III World Congress of the Finno-Ugrian Peoples
11–13 December, 2000
Helsinki, Finland
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The present collection contains reports at the plenary meeting of the forum, main speeches at sections, final documents and the list of the participants of the III World congress of the Finno-Ugrian peoples.

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PREFACE

The end of the 20th century was a very fruitful period of spiritual unity and social-political consolidation for the Finno-Ugrian peoples. The congresses of the Finno-Ugrian peoples were of key importance among the most significant events. The I Congress took place in December 1992 in Syktyvkar, the II – in August 1996 in Budapest and the III – in December 2000 in Helsinki.

The Congress itself as a special instrument of will of the kindred peoples has both stood the test of time and strengthened its authority in separate countries and international arena during its existence. So, for example, in the last years the Consultative committee is an official participant of two UN working groups on indigenous peoples. 16 national delegations participated at the I Congress, but at the III Congress there were 21 delegations. The territorial representation broadens as well: representatives of above 10 countries were present in Helsinki. In the whole, some 600 persons participated at the work of the Congress – the delegates, observes, guests and journalists.

The fact that the Congress took place in the famous palace of congresses "Finlandia" speaks about how the hosts evaluate the work of this forum and its executive organ – the Consultative committee of the Finno-Ugrian peoples. It is gratifying to note that the Congress was assisted by three Presidents – Mrs T.Hallonen (Finland), Mr F.Mádoll (Hungary) and Mr L.Meri (Estonia), and a warm address was delivered on behalf of President of Russia Mr. V. Putin.

The present volume contains main reports delivered at plenary meetings of the Congress. It should be noted that all the speakers were very responsible in their words spoken at so high a forum. The reports contained many constructive ideas and the critics was supported by proposals. The new composition of the Consultative committee which was elected at the Congress will face a not easy and laborious task to realise all the decisions and recommendations. I hope that our common intentions will not remain on paper but will be embodied in real work.

I am especially thankful to M.Hannus, Secretary general of the “Finlandia-Russia” society, the Finnish coordinator in the Consultative committee and V.Yanalov, member of the Consultative committee for preparation of the materials of the III Congress of the Finno-Ugrian peoples for publication.

V.Markov,
chairman of the Consultative committee of the Finno-Ugrian peoples
REPORTS AT THE PLENARY SESSION
DECEMBER, 11, 2000

Tarja HALONEN,
President of the Finnish republic

Dear participants of the III World congress of the Finno-Ugrian peoples! It is heart-warming to see you all here. It feels like the family and clan have journeyed from afar to come together.

The Finno-Ugric peoples are scattered across a vast area, far from each other. Since we have different histories and numerous other peoples and borders separate us, our opportunities to keep in contact with each other have varied over time. The cohesive force has long been Finno-Ugric linguistic research, which evolved into an independent discipline around the middle of the 19th century. However, observations concerning Finno-Ugric languages and the relationships between them had been published much earlier.

Linguistic affinity provided a foundation on which cooperation in also other fields gradually developed. The inter-war period of the last century saw the arrangement of several Finno-Ugric cultural congresses, the first of which took place in Helsinki in 1921. When the third Finno-Ugric cultural congress took place in Hungary in summer 1928, a special “friendship train” was laid on to take 600 people there from Finland. That may seem like a small number now, but it is not. We can only imagine the kind of effort that had to go into arranging congresses in those days.

The international congresses of Finno-Ugrists that have been arranged since 1960 have become important forums for researchers. Thus interaction between Finno-Ugric peoples has been growing again. The same applies to the outside world’s knowledge of Finno-Ugric peoples; where they are located, how they cooperate and the problems they have to cope with.

The items on the agenda for the III World Congress of the Finno-Ugric Peoples now opening are as topical as ever. They focus on questions associated with preserving and reviving one’s own language and culture as well as with the rights of indigenous and minority peoples. It is gratifying to see such a broad attendance at the congress and that also very small peoples are represented here.

Every person has a right to their own language and culture. It is a central human right, which is guaranteed in international conventions. That these
conventions are respected is especially important from the perspective of small scattered peoples. Language is quite central as a factor underpinning national existence and identity. The preservation of one’s own language is not something that can be taken for granted. The right to one’s mother tongue or to be educated through its medium is equally important, irrespective of whether this applies to old indigenous peoples or immigrant groups who have come to be surrounded by a new culture.

One of the central themes for the Latvian Presidency of the Council of Europe commencing at the beginning of next year is the status of minor languages. I am pleased that this matter so important to all of us will thus receive special attention right across Europe.

Similarly, it has been regarded as important within the European Union that the official languages of all member states can be used. This is of central relevance to the legitimacy that the Union enjoys in the perception of citizens, besides which being able to use their own languages makes it easier for everyone to participate in meetings.

In addition to people’s right to their own language and culture, we can also speak of an entitlement to an unspoiled living habitat. Concern for the environment is something that we all share, but the concrete themes that are topical at any given time vary from one Finno-Ugric people’s homeland to another. Other things that vary are the say that inhabitants have in planning concerning the environment in which they live, the degree to which they can participate in developing their living and working environment. The regions where the Finno-Ugric peoples live are rich in scenic beauty, the tranquillity of nature and untouched environments, many of the things that we would like to show also to others. When developing all of this, the public authorities must take the will of citizens and their organisations into account.

