,5% and countryside – 18,9%. Regressive type of population in Udmurt Republic is clearly seen from the population pyramid which was created according to the data of national Russian register of 2002.
Same data are presented in the works of V.K. Abramov concerning Mordovia, E.N. Rozhkin and V.V. Fauzer concerning Komi Republic, V.N. Savelyev, V.K. Gasnikov, N.N. Ezhova, G.A. Bashkirova concerning Udmurtia, different opinions concerning Khanty-Mansi autonomous district were presented G.M. Egorova, concerning Hungary and Estonia were presented by Y.M. Mikhailova, however this ideas are still isolated. General features of medical and demographic processes among Finno-Ugric nations which compactly lived in some regions of Russia confirm the critical situation, which should be corrected.

The current situation demands the deep research which should be focused at the roots of differences between these countries and territories where the negative trends had been overcome. The deep medical and social research, performed in rural districts of Udmurtia confirms that there are a lot of risk factors which promote high death rate and there are a lot of ways to affect these factors.

Similar researches performed in the same way can form the ground for creation of a complex program for elimination of negative death trends, because currently it determines the state of critical situation concerning the population reproduction both in Russia and in places where Finno-Ugric nations compactly lived. Simple calculations prove that to combat negative population growth in the environment of high death rate it's essential to rise the birth rates from 11.3% to 17–18%
(for Udmurtia), which will be equal to the increase of total birth rate, that means the quantity of children which were born by women from 15 to 49 years. Such situation was registered in 1989 and it hardly can be reached in the nearest future even with birth rate stimulation.

Exactly this approach fully satisfies the concepts of Demographical policy of Russian Federation for the period up to 2025 approved by the decree of the President of Russian Federation in October 2007.
Section «Ethno-politics and rights»

Co-chairmen: Heikki Talvitie (Finns), Viktor Bogdanov (Karelians)
Keynote speakers: Zinaida Strogal'shchikova (Veps), Viktor Rychkov (Komi-Permyaks)

The participants of this section highlight the importance to consolidate the Finno-Ugric movement further. To support its aims to broaden international cooperation by agreeing on basic documents in the field of the rights of indigenous peoples and national minorities, the participation of NGOs in the socio-political decisions of their countries and regions and the development of civil society. They also point out how the realization of the rights of the Finno-Ugric minorities can be difficult due to some imperfections in the current legislation in the field of human rights and the participation of Finno-Ugric representatives in the implementation of those decisions which affect their interests. In order to maintain the ethnic identity of the Finno-Ugric peoples and to respect their rights, the present section recommends:

To the advisory committee:
1. To consult the European Council in regard to the establishment of a permanent forum on indigenous issues and national minorities.
2. To intensify the activities of Finno-Ugric NGOs for the protection of their rights to preserve their heritage language, cultural heritage and to guarantee environmental protection.
3. To guarantee the participation of Finno-Ugric representatives in international organizations which deal with the protection of the rights of indigenous peoples and national minorities.
4. To stir up the participation of Finno-Ugric representatives in the implementation of goals and objectives of the second international decade of the indigenous peoples of the world.
5. To monitor that the rights of the Finno-Ugric peoples are observed in accordance with international standards and treaties on the rights of indigenous peoples and national minorities. To inform the Finno-Ugric public.
6. To create forums to discuss issues of indigenous peoples and national minorities at national level.

To the governments of the countries:
1. To improve the existing legislation on the rights and freedom of the Finno-Ugric peoples who are indigenous in their countries of residence in line with the UN Declaration on the rights of indigenous peoples.
2. To create structures which coordinate activities to protect the rights and interests of indigenous peoples and national minorities.
3. To embrace the state programs of socio-economic and cultural development of the Finno-Ugric peoples in those countries where they are a minority.
4. To ratify the European Charter on the protection of regional language and the languages of the minorities.
5. To develop legal mechanisms which ensure the participation of the Finno-Ugric peoples in executive state bodies at national, regional and local levels.
6. To ensure the rights of the Finno-Ugric peoples in regard to nature management of the territory of traditional settlement in line with the UN Declaration on the rights of the indigenous peoples.

Section «Culture»

Co-chairmen: Galina Shkalina (Mari), Eniko Siy (Hungarian)
Keynote speakers: Ildiko Lehtinen (Finn)

The participants of the section «Culture» have discussed the present condition of the cultures of the Finno-Ugric and Samoyedic peoples. They suggest focusing on issues related to the preservation and use of traditions in the contemporary world. This section, therefore, considers necessary:
1. To contribute to the creation of a network of international educational institutions for the study of the traditional cultures of the Finno-Ugric peoples both at secondary and tertiary levels.
2. To contribute to the development of ethno-cultural tourism in Finno-Ugric regions and countries, such as the creation of a network of programs, the restoration of cultural infrastructure, the development of arts and crafts, the maintenance of natural monuments of the ethnic culture.
3. To issue visas for artistic collectives, workers of culture and art, youth and children groups in accordance with the simplification of the visa process between the Russian Federation and the European Union.
4. To recommend the universities to provide training for translators of fiction and scientific literature in Finno-Ugric languages.
5. To develop a concept for the preservation of the cultural heritage of the Finno-Ugric and Samoyedic peoples of Russia in accordance with the UNESCO Convention, «On the protection of intangible cultural heritage».
6. To embrace the Federal program, «Culture of Russia 2006–2010» and its section «Support of the ethnic cultures of the minorities of the Russian Federation».

7. To appeal to the State Duma of the Russian Federation to amend article 26 of the Federal Law, «On the common principles of legislative, representative and executive bodies of the governmental power of the regions of the Russian Federation» there, where it extends the power of the regions in regard to culture in order to create the conditions for the development and reproduction of traditional national art.

Section «Language and education»

Co-chairmen: Nina Afanas'yeva (Saami), Svetlana Popova (Mansi)
Keynote speakers: Mart Rannut (Estonians), Svetlana Popova (Mansi)

The participants of the section «Language and education» express their concern for the fate of the Finno-Ugric languages of the Russian Federation. They stress the need to pay particular attention to the study, preservation and organization of the teaching of those languages. Highlighting that education in the heritage language is a fundamental aspect of human right, this section recommends:

To the public organizations and movements of the Finno-Ugric peoples:
1. To support the creation of an association of teachers of the heritage languages (Finno-Ugric languages), authors of textbooks and teaching material in the languages in order to foster exchange and mutual support.
2. To help develop a positive attitude towards the use of the heritage language within the family.
3. To attract more broadly the youth to such activities and events by raising the prestige of the heritage languages (such as International Day of the Heritage Languages, Days of the Creation of Literacy, celebrating memorable dates dedicated to famous educators and researchers of the heritage languages).

To the governments of the countries:
1. To develop and improve the legislative measures for the observance of language rights.
2. To promote Finno-Ugric languages and cultures as particularly valuable cultural heritage. To support tolerant attitudes towards the cultural values of each ethnic group.
3. To create structures of power such as a language commission in order to improve the teaching of Finno-Ugric heritage languages, by adding them as a compulsory subject and by being used in extracurricular activities.

4. To organize the work on the creation of new Finno-Ugric terms which reflect modern life and its socio-political and socio-economic characteristics.