A democratic civil society and the non-governmental organisations that go with it need official support. Cultural, economic and political cooperation, an interdependency of countries and peoples, has become more and more important. A framework for cultural exchange and trade is provided as official cooperation develops. But people’s genuine and natural interest in each other and building friendship on a foundation of interaction between individuals, families and groups are likewise of great importance. There is plenty of positive experience of this among the Finno-Ugrian peoples.

One of the points emphasised in the final document of the II World Congress is that joint measures should be directed towards the goal of promoting the
development of the Finno-Ugric peoples without detriment to the rights and privileges of other peoples. It was also noted in the final document that "a right of national self-determination, membership of a national minority and special features of cultures and languages have begun to be recognised as belonging to human rights". Interaction and cooperation between the Finno-Ugric peoples, the mutual solidarity that their work for human rights demonstrate, could serve as a good and encouraging example also globally. At the same time as we emphasise the rights of the Finno-Ugric peoples, we must take care of the rights of those national and linguistic groups who live as minorities in our own midst.

I wish the III World Congress of the Finno-Ugric Peoples the best of luck and success in its important work. I believe that after this gathering the world will again be a little better.
Ferenc MÁDL,
President of the Republic of Hungary

Madame President, Presidents, Friends, Ladies and Gentlemen, Finno-Ugric Brothers and Sisters!

It is with pleasure and thanks that I have the honour to represent my country, the Republic of Hungary, in the year of its millennium at the World Congress of Finno-Ugric Peoples, the most important international forum of the Finno-Ugric movement which serves the cause of preserving, keeping alive and cultivating the ancient traditions.

I am happy that this prestigious international congress, now meeting for the third time, has been organised by Finland, land of the Kalevala, described by the Hungarian writer Janos Kodolanyi as the «perfect unity of culture and civilisation».

«There must be an original homeland somewhere...» - is the title Mihaly Vaci, one of our major 20th century poets gave to one of his poems. Many small peoples and communities could express a similar thought, that they preserve their past in their language and traditions but know very little about their beginnings. Large nations cannot know this feeling; they are not constantly troubled by the question of where their common homeland was.

The Hungarian novelist Aron Tamasi wrote that «we are in the world to be at home in it somewhere». Somewhere in Finland, somewhere in Estonia, somewhere in Hungary, wherever it has been given us to live we must create the conditions that make a house into a home and a country into a homeland.

«What is our purpose in the world?» - asks Vorosmarty, a respecter of the ancient ideal of greatness, and he replies with sincere faith: «to strive with all our strength for the noblest». Yes, for we ourselves, the noblest, the vehicles of thousands of years of culture and tradition, so that we can live with dignity and bring up our children, the future generations. So that we can answer the question raised by Tasman, the hero of the novel by Yuvan Shestalov, the Vogul writer: what must we do for man to be man?

This is why we have come together again here at the 3rd Finno-Ugric World Congress, because we know that somewhere we had a common homeland, because we are at home in the world, because we want man to be man, and we belong together on this basis.
As a result of the far-reaching social and political changes taking place in the world, the demand for Finno-Ugric international cooperation was expressed with new force in the early nineties. The way opened for closer ties among the Finno-Ugric peoples. The ten years of transformation and the beginning of the process of democratisation in Russia promoted the «resurrection» of the Finno-Ugric ideal. The changes brought the strengthening of the national identity and national movements of the Finno-Ugric peoples living in the territory of the Russian Federation as well as the awakening of solidarity of the Finno-Ugric peoples and nations with independent statehood. The aim was to improve the material, cultural, linguistic and moral situation of the small Finno-Ugric peoples. The Finno-Ugric peoples with independent statehood rightly feel that such solidarity is our moral obligation because, thanks to centuries of research on our linguistic relationship, we are closest to each other, we know each other, our problems, values and interests best.

The convocation of the 1st Finno-Ugric World Congress in Syktyvkar was of great significance in this process.

Hungary has sought possibilities for co-operation with the other Finno-Ugric peoples principally in the field of cultural and economic cooperation for the preservation of traditions.

Since then the congress, as a non-governmental organisation, has created a system of Finno-Ugric co-operation in which the Hungarian people are also participating effectively and with responsibility. Such collective thinking and action by the Finno-Ugric peoples, guided by noble intentions, can be regarded as a kind of regional co-operation.

One of the major themes at the Und World Congress held in Budapest in August 1996 was the identification of further tasks related to the political and legal situation of the indigenous Finno-Ugric peoples living in minority status, and further steps for the preservation of national culture, language and identity. Over 600 delegates met in six sections on economic affairs, culture, media-information technology, health and demography, and youth to discuss the specific problems most affecting the Finno-Ugric peoples.

It is my hope that this 3rd World Congress of Finno-Ugric Peoples, being held with the motto «The Finno-Ugric world in the third millennium - the perspectives for development,» will open new prospects for the Finno-Ugric peoples to play a role in the 21st century in cultural, economic and political integration, in national self-fulfilment, in the struggle for the preservation and self-fulfilment of the indigenous Finno-Ugric peoples.

The fact that the Hungarian delegation represents practically the whole
society, the parliamentary parties, youth, culture, science and the media, in itself demonstrates what great importance we attach in our complex and constantly changing world on the threshold of the third millennium to preserving for future generations the general human values, ideals, historical and cultural legacy of the Finno-Ugric community.