To the Federal authorities of the Russian Federation:
1. To develop the concept of philological and language education with the purpose to develop bilingualism in those regions where the Finno-Ugric peoples dwell.
2. To establish in a legislative act the right to study the heritage language (non-Russian) in various parts of the school curricula as a compulsory subject.
3. To develop a state program for the preservation and development of Finno-Ugric languages by adopting regional and national components in the state education standards.
4. To add a new regulation, «On the status of national and ethnic schools in the Russian Federation» and to establish its implementation in the territory where the Finno-Ugric peoples dwell.
5. To promote and adopt the decisions taken at the Fourth Russian Conference of the Finno-Ugric peoples in Khanty-Mansiysk in 2009.

To the state authorities of the regions of residence of the Finno-Ugric peoples:
1. To study the international practice of «Language nests» within the revival of heritage languages, particularly Finland. To study their implementation within the project of the Cultural Foundation of Finland among the Finno-Ugric peoples of Russia. To support and promote «language nests» in education institutions.
2. To develop innovative technology in the teaching of heritage languages such as computer games in Finno-Ugric languages for children.

Section «Mass Media and Information Systems»

Co-chairmen: Galina Butyreva (Komi), Rein Sikk (Estonians)
Keynote speakers: Rein Sikk (Estonians)

The participants of the session «Mass Media and Information Systems» discussed Mass Media issues in the Finno-Ugric regions. In light of the discussions at the meeting for journalists in Estonia in May 2008, the session has listed the following recommendations:
1. To recognize the urgency to create a digital audio-visual Internet archive of the Finno-Ugric peoples and to recommend the Finno-Ugric organization to create a Finno-Ugric centre of the Russian Federation and a Volga region centre of the cultures of the Finno-Ugric peoples.

2. To record the positive experiences of education and training of media professionals of the Finno-Ugric peoples in leading publications of Estonia, Hungary, Finland and Russia and to continue their activities.

3. To request the Government of the Russian Federation to prepare and extend the Federal Program for the creation of computer software tools which ensure electronic information space for the Finno-Ugric minority languages.

4. To ask the governments of Finno-Ugric countries and of the Russian Federation to ensure the delivery of printed publications, especially socially-significant editions, thanks to a reduction of postal tariffs.

5. To ask the universities to train journalistic personnel in the national languages.

6. To acknowledge that the existing storage system is intolerable and to transfer the digital media and availability of audio-visual archives to the regional branches of the State Russian Television and Radio Company. Monopoly of public property which has been created for decades thanks to people's means prevents the use of cultural heritage of the national groups of the Russian Federation and can ultimately lead to their loss.

7. To create a program called «The Peoples of Russia» on the TV channel «Culture».

8. To pay attention to the development of the Finno-Ugric and Samoyedic journalism for children (such as Internet sites, newspapers, magazines, radio and television).

9. The establishment of an international Association of Finno-Ugric journalists from the Russian Association of the Finno-Ugric journalists together with organizations of foreign Finno-Ugric journalists.

10. To continue the festival movement of the Finno-Ugric press, inviting participants from all the Finno-Ugric countries and regions.

Section «Health, demography, family and ecology»

Co-chairmen: Nikolay Strelkov (Udmurt), Mikhail Yankuchev (Erzya)
Keynote speakers: Nikolay Strelkov (Udmurt), Pal Tamash (Hungarians)
The participants of the section «Health, demography, family and ecology» have expressed their concern about the condition of the environment, nature, health, lifestyle of the individual in the territory where Finno-Ugric and Samoyedic peoples live. The Finno-Ugric and Samoyedic peoples are undergoing a decline in the population, experiencing a gradual erosion of family traditions and changes in their basic values and principles due to the influence of economic, social, environmental and political factors. In order to guarantee a sustainable improvement of the situation, the section recommends:
1. To pay particular attention at the prevention of social diseases such as alcoholism and drug abuse, especially among the youth, on behalf of state and public institutions.
2. To continue to conduct research on the health condition of the population, the influence of environmental factors, problems of the family, maternity and childhood in the territory where Finno-Ugric and Samoyedic peoples live.
3. To hold regular international conferences on issues related to nature preservation, demography and a healthy lifestyle among the Finno-Ugric and Samoyedic peoples.
4. We ask the government of the various countries to renew their annual statistical records indicating the socio-economic conditions of the indigenous peoples and ethnic groups which are facing depopulation.

RECOMMENDATIONS
of the round table of the Finno-Ugric youth
«Continuity and Unity among Generations»
(Khanty-Mansiysk, 30 June 2008)

We heard the speeches of the participants of the round table «Continuity and Unity among Generations» at the Fifth World Congress of the Finno-Ugric peoples. And we discussed the requests of young specialists with knowledge of their heritage language (Finno-Ugric or Samoyedic) regarding education and culture and staff renewal within the national movements.

We believe that the international Finno-Ugric cooperation should take a more open character and that the Finno-Ugric world should become more mobile and able to respond to the challenges of modernity. We also stress the need to involve the youth in the decision-making process of Finno-Ugric cooperation. And we want to highlight that the
Finno-Ugric movement is in dire need to update and train personnel for the national movements. Therefore, we recommend:

To the Government of the Russian Federation:
Not to reduce the budget for higher educational institutions specialized in «heritage (Finno-Ugric or Samoyedic) language and literature», «educator for pre-school institutions», «teacher of primary school».

To the Government of the Finno-Ugric regions of the Russian Federation:
To increase the work to prepare specialists with knowledge of their heritage language for cultural and educational institutions.

To the international advisory Committee of the Finno-Ugric peoples:
To revise existing rules on how to form the International advisory Committee of the Finno-Ugric peoples. To elect two representatives one of whom must be less than 35 years old from every national group.

To the representative bodies of the Finno-Ugric peoples:
1. To elect the delegates of the World Congresses after open public discussions and with the consensus of public organizations;
2. To conduct in advance a public discussion about the presentations given by the peoples.

The Association of the Finno-Ugric Youth asks:
1. To be actively integrated in Russian and international public associations. To participate in the work of the governing bodies of Russian and international associations.
2. To form a data bank of the managerial personnel of the Finno-Ugric peoples and to provide training for potential personnel.
3. To carry on open information policy and to develop network projects for international cooperation.
4. To continue cooperation work with state bodies in regard to youth policy.

RESOLUTION
of the 5th World Congress of the Finno-Ugric Peoples

The 1 World Congress of the Finno-Ugric Peoples (Syktyvkar, 1992), realizing its responsibility for the nations' development declared its aims and objectives in the Declaration of Fundamental Principles, Aims and Objectives of the Finno-Ugric Peoples' Cooperation. The subsequent years have shown relevance and constructiveness of the chosen course. The other three congresses in Budapest (1996), Helsinki (2000) and Tallinn (2004) confirmed that preservation and development of Finno-
Ugric and Samoyed peoples and their cultures as part of all mankind's province will be our major challenge. The participation of the presidents of Hungary, Finland, Russian Federation and Estonia in the Congress have also indicated the importance of the Finno-Ugric Cooperation.

The Congress confirms that protection of human rights, the rights of the indigenous peoples and national minorities is not only the issue of the domestic policies of states but of the entire international community. Therefore, it is important, along with the integration of the international human rights standards and national minorities' human rights into the national legislation, to make use of the gears of the international legal instruments that do not need to be ratified by the states and are directly binding.

The UN Declaration on the Rights of Indigenous Peoples approved on September 13, 2007 is considered to be a great achievement in the field of human and indigenous peoples' rights protection. It had been developing by the international community in partnership with the indigenous peoples for more than 20 years. The Finno-Ugric Peoples Consultative Committee has also made its contribution to the process of the document development through participation in the annual sessions of the Indigenous Peoples United Nations Working Group (Geneva) since 1993 and as part of the activities of the Working Group for Updating the Draft Declaration since 1996 (Geneva, 1996–2006).

International cooperation, primarily, Pan-European Cooperation, is extremely important in meeting those challenges. The Finno-Ugric peoples enrich the European cultural gamut and promote to the cultural dialogue between the Russian Federation and the European Union.

Non-governmental organizations, including the national organizations of Finno-Ugric and Samoyed peoples are becoming an important factor of the civil society formation in our countries.

At the same time, regardless of the many positive changes taking place in recent years, the majority of the Finno-Ugric and Samoyed peoples have been declining in number and one of the reasons was the identity changes under the influence of the external environment.

Taking into account the current situation, the Congress considers it necessary to take the following measures:

In the field of ethno-policy and law:
1. The Congress solicits the Human Rights Commissioner of the Council of Europe on creating a permanent forum of Indigenous Peoples and European national minorities' issues.
2. The Congress instructs the Consultative Committee to act further as a monitoring coordinator on the international obligations performance concerning human, indigenous peoples and national minorities' rights.
protection in the Finno-Ugric and Samoyed peoples' countries of residence.

3. The Congress encourages governments of the Finno-Ugric peoples' countries of residence to modernize legislation resting on the UN Declaration on the Rights of Indigenous Peoples' provisions.

4. The Consultative Committee should support national social movements and associations as active and constructive elements of our countries' civil society.

5. The Congress instructs the Consultative Committee to organize a permanent basis cooperation with international organizations dealing with human rights, rights of national minorities and indigenous peoples; to inform on a regular basis the Finno-Ugric and Samoyed peoples' national organizations about the activities of those bodies.

6. The Congress appeals to the parliaments of the countries to develop legal mechanisms that would provide good representation of the indigenous peoples and national minorities in the elective bodies and their due participation on the different levels of the authorities.

7. The Congress instructs the Consultative Committee to do surveys in enlarged territorial units of the Russian Federation (Perm Oblast and Krasnoyarsk Krai) about the ethnic health and social status of the Finno-Ugric and Samoyed peoples that reside on those territories.

8. The Congress condemns any acts of racism or xenophobia.

In the field of language rights and education:

1. The Congress points out that the language rights of the Finno-Ugric and Samoyed peoples should be based on the international standards including the European Charter on the Protection of Regional and Minority Languages and encourages the states that have not yet ratified this document to do it as soon as possible.

2. The Congress is grateful to the parliaments and governments of Hungary, the Russian Federation, Finland, Estonia and other states where the Finno-Ugric and Samoyed peoples live traditionally for their state support of the languages and cultures. The Congress also encourages promoting further cooperation in this field.

3. The Congress encourages public authorities to create conditions for the real bilingualism formation using the modern informational and educational technology when teaching the Finno-Ugric and Samoyed languages to the children. It also encourages to extend contacts between regional schools and schools in the Finno-Ugric and Samoyed peoples' countries of residence.

4. The Congress supports staff training activities for the Finno-Ugric and Samoyed regions, in accordance with intergovernmental agreements, the leading educational centers of Hungary, Russia, Finland, Estonia.
and stresses that special emphasis should be laid upon the effective usage of the national staff potential, which was trained for this purpose.

5. The Congress is concerned with the continued decline of command of native languages in Finno-Ugric and Samoyed minorities and their declined instruction in the national school curricula. The Congress encourages:

- the social organizations and movements of the Finno-Ugric and Samoyed peoples
  - to take the lead in creating the system of working with families based on the traditions of ethno-pedagogics;
  - to mould a positive public opinion for using a native language in the family;
- the authorities
  - to create conditions for implementation of the human right to study and use a native language;
  - to develop a network of schools where instruction is made in a native language or a native language is offered as an individual subject and the history and culture of the Finno-Ugric and Samoyed peoples is taught.

6. The Congress is concerned about a bad practice of closing the so-called low-attendance schools on the territories inhabited by national minorities, especially in places where ethnic minorities reside.

7. The Congress instructs the Consultative Committee to study the experiences of language revitalization for the Finno-Ugric and Samoyed minorities using the so-called language nest methods, i.e. when certain preschool groups in kindergartens are fostered in the Finno-Ugric or Samoyed languages, and develop its further dissemination.

8. The Congress considers it necessary to activate the work on developing the terminology in the languages of the Finno-Ugric and Samoyed peoples.

In the field of culture:

1. The Congress welcomes the regular international folklore, ethnofuturistic and theatrical festivals, including ones for children and youths, as well as the days of related peoples, and jubilee events organized in Hungary, Russia, Finland and Estonia, and recommends to continue carrying these out in the future.

2. The Congress welcomes the establishment of Finno-Ugric Cultural Center of the Russian Federation in Syktyvkar and Interregional Povolzhskiy Finno-Ugric Cultural Centre in Saransk, and encourages the other countries to establish relevant bureaus to promote cooperation between them.
3. The Congress attaches importance to development of book publishing in the languages of the Finno-Ugric and Samoyed minorities, and translations of contemporary works and the world classical works into those languages.

4. The Congress encourages the governments of the countries where the Finno-Ugric or Samoyed peoples live to promote assistance to scientific, cultural or educational institutions in converting the archival data to digital media and provide access to them.

5. The Congress considers it necessary to preserve and develop traditional culture and livelihoods.

In the field of mass media and information systems:

1. The Congress supports publishing of the RF AFUN all-Russian newspaper, the activities of the information websites of the Consultative Committee and the Finno-Ugric centers, organization of electronic library in the Finno-Ugric or Samoyed languages and entrusts the Consultative Committee to intensify the efforts focused on the exchange of information with the purpose to organize and operate a single information space on the environmental, public health, educational and cultural problems.

2. The Congress encourages the state agencies to ensure the development of modern mass media for peoples in their native language, covering all areas of life and accessible to the broadest possible audience.

3. The Congress entrusts the Consultative Committee to render assistance in implementing proposals for the possible integration of the languages of Finno-Ugric peoples into widespread computer systems software.

4. To mitigate the effects of territorial disintegration in the information environment of the Finno-Ugric and Samoyed peoples, the Congress entrusts the Consultative Committee to promote to development of an archive of radio- or TV programs in local languages to be located on the Internet as well as wide application of the up-to-date technology to strengthen communication links both within ethnic communities, and in general between the Finno-Ugric and Samoyed peoples.

5. The Congress encourages redoubling attention to publishing of children's literature and children's periodicals in the languages of the Finno-Ugric or Samoyed peoples.

In the field of demography, public health, and ecology:

1. The Congress supports the continued research in the health status of the people who live in the residing areas of the Finno-Ugric or Samoyed peoples, the impact of the environmental factors on it, climate change surveys and information sharing in this field, as well surveys conducted on the problems of the family, mother and child.
2. The Congress encourages regular international conferences on the problems of environmental conversation, demography and health and publishing a scientific journal on those problems.