We Hungarians look to the World Congress for successful workshop work and richness of thought to provide a guide and point of reference for our peoples in the physical and spiritual nurturing of the rising generation and in cultivating Finno-Ugric traditions, a precious part of the world heritage, in culture, history and language. We continue to attach importance to the modernisation of legislative activity ensuring the rights of national minorities and we look to the World Congress for further guidance in this field.

I also take this opportunity to thank the Congress hosts for their kind hospitality and excellent organisation.

Dear Finno-Ugric friends, brothers and sisters,

I wish you a merry Christmas and happy New Year, strength and good health, and much success for yourselves, your families and a peaceful world in the third millennium for our whole Finno-Ugric family.

Thank you for your attention.
Madame President, Mr President of Hungary, Dear representatives of Finno-Ugric peoples, Ladies and Gentlemen, Your excellencies!

The III World Congress of Finno-Ugric peoples takes place here in the historical Finlandia Hall. In this Congress all our larger and smaller related peoples can take part on equal rights. Our common background is of course based on language and culture. Although our peoples are different anthropologically, genetically, to their historical development and although even our cultures are different, we are distinguishable as distinctive islets in the infinite Indo-European sea. This sea has during the centuries formed the face of the earth and determined its correlation of forces. Still we the Finno-Ugric peoples have a feeling of togetherness in this world. The World Congress of Finno-Ugric peoples can be compared to a factor, which unites the islets into a continent. The worries of the islanders are somewhat similar everywhere in the world. In similarity we can often find a similar medicine for many troubles. This was understood also by those, who eight years ago called together the I World Congress of Finno-Ugric peoples in Syktyvkar. The World Congress has become a fine habit: four years later it took place in Budapest and today we are here in Helsinki, and in the year 2004 I have the honour of inviting you to Estonia.

These meetings between Finno-Ugric peoples are not just a habit for the sake of habit, but a regularly repeated occasion for considerations, during which we set goals and look for new paths. Have we already achieved something, have any of the demands and appeals, which we approved four years ago in Budapest or eight years ago in Syktyvkar, given rise to something? Decisions are not poems, they are our instructions for self-realization. We the Finno-Ugric peoples have opened for ourselves a door into the future. Is this a door you can also pass through?

Ladies and Gentlemen, if I were speaking to linguists, there would be no question marks in my opening speech. The Finno-Ugric, Samoyed and Paleoasian languages are studied and published in the United States, Japan, South-Korea, Canada and in most European countries. A dictionary of the language of the Yukagirs has been published in Hamburg preceding the extinction of this people. You can even today see the last Kamass Klaudia Plotnikova move in the film "The water-
fowl people”. Languages do not die in archives, dictionaries, tapes. But we are not speaking of languages, but of nations, we are speaking of the living culture of our language relatives. Greenpeace protects nature, which is a prerequisite, so that people can live. We have committed ourselves to saving the whales and have as an item to be protected selected the plant Rhinanthus osiliensis, which in the whole world grows only on the island Saarenmaa in Estonia. Have we forgotten about the protection of small peoples? Should the activities of Greenpeace be extended also to the protection of human beings?

This is the main task that I would set before our world congress. Not in order that we forget about the past, but in order that we could hand in hand together with the Russian Federation look for solutions to problems, which as a heritage of the Stalinist nationality policy have focused on the Finno-Ugric peoples. Russia and Western Europe are connected by gas and oil, which are extracted from the age-old dwelling areas of the Khantys and Mansis. These are some of the richest square kilometres in the world and some of the poorest peoples in the world, because the riches of their land has become their curse, the cause of an ecocatastrophe. Therefore we welcome with joy the decree issued by the Russian parliament on May 26, 1995, which sees the situation of the peoples of northern and eastern territories as extremely bad and gave its recommendation as to the establishment of an inspection office of the rights of the minorities. This noble decision may however have been made fatally late with respect to the Khantys and Mansis.

I would like to direct even more attention to those Finno-Ugric peoples and languages, which are vital and wish to protect their identity. I am sure that each language and each culture in the world is our wealth, which is better appreciated today in our society undergoing rapid globalisation and dominated by the culture of the masses. I value especially the contribution of the Congress in the preparation of the issue of high school education in the mother tongue. We should choose as our direction the establishment of institutes of higher education in the mother tongue. This would be the loyal way of the Finno-Ugric peoples in supporting democratisation in Russia by way of their own culture and creativity contribution. The future begins with education. In this process of self-realization you can place your trust not only in Russia, but for sure in Estonia, and as I believe also in the help rendered by Finland and Hungary. I value very much the importance of music, folk tradition and ethnography, but our future has however to be based only on education in the 21st century. I am happy that the UN has declared the years 1995-2004 the decade of indigenous peoples. Let us make brotherly use of these years!

Until we meet at the IV World Congress of Finno-Ugric Peoples in Tallinn in 2004!
GREETING ADDRESS
OF PRESIDENT OF THE RUSSIAN FEDERATION

to the participants, organizers and guests of the III World
congress of Finno-Ugric peoples

I would like to extend a cordial welcome to the delegates and guests of the
III World Congress of Finno-Ugric Peoples and my best wishes for the beginning
of its work!

I am convinced that the aspiration of the Finno-Ugric peoples, living on the
extensive territory of Northern and Central Europe and Russia, to unity in solving
the complex problems of their national development is at present directed toward
a progressive, civilized onward march of peoples and countries on their way to
create and affirm an atmosphere of trust, good neighbourhood and establishing of
a versatile and mutually beneficial co-operation.

Your Congress takes place in hospitable Finland, a country that has significant
influence in the Finno-Ugric world and renders substantial support to the same.

The preservation of the national versatility of the Finno-Ugric peoples is a
general tendency and at the same time a key factor in the stable development of the
international community.

The meaning and contents of your activity is the understanding by the Finno-
Ugric world of the fact that national unity furthers the solution of the task of revival
and development of the Finno-Ugric peoples, as well as of other nations and
nationalities living in their dwelling areas.

The Finno-Ugric peoples of Russia can also in the future rely on the support
of the leaders and governing bodies of Russia in their strive to revive and further
develop their national traditions, culture and languages for the good of the flourishing
of their common native land – Russia, as well as to preserve peace and accord
between nationalities.

I wish you success in your work in the name of consolidation and friendship
between all peoples on the basis of mutual respect and recognition of the rights of
free national development.

V. Putin

Moscow, the Kremlin, December 11, 2000
A.V. BLOKHIN,

Minister in matters of federative, national and migration policies of the Russian Federation, head of the delegation of the Russian Federation at the III World Congress of Finno-Ugric Peoples

Dear chairman, dear delegates and guests of the Congress!
First of all I would like to thank the organizers of this representative forum for the possibility to state and exchange opinions on current topics, which will be discussed during this Congress on revival and development of the culture and languages, and of the national self-esteem of the Finno-Ugric peoples.

The Russian Federation is one of the largest multinational states of the world with its more than 170 ethnic communities. Furthermore the peoples of Russia belong to different language groups and are bearers of very different cultures, traditions and religions. The vast majority among them have during the centuries formed ethnic communities on the territory of Russia and played an important historical role in the formation of the Russian statehood.

The multinational structure of Russia has determined the specific character of our state. One of the essential features of Russian federalism is the fact that it is based on two factors: the national-territorial and administrative-territorial. 23 peoples of Russia have their own national and state formations, 21 – a republic within the Russian Federation, five of which have a compact Finno-Ugric population.

At the same time Russia is an integral formation, where parallely with the preservation of the cultural and linguistic versatility and the feeling of belonging to a certain ethnic community, practically all citizens are able to interact on the basis of the multinational all-Russian culture.

The national feeling of well-being of any people is above all connected with the attitude taken by the state to its mother tongue and culture, together with the willingness of the power-holders to help to preserve its originality and to further its development.

Russia as a democratic jural society builds up its national policy on the basis of thorough regard for the national interests of all peoples and national groups living on its territory, in making them agree with the all-national and statewide interests. This policy covers all aspects of relations, including those between
individuals, and is directed at all communities irrespective of the number of those who make up the community or the existence or absence of a national state formation.

The principles of the national policy of the state arise from the historical specific features of century-old Russian statehood, present day realities and universally recognized international legal regulations.

Among the basic principles the Conception of the national state policy of the Russian Federation determines the following:

- equality of the rights and liberties of the individual and citizen irrespective of his race, language, relation to religion, belonging to social groups and public organizations;

- prohibition of any forms of restrictions of citizens' rights on the basis of their social, racial, national, linguistic and religious affiliation;

- guarantee of the rights of small peoples in accordance with the Constitution of the Russian Federation, the universally recognized principles and regulations of international law and international agreements of the Russian Federation.

Similar principles are included also in the Constitutions of the republics of the Russian Federation and above all in the articles of the Constitution of our country.

The Constitution of the Russian Federation guarantees to all peoples of the country the right of preservation of the mother tongue, creation of conditions for studying and development of the same. The realization of the principle of equal rights and self-determination of peoples, which makes up the basis for the federal structure of the country, has in the field of language relations found its expression in securing for the republics the right to determine their official languages, which are used in the governing bodies of the state, the institutions of local self-government, the state institutions of the republics parallelly with the official language of the Russian Federation.

Issues dealing with the state language policy have received their consecutive development in the federal law “On the languages of the peoples of the Russian Federation”. In this law the equal rights of the languages of all peoples of Russia are secured with respect to their preservation and development. They all have the support of the state, a guarantee system is being introduced in relation to the rights of ethnic communities as well as the rights of individual persons in the field of language relations. The law states as work language of the supreme legislative organs of the country the official language of the Russian Federation with the right to use the official languages of the republics in their work.

As to the laws on the languages of the subjects of the Russian Federation, they have applied the regulations and structure of the federal law. Nevertheless they differ from it with respect to a different approach in solving problems of language development, consisting in a different arrangement of priorities.
The main aim of legal regulation has become the creation of favourable conditions for the revival, preservation and development of the language of the people after which the republic in question has been named.

Moreover, the constitutions of the republics include special regulations on the preservation and development of the national cultures of the peoples living on their territory, as well as on the right of these national groups to establish their own national and cultural organizations.

According to the federal law “On education” the citizens of the Russian Federation have the right to receive basic general education in the mother tongue and to choose the language of education within the limits of the possibilities offered by the system of education.

The law of the Russian Federation “Bases of the legislation of the Russian Federation on culture”, issued on October 9, 1992, guarantees the right of peoples and other ethnic communities as to the preservation and development of their cultural and national originality, as well as the protection, revival and preservation of their age-old cultural and historical environment. The law secures the right of all ethnic communities living compactly outside their state formations or lacking their own statehood, to a cultural and national autonomy.