3. The Congress appeals to the governments of the countries with a proposal to renew the annual statistical records of socio-economic and demographic indicators for indigenous peoples or ethnic groups.

The Congress recommends to the Consultative Committee to organize in 2010 an international conference to analyze the interim results of implementing the resolution and recommendations of this Congress, with extensive coverage of its final results in mass media.

The Congress entrusts the Consultative Committee to consider the requests, comments and suggestions presented at the Congress.

The Congress expresses gratitude to the organizing committees of V World Congress of the Finno-Ugric Peoples in the Russian Federation and Khanty-Mansiysk Autonomous Okrug (Yugra) for creating excellent job conditions of the world congress.

*Khanty-Mansiysk, June 30, 2008*
The decision
of the Consultative Committee of the Finno-Ugric peoples
«On the location of the headquarters
of the Consultative Committee of the Finno-Ugric peoples
of the 5th World Congress of the Finno-Ugric peoples»

Having heard and discussed the information provided by the Chairman of the Consultative Committee, V. Markov, and the proposals of the members of the Consultative Committee until the next Sixth World Congress of the Finno-Ugric peoples and given the excellent organization of the work in Helsinki, the Consultative Committee of the Finno-Ugric peoples has decided:

To approve Helsinki (Finland) as the headquarters of the Consultative Committee.

The chairman of the Consultative Committee of the Finno-Ugric peoples V. Markov
Moscow, 12.02.2008.

The decision
of the Consultative Committee of the Finno-Ugric peoples «On the place and time of the 6th World Congress of the Finno-Ugric peoples»

After hearing the proposals of the Hungarians in the Consultative Committee and having agreed with the administration of the Republic of Hungary and taking into account the Resolution of the Government of the Republic of Hungary 1348/2011 (20), the Consultative Committee has decided:

To hold the Sixth World Congress of the Finno-Ugric peoples in Siofok on 6-8 September 2012.
Siofok, 26.11.2011.
On the 20–21 November 59 participants attended our session, among which 19 presented a speech.

The first talk by Jurij Valge (representative of the Estonian delegation) addressed immediately the main themes of the session. Specifically, he reported some issues concerning language politics. He informed us that in Estonia the preparation for the 2011–2017 language development strategy has been accomplished. This was possible since the 2004–2010 program reached its completion.

In Estonia the Ministry of Education and Science examined several suggestions from various institutions and public and scientific organizations. The work for the development of the Estonian language took a year and a half in all.

Its financing reaches 1 mld crowns in total, i.e. 2,4 mld rubles. The program aims not only to develop Estonian language as a state language, including its research, its scientific use and the development of its terminology; it also aims to guarantee its study to the Estonians living overseas and to the foreigners.

The participants of our session asked the Estonian delegate to provide an English and a Russian version of the program, so they could fully appreciate it and possibly take it as a sample for the development of other Finno-Ugric languages.

The preservation and development of Finno-Ugric languages, where they represent the language of a minority group, varies depending on the support that they receive from their government. During the plenary session Bjornara Seppola (representative of the Kvens in Norway) also highlighted this fact and so did the majority of the Finno-Ugric representatives during our session. As always it is very important to combine the activity of the Finno-Ugric communities with the institutions in power in order to implement the existing language legislative measures.

The importance of a language policy in Russia, as part of the state social policy, reverberated also in the speech by G. Nikitina (delegate from Udmurtia). She acknowledged that at present we are revisiting the resolutions of the 1930s (such as, the codification of the language
and the elaboration of new terms); however, we are considering those issues with newer eyes. Such work was suspended in the 1950s; and the present-day development of the Finno-Ugric languages urges to create new terms in order to engage with the changed life-style of the communities. However, the communities do not often have enough time to understand the newly introduced terms. Particularly difficult appears the comprehension of the written form, used in the media. This usually occurs when the words used to exist in the vocabulary of a specific language and they were lost in the last decades. So, it is important that the parents comprehend that the contemporary written form of their native language differs from the language they own and know. This is very important because their attitude reflects the way they relate to the language their children study at school.

Such a problem exists not only among the Udmurts, but also among other Finno-Ugric peoples. Therefore, it is necessary to be particularly careful when widening the lexicon of the language of our peoples. Unfortunately, little linguistic-cultural research is conducted on the Finno-Ugric languages. This is, instead, vital particularly when through the language it is possible to decipher the national culture and the mentality of the peoples which hold that language. Researching this kind of information of a language would also increment interest towards the study of the language itself.

In turn, the Finno-Ugric languages, which obtained the status of state languages, receive more attention and support on the education, culture and media spheres.

During her presentation, the Mordvinian Minister of education, N. Jutkina, spoke about the difficulties they faced when planning the education of the Mordvinian languages. She also said to have personally attended the preparation of the census among the Mordvinians.

As confirmed by V. Shchankina, the public opinion played an important role when aiming to implement the education of the Mordvinian languages. She claimed that at present the job of the activists is crucial, since they can persuade the parents that it is necessary to study their native language at school. In this respect, the Volga-Region Cultural Center has been very active. They have been running different cultural events, such as festivals, contests, seminars, conferences and national games competitions. Since 2007 under the aegis of the Center, more than 30 publications in Finno-Ugric languages have been realized, such as dictionaries, calendars, artistic work, audio and video material, and so on. Besides, a complete set is ready for the study of the native language, of the literature with information on the various Finno-Ugric writers and scientists, of maps with the settlements of the Finno-Ugric peoples.
Some of the talks (by Z. Strogal'shchikova, D. Gerasimova, I. Karpov) dealt also with the consequences of the reform passed by the Ministry of education and science of the Russian Federation. Specifically, they lamented that it does not take into account ethnic factors.

Its starting point is the optimization of the expenses. Consequently, many schools have been closed even in the traditional territories where the small-numbered peoples dwell. In 2009 three schools and two nurseries were closed in the Vepsian villages under the Vinnici administration in the Leningrad Oblast'. Only one school and one nursery remained active.

The conflict that arose from the attempt to shut down the Vasinsko schools in the Perm Oblast' received attention from the media, too. It should be noted that pupils from three different Mari villages study in those schools.

The Minister of education and science of the Russian Federation on the 1st September of that year claimed that «primary schools will continue exist in the villages, even if only one pupil studies there». Unfortunately, this statement failed to succeed.

At the same time, he instructed to drastically reduce the 2010 budget for the humanistic fields at tertiary education. The colleges and universities are, however, the places where we prepare our specialists of Finno-Ugric languages and our future teachers of native languages. He also instructed to shut down other specialized courses in the Finno-Ugric languages. Thanks to the efforts of various social organizations in the republics of the Russian Federation, of the State Duma members N. Musalimov (Udmurtia) and L. Jakovleva (Mari-el), and of the members of the Consultative Committee of the Finno-Ugric peoples, those decisions were eventually abrogated.

But it is necessary to start thinking now about what will happen next year. D. Gerasimova (delegate of the Mansi) suggested jointly solving questions of the Association of the Finno-Ugric universities.

At the same time, as claimed by Z. Strogal'shchikova and I. Karpov, the Ministry of education and science of the Russian Federation sanctioned new federal standards for the primary education. Those standards have been in place since 1st January 2010. They notify that the native language can be taught from 3 to 5 hours a week.