The approval of the federal law “On national and cultural autonomy” (1996) was an important step in the legislative securing of the rights of all peoples and national groups in the preservation of their national originality and balanced national and cultural development.

The right to national and cultural autonomy, belonging in an equal degree to all peoples, is most timely in the case of national minorities. The dispersely living national minorities have great difficulties as to the preservation of their national identity (their language and culture). This is why in the contemporary civilized society when considering issues of national and cultural autonomy serious attention is paid to the creation of guarantees for the realization of national and cultural autonomies of national minorities and the elaboration of the necessary legal mechanisms.

In several subjects of the Russian Federation laws have been approved, which regulate the legal status of national and territorial units on their territory. For example, the law of the Republic of Karelia “On the legal status of national districts, national town and rural councils in the Republic of Karelia” issued on November 22, 1991, was approved with the aim of furthering the national development of Finns on the territory of Karelia. This law contains issues on the establishment of administrative-territorial units, including the order, time limits, determination of boundaries and other issues e.g. economic development: self-financing and financial aid.
The examples stated above are directly connected also with the processes of national cultural development of the Finno-Ugric peoples of Russia.

In the Udmurt Republic a Conception of the state national policy of the Udmurt Republic was approved in 1998 by a decree of the State Council and a plan has been drawn up for its realization. Since 1995 there has been a special item in the budget of the republic, which envisages expenditures for the realization of the national policy. In the republic bills have been drawn up "On the national and cultural autonomy of the Udmurt Republic", "On the languages of the peoples of the Udmurt Republic", "On staff policy in the Udmurt Republic", as well as regional and goal-oriented programmes on the improvement of the national policy, such as: "The social and cultural development of Udmurts, living outside the boundaries of the Udmurt Republic", "The national development and co-operation between the nationalities of Udmurtia".

In the Mordovian Republic a "Programme on national development and co-operation between the nationalities of Mordovia" has been drawn up, the realization of which has required the approval of laws and acts pertaining to them, which regulate the social, legal and cultural activities of ethnically oriented political forces, ethno-cultural organizations and citizens of different nationalities. This programme was approved by the government of the Mordovian Republic in 1997.

The Conception of state national policy of the Republic of Mari El was also approved in 1997 and from this year on for the first time there has been a special item in the budget of the republic called "Relations between nationalities". A "Coordination plan of measures for improvement and development of national relations and co-operation between nationalities in the Republic of Mari El" was drawn up and approved by a common decree of interested ministries.

In the Komi Republic the programme "Preservation and development of the Komi language" is in force and "Measures for organizing of the International Decade of indigenous peoples in the Komi Republic" and "Measures for realization of the state national policy" are in force.

Reviewing the above, it should be noted that due attention has during the recent time been paid to the support of national cultures and languages of Finno-Ugric peoples in the general context of the national problems of Russia. This implies the realization at the level of federal and local state institutions of a complex of measures, including the elaboration of legislative acts and special programmes in support of the development of the cultures and languages of these peoples.

During the eight years, which have passed since the I World Congress, many things have changed in the life of the Finno-Ugric peoples of Russia. The development of the cultures and languages, of the national education system and
the media in the regions, where the Finno-Ugric peoples live, have raised their national self-esteem to a new quality level.

The government of the Russian Federation will continue to give state support and assistance to the Finno-Ugric peoples of Russia in their efforts to preserve their language, culture and traditions within the multinational Russian state.

In conclusion I would on behalf of the delegation of federal executive organs of the Russian Federation like to wish the guests and delegates of the Congress success in their work, productive co-operation in the multiplication of the spiritual and moral values of the Finno-Ugric peoples in the name of universal peace and harmony.

Thank you for your attention.
Tytti ISOHOOKANA-ASUNMAA,
member of the Parliamentary Assembly of
the Council of Europe,
member of Parliament of Finland

One of the main tasks of the Council of Europe consisting of more than forty member countries is to further in its new member states democratic safety i.e. human rights and a versatile democracy including many different values. The Council supervises the realization of member criteria and the ability of states to conform with member obligations e.g. with the aid of monitoring. On the follow up list are for instance minority issues. Many minorities are with greater probability than others subjected to breaches of human rights and discrimination. In the prevention of conflicts the improvement of the position of minorities is of great importance, because a considerable part, especially of the local and regional conflicts, originate in ethnic disagreements and oppression of a minority.

Furthering of minority rights on international forums is a challenging task, because not all governments want to acknowledge the existence of minorities or the rights of the minorities. An example of this are the Finno-Ugric Csangos, who live in Rumania on the slopes of the Eastern Carpates. Discrimination manifests itself in their life in many practical things e.g. beginning with population census. They have also been refused the right to education in their own language. Indigenous peoples can be in the same position as minorities.

In the Council of Europe several agreements protecting the rights of the minorities, regional and minority languages and cultures have been approved, which the member states have ratified unevenly. An important agreement is the European Chart on regional languages or minority languages signed in 1992. This agreement aims especially at the fortification of the position of minority languages. The Chart recognizes the minority languages as being part of the European cultural heritage and strives to further their position among the main European languages. The aim is to protect small minority languages on the verge of disappearing, which the citizens of the signatory states traditionally use in their states. In Russia there are for instance several such languages.

Another important agreement was concluded in 1995 and it deals with the protection of national minorities. In this agreement the principles are defined, which
oblige the signatory states to protect national minorities within their territory. The signatory states commit themselves to support the maintenance and development of minority cultures.

In addition to the agreements attention can be paid in the Council in different ways to the actions of the governments of the member states or rather their lack of action in the improvement of the position of minority languages and cultures. One of the most applied methods of action is to authorize one of the members of the parliamentary general assembly of the Council to put together a memorandum based on expert opinions as a basis for discussion of a certain issue. I have myself compiled a memorandum among others aiming at the improvement of the position of the Finno-Ugric peoples living in Russia, who are in an endangered position, and to make it easier for young people belonging to national minorities to gain access to university education. At present I am writing a report to the general assembly on the Csango people, whom I mentioned earlier.

The main message of the said agreements and reports is that linguistic and cultural versatility is an extremely important factor from the point of view of the European cultural heritage and its future. It is a feature, which enriches Europe, and which we want to protect. The European map of nationalities is like a beautiful mosaic. In spite of their efforts, the imperialists, nationalists and advocates of social realism have not been able to destroy it. It is wise that the new Europe allows for cultures to live and continue to develop. When difference is considered a value, the Finno-Ugric peoples as well have their possibility in the Europe of the future.

The same ideology has been written down in the recently approved document on basic rights of the European Union. One of the articles of this document states the following: the union respects cultural, religious and linguistic versatility. Realization of these factors in the every day life of citizens is one of the conditions for maintaining peace.

Thus European integration does not weaken the position of small languages. With the Finnish language the case has for instance been the opposite. The union membership has elevated its position and the interest toward a language, which differs from all the other official languages of the union, has clearly grown. When the union some years from now will expand, the amount of Finno-Ugric languages will increase as well. Thus the Finnish, Estonian and Hungarian languages do not for the time being need to carry on a defensive battle in the union. On the other hand, in those countries where these languages are minority languages, the situation is different. Due to their strength, the three above mentioned states are obliged to help and support in every way possible the development of the language and culture of their language relatives.
The Council of Europe and the European Union work at present together in favour of cultural versatility. A recent example of this is the common theme for next year.

The Council of Europe has together with the European Union and UNESCO designated the coming year as the European language year. With this theme year they wish to remind of the linguistic versatility of the continent as well as to further learning of languages. This campaign is an open invitation to get acquainted with new languages and to meet new cultures.

The language year is meant to wake up the general public to notice the necessity of language studies. The slogan of the language year is simply as follows: language studies open doors and everybody can do it. Everyone can learn new languages, it is never too late to start. Learning is a life long process.

The Commission of the European Union is at present preparing a long-term programme in support of European regional and minority languages and cultures. For this purpose 2,5 million euros have been allocated, with the aim of promoting the preservation of more than 40 minority languages spoken with the territory of the EU.

But no language has a future, if it is not used in the home, the schools, public administration and media. Understanding, thinking, remembering, expressing oneself, experiencing – all of this is connected with the language, a person grows up with. All of ones life is connected with the mind of the language. Therefore realization in practice of the point of view that only by merging into the main population can a minority or indigenous population be able to influence its own matters, would for the minority be a shocking suicide. Therefore intervening in the position of a language is the most important action in preventing a culture from being destroyed. On the agenda of the power-holders securing of the position of small, endangered languages should be considered as important as prevention of an ecological catastrophe or promotion of disarmament.

We know that languages die just as plants disappear from the surface of the earth. In Western Europe Uralic languages have at some time been spoken from the Atlantic to Siberia. The history of development of languages is fascinating. The theories on the origin of Finno-Ugric languages render our languages an exotic element, which I hope will increase our self-esteem. We can succeed alongside the big languages and cultures stronger than ours only by following our own path as we move ahead. The past and our memory has to be connected with the future and technology. This may save many indigenous peoples from final annihilation. We also have to understand and realize that the right to the mother tongue is everyone's basic right. It is a human right we have to fight for. Those who fight are protected by numerous international agreements.
But how can we get people to realize their rights? Recently I read a UNDP report on the Ukraine. According to the report only some 65% of the Ukrainians were aware of the fact that the constitution guarantees Ukrainian citizens the right to teach and to learn in their mother tongue. There is among others a large Hungarian minority in the Ukraine.

Citizens need explicit information on international achievements, the contents of agreements and the obligations contained in them. They need information about their rights, which they should demand of the decision-makers and governments. Let this Congress become one of the means for passing on information even to the most remote Finno-Ugric villages.

Dear participants and guests of the Congress!

The strength of small peoples is in the end in their individual culture. It has to be sufficiently distinctive in order to offer protection against direct efforts of conquest from the outside, in order to oblige its citizens to mutual relations and in order to secure passing on of their own national values to the next generation. The strength of small peoples is also in their past, the feelings of joy and sorrow that they have felt, the victories and losses, which they have experienced, in order for the inseparable unity of fates to be born. The strength of small peoples is in the common language. If the language disappears, with it disappears all that is own, inherited, lived, experienced, finally and for ever.
Margaretha MICKWITZ,
Director-General, International Relations, Ministry of Education
Vice-Chair, Executive Board, UNESCO

It is an honour and a pleasure for me as Vice-Chair of the Executive Board of the United Nations Educational, Scientific and Cultural Organization to represent the Organization and to read out its message in support of the III World Congress of the Finno-Ugric Peoples.