Unfortunately, it is not clear whether or not the schools are ready to turn such measures into practice. In the Khanty-Mansiysk region, according to one of the teachers of Khanty language, they have completely stopped teaching one of the Khanty dialects. Representatives of the indigenous small-numbered peoples of the North, T. Gogoleva, Z. Rjabchikova and U. Danilo felt anxious because of the dramatic
reduction of the Federal Budget to the publishing house «Prosveshchennaja» («Enlightenment») destined to the publication of teaching material in the languages of the indigenous small-numbered peoples of the North. The publishing house «Prosveshchennaja» has specialized on such publications in the last 80 years. We also need help for the national media, particularly those in the languages of the small-numbered peoples, since they are also reducing financial means to publish in the various regions of the Russian Federation.

Z. Ostapova (delegate of the Komi) also introduced the question of preschool education in the native language. In the Komi Republic, they have radio and TV programs for children in the Komi language; they have advanced textbooks, which can be used in preschool settings and computer games for children. This presentation helped clarify what we can all have in preschool settings in our regions.

The Finno-Ugric association of the authors of school textbooks in the Finno-Ugric languages has recently planned to publish a book called «Ethnology of childhood of the Finno-Ugric peoples: traditional culture, folk pedagogy». They intend to publish a catalogue of all the didactical preschool textbooks in the native language. This will enable them evaluate the level of preschool educational organization and exchange experience. The association of the authors of school textbooks only requires that its members gather together at least once a year. Last year in the Republic of Komi, they also ran a «Language nests» seminar, as the most effective method to teach native languages to children.

V. Markov during his presentation confirmed that on 8–9 February 2010 in the Republic of Komi, another worldwide conference will be run. This conference is going to deal with scientific and practical issues in order to promote Finno-Ugric languages. This year the conference will address the use of informatics technology for educational purposes. It will reinforce dialogue and promote exchange of experience in the creation of computer games in the native language. It will support widening the lexicon on mobile phones, etc.

Another task of the present conference is to evaluate what ideas can be further developed at the 2012 VI International Congress of the Finno-Ugric peoples in Hungary. In this respect, V. Markov suggested to start from the motto «Language, ethnicity, peoples» and to turn it into «Language, identity, peoples».

A. Kir'anen, V. Kidrjashov, I. Karpov and T. Gogoleva delivered a talk on ethnic politics and on the present legislative situation of the Finno-Ugric peoples. A. Kir'anen claimed that in the last couple of years in the Leningrad Oblast’ the interest towards the small-numbered peoples has increased, that is towards the Izhors, Votics, Finno-Ingermanlands.
15 events have been run to support their culture and language. Besides, the Votics obtained the status of indigenous small-numbered peoples of the Russian Federation. So, at present only the Finno-Ingermanlands stand in the queue to obtain state recognition as indigenous small-numbered groups of the Russian Federation. This year the Russian government has granted such status to the Setoes in the Pskov oblast'. Their situation is similar to that of the Finno-Ingermanlands, which traditionally settled in the territory between the Leningrad Oblast' and Finland; whereas the Setoes settled between the Pskov oblast' and Estonia.

V. Kidrjashov and I. Karpov highlighted the necessity to apply the Laws of the Russian Federation in regards to national-cultural autonomy and self-organization. The majority of the Finno-Ugric peoples are divided among different regions and do not owe their own autonomy. National-cultural autonomy, instead, strengthens the attempts of the communities in revitalizing their languages and cultures. Its legislative status provides more chances to put forward the interests of our peoples.

T. Gogoleva summoned to disseminate the experience of the Khanti-Mansiisk Oblast'. Their law guarantees the representation of the indigenous small-numbered peoples of the North. The Khanti-Mansiisk Oblast' voted three deputies, which since 1996 have participated to the Assembly of the representatives of the indigenous small-numbered peoples of the North. The status of the Assembly is prescribed in the regulations of the Duma. And its existence as a mechanism that ensures the participation of the indigenous peoples in the decision making, is undoubtedly considered a perfect example by Russian and foreign experts. There is reason, therefore, to include such experience in the legislation for the elections of other small-numbered peoples of the Russian Federation.

In his talk V. Jurchenko touched upon the reverberation of the scientific literature and printed media in the Finno-Ugric world. He reminded the audience that the book «Finno-Ugric Nationalism and its Civil Consolidation in Russia (ethno-political analysis)» by Ju. Shabaev and A. Charina has recently been released. He suggested getting involved in its discussion in the humanitarian Bulletin NII of the Republic of Mordovia.

Next, N. Ostanin informed about the present-day situation of the Komi-Perms in the Permian region. Along with the improvement of the social-economic situation in the region, he claimed that there has been a noticeable drop in the number of the pupils studying their native language at school.
The other themes touched upon in our session are found in the recommendation for the World Congress of the Finno-Ugric peoples. However, it should be noted that the majority of the talks referred to the ethno-language politics in the Russian Federation. Our session requests the Association of the Finno-Ugric people of Russia to examine the following points:

– The adoption of monitoring measures which guarantee teaching Finno-Ugric native languages in the Permian region, in the Khanty-Mansiysk region and in the Leningrad Oblast;

– The creation of a working group in preparation of the project of the Law of the Russian Federation «on education» and «on culture». This work is at present conducted at the State Duma of the Russian Federation;

– The initiative on behalf of the State Duma of the Russian Federation to guarantee the creation of an Assembly analogous to the one in the Khanty-Mansiysk region. In other words, to guarantee the election of an Assembly which represents the indigenous small-numbered peoples at Federal level;

– To take into consideration the request of the Finno-Ingermanlands in the Leningrad Oblast' to become one of the indigenous small-numbered peoples of the Russian Federation;

– To guarantee that the Federal Law «on the national-cultural autonomy and its application in the Russian Federation» is known in the various Finno-Ugric regions;

– To help the activity of the Association of the authors of pedagogical textbooks in the native languages.

**Report from the session «Culture, ecology and health»**

41 participants representing 9 different Finno-Ugric ethnic groups attended the session «Culture, ecology and health».

The delegates discussed the points which were proposed at the V World Congress of Finno-Ugric peoples. The participants claimed that the designated points became true thanks to the activities of the local organizations along with the support of the institutions in power. It was observed what important role played the Association of the Finno-Ugric peoples of the Russian Federation in the achievement of the resolutions of the V World Congress.

Next, particular attention was paid to the future work of the Finno-Ugric peoples.

So, in regards to culture and means of mass information, the participants advanced the following requests:
1. To support financially the publications, the various means of mass information, particularly Finno-Ugric papers;

2. To try and publish written material for the children and youths in their native language and arrange their distribution in the schools in the villages, in the libraries and nurseries;

3. To support in every possible way social Finno-Ugric organizations, particularly women organizations. It is important to help the national social organizations, the publication of their papers, magazines and websites;

4. By taking into account the importance of the women activities in the Finno-Ugric social movement, we also propose to found a Finno-Ugric Congress for women;

5. To pay attention to long-term projects concerning means of information for the remote villages of the Finno-Ugric world;

6. Due to the growing interest towards the national costumes, the necessity to produce professional products has matured. Therefore, we suggest that a professional organization runs seminars in the various regions where the Finno-Ugric peoples dwell;

7. To arrange committed work to elucidate the causes of the loss of interest towards the native languages; to define ways to revitalize and to study them systematically in the nurseries, at school and at higher levels of education.