One of the most important advances of the past century is without any doubt the recognition and understanding of the plurality of the world’s peoples and their civilizations, cultures and languages. We are adapting to modernization, new technologies and development in general while endeavouring to keep our traditions without giving up our identity. All ethnic groups of the world, including their cultures and languages, are in principle being regarded as the heritage of humanity, and, yet, further progress has to be made in this specific field. The role of UNESCO, which has always worked in favour of the promotion and respect of diversity in all its fields of action, has thus become crucial. Language is one of the most important factors for the preservation and promotion of cultural diversity.

You are assembled here because you have links that make you belong to one family – the Finno-Ugric family – but you have, as individuals, your characteristics that make each of you unique.

You have been able to preserve your differences and your common features and your cultures have influenced and enriched one another and will hopefully continue doing so.

I hope that this Congress will be paving the way further in that direction in this new century, so that we can all enjoy and share our diverse cultures in harmony and peace.

On behalf of UNESCO I wish the world Congress every success.

Thank you.
Dear friends!

On commission of Yegor Stroyev, Chairman of the Federation Chamber and on behalf of the Federation Chamber of the Russian Federation I cordially congratulate you on a remarkable event – the beginning of the III World congress of the Finno-Ugrian peoples.

The I World forum of our kindred peoples which took place in 1992 in Syktyvkar traced the way of development of the Finno-Ugrian world. It should be noted that at the beginning of the Finno-Ugrian movement representatives of the creative intelligentsia, scholars and humanitarians showed particular activity in discussion of the problems of national development. With the years the horizons of our movement have qualitatively expanded. Today we already speak about the perspectives of the development of the Finno-Ugrian world in the III millennium, we discuss political and social problems and, naturally, matters of preservation and development of cultural and language traditions.

In the past year another step was made in strengthening and development of our cooperation. Today, economical and cultural links among the Finno-Ugrian peoples cover practically all the levels of public life: from the intergovernmental EU program “The Northern dimension” that includes contacts among Parliaments and governments, to expansion of cooperation among different regions, collectives, single scholars, persons of culture and education. Potential and perspectives of this cooperation are giant.

I am convinced that in the new age, the new millennium our ties will get a further development. And a guarantor of that is policy of our state and position of Russia’s President Vladimir Putin.

The development of our cooperation proves the wisdom of our ancestors which is very easily to express in the words “we have our strength in our unity”.

V. TORLOPOV,
Chairman of the Komi state Council,
Member of Federation Chamber of
The Russian Federation
Kai LAITINEN,
Doctor of Philosophy,
Finland

I would like to start with a personal memory. During the Congress of Finno-Ugrists in 1985 in Syktyvkar, Republic of Komi, a trip to the village Kuratovo was included in the program. A monument to the poet Kuratov was unveiled there together with the opening of the Museum of local lore.

In the crowd I found myself a apart from the others and arrived at the museum a bit late. The guide started to explain the different objects to me in English, when I interrupted her after a while and told her that there was no need to explain them to me, because I knew them all. This was true. I had seen tools, every day utensils and wooden dishes just as these or of the same type in my father's house in Finland, in the northern part of the province Savo, and in many other country houses.

This observation made me stop and think. Of course I knew that I was visiting the land of a related people. I had read about them already in school. But still a long term perspective opened in front of my eyes through these every day objects. I realized how widespread the northern forest belt is, in that it extends from Finland through Karelia a long way to Siberia and all the way to the Pacific coast. I felt that we had our origin in the woods. With those primitive, but sturdy tools forests had been cleared into arable land, our forefathers had hunted and fished for many thousands of years.

This experience was highly emotional and it had features of a kind of sudden realization or vision. I realized that I was not alone with my conception. The same kind of vision had probably already for a long time spurred linguists, specialists in folklore and artists and brought results also during difficult times. One need not go farther than this hall in order to remember the film – Veelinnu rahvas – The waterfowl people – made in 1970 by the present President of the Republic of Estonia – Lennart Meri. Three years earlier the Estonian poet Minni Nurme had visited Finland for the first time and in her poem “Kevadises Helsingis” – In springtime Helsinki - marvelled at the familiar sound of the Finnish language. The poem ends with the observation: “sõnadel / kusagil sügaval on juured” – words / somewhere deep have roots.

We know that our views regarding kinship between related peoples undergo
changes and that new theories replace former theories as obsolete. But one does not have to know, where we have lived and when or wandered so near to the Hungarians that we have borrowed from each other central, important words. Still today listening to Hungarian at a distance, its rhythm and phonetic form are very much the same as in Finnish. Karelian, Vepsian and Estonian are even to a layman, as if only behind a thin door. The Sami people have left deep traces in the names of many localities. Words have, in spite of all their differences, their roots somewhere deep, in times gone by.

But I do not think that our faraway guests have come here just to hear the emotional visions described above. I presume that many of you have arrived here with thoughts concerning present day problems, for which you are searching to solve. I cannot and do not strive to present such solutions during my short speech, but I believe that during the discussions in groups such solutions can be found. I will though try to describe the Finnish experience during the long way toward the present moment, some stages and orientations, through which we passed during some two hundred years in search of ourselves and our inner nature. The goal has roughly been that what for some twenty-thirty years ago was referred to in the programs of the cultural organization of the United Nations UNESCO as national identity or cultural identity. Setting of such a goal meant that each people, even a small one, should have the right and possibility to develop its own language, culture and social conditions.