In regards to ecology and health the next points were discussed:

1. To pay attention to three resolutions of the V Congress, i.e. to adopt statistical social economical record-keeping and demographic indicator of the small-numbered peoples and ethnic groups;

2. To arrange a project that studies the current situation of the health of the indigenous and small-numbered peoples of the North of Russia;

3. To present to the organs of power the need to sort out legislative documents for a rational use of natural resources (such as the forest, the soil, etc.). It is important that were created instructions on how to prevent a fire. This and other measures would help preserve historically unique and protected territories. This is particularly true for Karelia, the Republic of Komi and other northern territories where the Finno-Ugric peoples live;

4. To pay particular attention to the creation of normative equipment for first aid and obstetrics intervention in the remote Finno-Ugric villages of the northern and western parts of Russia.
RECOMMENDATIONS
from the «round table» concerning youth issues
(20 participants in total)

The participants express their gratitude to the organizers of the conference for having provided them with the opportunity to discuss issues concerning Finno-Ugric youths. Particular gratitude goes to the representatives of the various ethnic groups, which made it possible to insert in the program a round table with youth representatives.

The participants of the round table observed a growth in the realization of projects, aimed to support Finno-Ugric youths in the various Finno-Ugric regions and countries. In this respect, a big role has been played by the activists of the Youth Association of the Finno-Ugric peoples.

What emerged from the discussion on existing experience on the situation of the Finno-Ugric world is summarized in the following points.

In regards to education and science:
1. The participants of the round table expressed the need to discuss education politics together with International associations of Finno-Ugric universities;
2. The participants of the round table expressed their concern about the reduced budget for the humanitarian faculties of colleges and universities. There is an emerging trend which tends to unify various higher education institutions. This could lead to the decrease in number of already existing national frames.
3. We request to the Finno-Ugric universities to introduce other specializations which are now in demand within the discipline «native language», such as «tourism», «IT», «marketing», «PR and their links to the public opinion», «jurisprudence» and «international relations»;
4. To support young researchers and scientists of Finno-Ugric fields. To look into the opportunity to create cooperation between scientists and the communities.

In regards to the media:
1. We request the organs of power to create a Finno-Ugric FM radio station in the whole of Russia, which popularizes Finno-Ugric languages and cultures;
2. We appeal the Federal Television «Russia» to support a free-of-charge program with existing videos and recording, which takes from the Finno-Ugric legacy of regional TV channels.

In regards to youth politics:
1. To provide national frames for the Finno-Ugric youths; to promote training for specialists on the regional, federal and international levels;
2. To promote the realization of the project promoted by the Youth Association of Finno-Ugric peoples, «School of a young Finno-Ugric leader»;

3. To identify the development of youth entrepreneurship as a priority. To promote the adoption of an International social-economic forum for the Finno-Ugric youth;

4. To work on a project that promotes exchange of experience in the spheres of national politics and public diplomacy among Finno-Ugric countries and regions;

5. We recommend that the Finno-Ugric organizations supported the projects directed to children audience;

6. We ask to create the conditions for the development of national sports and an healthy life-style;

7. We ask the Youth Association of Finno-Ugric peoples to award youths with different nominations.

The participants of the round table suggest that the representative organs of the Finno-Ugric peoples continue cooperating with the youth representatives at the decision-making levels of the Finno-Ugric organizations and movements. We also suggest that the youths were represented within official delegations during congresses and seminars, with the purpose to guarantee continuity from one generation to the next and also to guarantee that the youths got involved in the work of the Finno-Ugric movements.

The participants of the round table invite MKKFUN and the organizing committee of the VI World Congress to adopt a round table for the youths under the title «Development Perspectives of the Youth Finno-Ugric Movements». We also recommend allocating in a separate session questions concerning support and development of the Finno-Ugric villages, i.e. «Problems of the villages and life in the village».
RECOMMENDATIONS of the interim international conference among the Finno-Ugric peoples «Resolutions for the V World Congress of the Finno-Ugric Peoples»

The interim international conference «Resolutions for the V World Congress of the Finno-Ugric Peoples» confirms its commitment to preserve and develop the cultures of the Finno-Ugric and Samoyedic peoples as part of the world civilization heritage.

The present conference has not only achieved interim results; it has also begun to actively prepare the VI World Congress of the Finno-Ugric peoples.

Intra-parliamentary cooperation has livened up among Hungary, Russia, Finland and Estonia in regards to the problems of the Finno-Ugric peoples. In Finland, Estonia and Hungary the State has continued to support national languages and cultures. This is also true for the more complex measures to support the Finno-Ugric peoples of the Russian Federation.

A scientific group presented the results of their work at the past XI International Congress in Hungary. In August 2010 the Congress of Finno-Ugric literature took place in Oulu.

A positive role in the development of the cultures of the Finno-Ugric peoples has been played by the non-government organizations of Hungary, Russia, Finland, Estonia and those countries, where Finno-Ugric peoples dwell.

The non-government movement of the youths also has carried out its work. They have empowered the activities of the Association of the Finno-Ugric peoples of the Russian Federation.

The publication of Russian periodicals has also had important significance. Specifically, the periodicals are «Finno-Ugric newspaper» (Saransk), «The word of the peoples of the North» (Khanty-Mansiysk); and the magazines are «Finno-Ugria: ethnic comfort» (Syktyvkar), «Finno-Ugric world» (Saransk), «Mary sandalyk – Mari world» (Yoshkar-Ola). The range of TV and radio broadcasting has increased considerably in the regions of the Finno-Ugric peoples of the Russian Federation.

The participants of the international conference «Resolutions for the V World Congress of the Finno-Ugric Peoples» provide the following recommendations:

In regards to ethno-politics, rights, language and education:
– To pay attention to the organs in power of those countries, where the Finno-Ugric peoples live as well as to the effective realization of
the propositions of the European Charter in regards to regional and minority languages;

– To use more broadly in the education sector the positive experience from native language teaching to children and the application of new technologies;

– To enliven the participation of national and non-government organizations of the Finno-Ugric peoples in the education policy-making process;

– To analyze the situation coming from the closure of schools in the Finno-Ugric villages with the aim to define the consequences on their ethnic development;

In regards to culture, health and ecology:

– To use more effectively the existing resources in order to preserve and develop the cultural heritage in the upbringing of the children and education of the youths. Particularly, to use contemporary information technologies;

– To prioritize the development of professional art in the cultural politics. Specifically, to support the development of professional art based on traditional culture, since it embraces ethnic elements of the Finno-Ugric peoples within cultural contemporary processes;

– To enlarge and strengthen the inter-regional and international cultural network among Finno-Ugric peoples. For this purpose, to implement in different ways commemorative dates for the state education, seminars and festivals;

– To implement international symposia addressing demographic and health problems in the regions where the Finno-Ugric peoples dwell;

– To continue the present work with the publication of the magazine «Health, demography, ecology of the Finno-Ugric peoples».

In regards to youths politics:

The participants of the round table observed that the youths represent the links among different generations as well as the foundations for the revival and development of national cultures, languages and traditions. Hence, they have suggested:

– To let the youths get involved in the problems regarding the development of the languages and traditions of the Finno-Ugric peoples;

– They have asked the States to render assistance in the implementation of the X Congress of the Youths Association of the Finno-Ugric Peoples (MAFUN) in 2011 in Saransk;

– To support creative and practical activities of the Finno-Ugric youths, including youth organizations and associations;

– They have asked the youth organizations to find new ways to cooperate and develop tolerance towards different peoples and confessions.
The participants of the interim conference among the Finno-Ugric peoples express their gratitude to the Republic of Mordovia for the excellent preparation and organization of the conference, and for securing the conditions to work at the international forum.

Zinaida Strogal'shchikova

ON THE HISTORY OF THE WORLD CONGRESS OF THE FINNO-UGRIC PEOPLES

The way these forums are run has changed over time. The decision to carry out a forum which unites all the Finno-Ugric peoples around the world was taken at the First Congress of the Finno-Ugric Peoples of Russia on 1516 May 1992. Already then the Finno-Ugric peoples of Russia, mostly representing minority groups in their regions, had begun to revitalize their native languages and cultures. These movements had developed the following principles of the international community for protecting the interests of the indigenous peoples and national minorities. The overall process of democratization for all aspects of life after the collapse of the USSR opened unprecedented opportunities to develop new initiatives, such as an ethno-national policy. The desire to unite the ethnic interests of these peoples has found full support from the authorities in the creation of various associations and unions.

The greeting of the Chairman of the Supreme Soviet of the Russian Federation, a very influential body of state power at the time, states that the participants of the Congress of the Finno-Ugric peoples of Russia, «gather to revitalize their culture, traditions, and to develop and enrich those values which constitute the spiritual and moral foundation of their ancient groups». It further states that 'the Supreme Soviet supports such noble aspirations and believes that the unification of all these efforts will succeed at the time of democratic transformation of our society and radical economic reforms'.

The Congress appealed the parliaments and governments of Hungary, Estonia and Finland, the States of the Commonwealth of Independent States and other States where Finno-Ugric peoples live to take part in the preparation and running of the World Congresses of the Finno-Ugric peoples. The participants of the Congresses perceived such decision as a natural continuation of the development of the Finno-Ugric movement, and as a way to strengthen its position at both national and international levels. Up to now the Congress guarantees self-determination of every nation which participates in the work of the World Congresses and in
electing its delegations. The participation of the Congress in the work of NGOs representing those Finno-Ugric peoples with dispersed settlements has become an additional stimulus for their internal organization.

The decision to convene a World Congress of the Finno-Ugric peoples was supported by the Supreme Soviet of the Russian Federation. On June 29, 1992, the Council of the Nationalities of the Supreme Soviet was asked to provide the necessary assistance and support for the organization of the World Congress in November-December 1992 in Syktyvkar.

The First World Congress of the Finno-Ugric Peoples was held in Syktyvkar on 1–3 December 1992 and became a very significant event. Its main theme, «The Finno-Ugric World: its reality and perspectives», has determined the multilateral character of subsequent activities and cooperation among Finno-Ugric countries and organizations.

The «Declaration of Fundamental Principles, Aims and Objectives of Cooperation of Finno-Ugric Peoples of the World» states that the forum is independent of governments and political parties [...] and intends to implement the will of our peoples to cooperate». It also states that the forum aims to implement «international standards in the spheres of peoples' right to self-determination, the rights of indigenous peoples and national minorities, and human rights».

Such a position of the Congress has formed the basis for a constructive cooperation between the Finno-Ugric movement and the structures of power in all the countries, and for the participation of its representatives in international organizations. A year later the need to incorporate international law into the legal field of Russian legislation has became the constitutional norm. The Constitution of the Russian Federation which was adopted in December 1993 (article 15, part 4) accepted principles and norms of international law and treaties and comprised them as part of its legal system. They became priority for the Russian Federation even before the national legislation norms.

The basic principles for the activities of the international Finno-Ugric movement were also approved at the First World Congress: a consensus on equality in the decision-making process (i.e., each national delegation has one vote), the procedure to form the Advisory Committee (that is, a coordinating body in-between the Congresses) for which each delegation recommends two of its representatives. Russian and English were taken as the two working languages. The main themes for each Congress have been worked out. It was also decided that the Congress is to be run every four years in Russia, Hungary, Estonia and Finland. Finno-Ugric countries participate in the work of the forum through NGOs, such
as the Society «Finland–Russia» from Finland and «Fenno-Ugria» from Estonia. In order to participate in the Congress, Hungary created the Hungarian National Organization of the World – Finland, Hungary and Estonia – of the Congress of the Finno-Ugric peoples. A chronicle of the Congresses is presented in this publication.

The contemporary format of the World Congresses has been worked out after the Second World Congress which was held on 17–20 August 1996 in Hungary. The participation of the president of the country which hosts the Congress has become a tradition since then. The Hungarian President Arpad Goncz emphasized the characteristics and purpose of the Finno-Ugric cooperation in his greetings to the participants at the Second World Congress. There is a difference in the legal status of the Finno-Ugric peoples, as some groups have their own State, while other groups are minorities in their countries. Nonetheless, they «represent in their entirety a cultural unity [...] which with its pros and cons is a very important part of the world culture. This treasure is sometimes, in some cases and some places on the verge of extinction and in danger [...] because the 20th and 21st cc. worked against minority cultures with all their forces available. The objective of the both groups is to protect and preserve these cultures. This is particularly so now that Russia has renewed herself, availing new possibilities for our international relations and for letting these cultures blossom». The Congress in Budapest was performed in a special solemnity as it included several festive events, mostly devoted to the 1100th anniversary of the acquisition of their homeland by the Hungarians, and it was held in the building of the Parliament of Hungary, a masterpiece of the European architecture.

At this Congress a new rule was established, i.e., to give the floor to the national representatives in order to discuss the status and problems of their peoples right after the formal greetings by the representatives of the authorities and international organizations at the plenary sessions. The discussion of specific issues takes place within the thematic sections which work out recommendations to be presented at the final meeting, where the resolutions of the Congress are adopted. The trends in the work of the sections have not changed, «Ethnoses and Politics», «Language and Education», «Culture», «Demography, Ecology and Health», «Mass Media and Information Technologies».

The Youth Association of the Finno-Ugric People (MAFUN) holds its own sessions.

From the Third Congress held on 11–13 December 2000 in Helsinki, the traditional procedure of the Congress was enriched with the talks of experts on important topics for each section. These talks were included
into the collection of material of the Congress. The Fourth Congress which was held on 1519 August 2004 in Tallinn introduced another innovation, that is, speeches of the national representatives, which are delivered during the plenary sessions in their native languages. However, this material was not published in the collection of the Congress.

Such a procedure for the Congresses was also preserved at the Fifth Congress. The welcome speeches at the opening of the Congress were made by President of Russia, Dmitriy Medvedev, President of Hungary, Laszlo Solyom, President of Estonia, Toomas Hendrik Ilves, President of Finland, Tarja Halonen, and Chairman of the Advisory Committee of the Finno-Ugric Peoples, Valeriy Markov. The participation of the presidents of these four countries has raised the Congress to the rank of one of the most significant international event of the year. The Congress was held right after the summit «Russia–European Union» in Khanty-Mansiysk and this attracted the attention of the mass media.
HISTORY OF THE WORLD CONGRESSES OF FINNO-UGRIC PEOPLES

1st World Congress of Finno-Ugric Peoples
December 1-3, 1992,
Syktyvkar (Russian Federation)

The Congress brought together 14 delegations of Finno-Ugric Peoples from Russia, Hungary, Finland, Estonia and three parliamentary delegations.

The main focus of the Congress was «Finno-Ugric World: Reality and Prospects». The Declaration of Fundamental Principles, Aims and Objectives of Cooperation of Finno-Ugric Peoples of the World was adopted. The decision was taken to create the Consultative Committee of Finno-Ugric Peoples with a mission to coordinate the activities of national organizations for achieving common goals and protecting the interests of Finno-Ugric Peoples in international organizations and forums, including United Nations. Valery Markov, Chairman of the Committee for Revival of the Komi People, was elected Chairman of the Consultative Committee at the meeting that took place in February 1993 in Syktyvkar.

2nd World Congress of Finno-Ugric Peoples
August 17–20, 1996,
Budapest (Hungary)

18 delegations of the Finno-Ugric Peoples took part in the second Congress. In addition to a plenary session, there were six sections: politics, economy, culture, demography and healthcare, mass media, youth (Council of Youth Association of Finno-Ugric Peoples meeting).

The second Congress took stock of the period since the previous Congress, highly appraised the first Congress as an important historical event and the work of the Consultative Committee. It highlighted the importance of the processes of revival and development of cultures and languages, the national self-awareness of Finno-Ugric Peoples.

3rd World Congress of Finno-Ugric Peoples
December 11–13, 2000,
Helsinki (Finland)

21 delegations of the Finno-Ugric Peoples gathered in Helsinki. The Congress was attended by President of Finland Tarja Halonen, President
of Hungary Ferenz Madl, President of Estonia Lennart Meri. Russian Federation President Vladimir Putin's address was read to the participants of the Congress. It was the first time that official representatives from UNESCO, EU, European Parliament attended.

The main topic of the third congress was «Finno-Ugric World in Third Millennium – Development Prospects». The Congress of Youth Association of Finno-Ugric Peoples was held in Helsinki concurrently.

The Congress adopted a final resolution that determined key areas of activity for the next four years, set the task to request Hungary, Finland, Estonia and Russia to declare an international decade of Finno-Ugric Peoples. Within the framework of the Congress, the Consultative Committee of Finno-Ugric Peoples held a meeting, reelecting Valery Markov as its Chairman for a third term.

4th World Congress of Finno-Ugric Peoples
August 16-19, 2004,
Tallinn (Estonia)

The main goal of the Congress was preservation and development of Finno-Ugric and Samoyed Peoples and their cultures as a part of the entire mankind's heritage. The World Congress is aware that solution of problems of assimilation and loss of national identity primarily depends on national policies and the attitude of the youth towards their culture, language and history.

In 2004, new members joined the Advisory Committee: the Kvens (Norway) and the Seto (Estonia and Russia), who previously had an observer status.

It was pointed out at the Congress that the protection of indigenous peoples and national minorities' human rights is not an internal-policy problem for a particular country, but for the whole international community. It is therefore important, along with the introduction into national legislations, the use of international legal mechanisms that presume direct legal actions and are not apt to ratification.

5th World Congress of Finno-Ugric Peoples
June 28-30, 2008,
Khanty-Mansiysk (Russian Federation)

Representatives of 21 Finno-Ugric and Samoyed Peoples are participating in the Congress held in Khanty-Mansiysk; the representatives of governmental authorities from Russia, Hungary, Finland and Estonia, international organizations, mass media, academic and cultural world.
CONTENTS

PLENARY MEETING:
President of the Russian Federation D. Medvedev ...................... 3
President of Hungary L. Solyom .................................................. 6
President of the Republic of Finland T. Halonen ......................... 11
President of Estonia T. Hendrik Ilves ....................................... 12
Chairman of the Consultative committee of the Finno-Ugrian peoples V. Markov ............................................................. 17
OSCE High Commissioner on National Minorities K. Vollebaek ..... 19
Chairperson of the United Nations Permanent Forum on Indigenous Issues V. Tauli-Corpuz .................................................... 24

GREETING MESSAGES:
Chairman of the State Duma of the Federal Assembly of the Russian Federation B. Gryzlov ......................................................... 29
Governor of St. Petersburg V. Matvienko .................................... 32

REPORTS OF REPRESENTATIVES OF FINNO-UGRIC PEOPLES AT THE CONGRESS:
Yenmaa Ivi (the Estonians) ......................................................... 43
Ermanbriks Aldis (the Livonians) .................................................. 45
Mosin Mikhail (the Erzya) ........................................................... 47
Lallukka Seppo (the Finns) ......................................................... 49
Aypin Yeremey (the Khanty) ....................................................... 52
Nanovfszky Gyorgy (the Hungarians) ......................................... 54
Kirjanen Alexander (the Ingrian Finns) ...................................... 58
Bogdanov Viktor (the Karelians) .......................................................... 59
Seppola Bjornar (the Kvens)................................................................. 62
Gabov Sergey (the Komi).................................................................... 63
Rychkov Victor (the Komi Permyans).................................................. 67
Gogoleva Tatyana (the Mansis)............................................................ 69
Yakovleva Larissa (the Mari)............................................................... 72
Akimova Zinaida (the Moksha)............................................................ 74
Yevay Aleksander (the Nenets)........................................................... 77
Kalina Anastasiya (the Selkups).......................................................... 78
Golovkin Anatoly (the Tver Karelians)............................................... 79
Strogal'shchikova Zinaida (the Veps)................................................. 81

REPORTS AT SECTIONS:
Section «Ethno-politics and rights»
Strogal'shchikova Zinaida.................................................................... 85

Section «Language and education»
Rannut Mart.......................................................................................... 100
Popova Svetlana .................................................................................. 118

Section «Mass Media and Information Systems»
Mishanin Yuri ...................................................................................... 124

Section «Health, demography, and family»
Strelkov Nikolay................................................................................... 130

Section «Ethno-politics and rights»
Keynote speakers: Strogal'shchikova Zinaida, Rychkov Viktor .......... 136

Section «Culture»
Keynote speakers: Lehtinen Ildiko ........................................................ 137
Section «Language and education»
Keynote speakers: Rannut Mart, Popova Svetlana ........................................... 138

Section «Mass Media and Information Systems»
Keynote speakers: Sikk Rein .................................................................................. 139

Section «Health, demography, family and ecology»
Keynote speakers: Strelkov Nikolay, Tamash Pal .................................................. 140

RECOMMENDATIONS of the round table of the Finno-Ugric youth
«Continuity and Unity among Generations» ...................................................... 141

FINAL DOCUMENTS OF THE CONGRESS:
Resolution of the 5th World Congress of the Finno-Ugric Peoples ...................... 142
The decision on the location of the headquarters ............................................. 148
The decision on the place and time of the 6th World Congress ...................... 148

INTERIM INTERNATIONAL CONFERENCE
Report from the session «Ethno-politics, Rights, Language and Education» .......................................................... 149
Report from the session «Culture, Ecology and Health» ............................. 154
Recommendations from the «round table» concerning youth issues ...... 156
Recommendations of the interim international conference ................. 158

Zinaida Strogal'shchikova «On the history of the world congress
of the Finno-Ugric peoples» ............................................................................. 160

History of the world congresses of the Finno-Ugric peoples ............... 164