In this connection I also have to touch upon the cultural history of Finland and dwell on times some 150 or 170 years back, when a kind of national awakening took place. It is a fact that research on the Finnish language and folklore had begun already in the 18th century, with the publishing of the first anthologies of Finnish sayings and puzzles, when the central influential person in the field of culture – Henrik Gabriel Porthan – had already collected folk poetry and studied the main features of its metre in his study written in Latin. His student Kristfriid Ganander had for his part published a book on Finnish mythology in 1789.

Finnish had apparently been used during the divine services of the Catholic church already during the Swedish rule, in the Middle Ages, but the use of written Finnish began in the middle of the 16th century, when the bishop Mikael Agricola published a Finnish ABC-book and translated the New Testament into Finnish. The language of the Finnish intelligentsia and upper class was, however, for a long time Swedish. Latin in turn was the language of textbooks, and the importance of this language became even greater with the foundation of the Academy of Turku in 1640. But even for a long time after Agricola the use of Finnish in literature was limited to a narrow sector, i.e. religious and ecclesiastical literature.
A new phase began in the beginning of the 19th century, when Finland as a result of the Swedish-Russian war of 1808-09 passed from under Swedish to Russian rule. Significant in this connection is the fact that Finland was granted an autonomous status, that it preserved the Swedish laws and forms of society and was later able to have its own parliament and even its own money. Even so, the change of mother country meant a great change, and among the teachers of the Turku Academy discussions began on the significance and possibilities brought about by the new status. As a result of this discussion emphasis was laid on studies of the Finnish language and folklore and this actually meant that a small step had already been taken toward a national and cultural identity, although this was not at that time as yet clearly determined.

Soon, as early as in the 1830ies, an intensive development began. The Finnish Literature Society was established in 1831. A talented Swedish speaking poet, Johan Ludvig Runeberg, appeared and soon became the national poet of Finland. A great interest for folk poetry awakened, and took the physician Elias Lönrot on many a trip to the parts of eastern Karelia to the west of the White Sea with the aim of collecting folk poetry. These trips resulted in 1835-36 in the creation, by way of combining and editing of the collected poems, of an ample epos of poetry called *Kalevala* (an extended edition was published in 1849).

The British professor Michael Branch, connoisseur of our culture and folklore, has using a sociological term characterized the two main trends in Finnish literature: the “great” and “small” tradition. By the “great” tradition is meant the heritage of classic literature, the influence and model role of antique Greek and Roman literature. The “small” tradition in turn means the own heritage based on folklore, national mythology and folk music, where the features found in these subject matters are made use of and further developed by means related to literature, drama, music and the visual arts.

Now those two traditions, the “great” and the “small” one, become one and cross with one another around the year 1830 and later in a very interesting way. A new kind of art is born, in connection with which one can speak of paradoxes, i.e. the joint influence of seeming opposites, the consequences of which became much farther reaching than seemed possible at that time.

Let us take for instance the paradox of Runeberg. He wrote in Swedish narrative poems in compliance with the “great” tradition using the hexameter, the antique metre following in the footsteps of Homer. But what then did Runeberg depict in his own epic poems? The Finnish people, ordinary Finnish people living in the inner parts of the country, emotionally experiencing their conditions of life and praising their energy and perseverance. He also praised the Finnish nature as
he wrote the words to our national anthem “Maamme” – “Our land”. In writing these words he was by the way inspired by a patriotic poem written by the Hungarian poet Wörösmarty. The ballads written by Runeberg about the war of 1808-09 appeared at the same time as Sándor Petőfi in Hungary became an outstanding guiding star of the fight for freedom in his country. The poet Runeberg, who wrote in Swedish, became a national poet known to all, whose poems were read for a long time in all the schools in Finnish translations as well as in the original language.

Another and even more complicated paradox is the Kalevala. For a long time the Kalevala was believed to be a genuine folk epos, which had been found by Lönrot and assembled by him as archaeologists put together pieces of a mosaic. In fact the work of combining and editing done by Lönrot was so thorough that the result was a totally new kind of composition – although based on genuine folk poems, but with an overall structure, a unified plot and portrayal of characters - all the result of work done by Lönrot himself.

At the same time the Kalevala acquired, as if it were an unexpected by-product and a kind of “into the bargain”, a much greater significance. It brought out the Finnish folk poetry and its peculiar 8-syllable metre, the established name of which has become the Kalevala metre. Furthermore it crystallized in the conscious mind of the general public the Finnish mythology in the form stylised by Lönrot: the heroes of the original poems, whose names and characters often mixed, were now given their own roles and clear-cut profiles within the epos. And Kalevala also became the national epos of Finland, eposes like these were considered in the beginning of the 19th century as distinctive features of a civilized people. For a long time people also believed that the Kalevala depicted the past and thus gave to Finland its own history. Now we know that this was not the case, but the idea of a great golden age gave strength to the building up of the own culture and became particularly at the turn of the 19th and 20th century a source of inspiration and supply of subject matters for many forms of art – poetry, music (Sibelius!), visual arts (Gallen-Kallela!), the theatre, architecture etc.

And what about the importance of the Kalevala from the point of view of the development of the language? Kalevala brought up a rich and expressive language of poetry, a fine rhythmic and phonetic instrument that people had learned to use during hundreds or even thousands of years as an oral heritage and had also combined music with it – the fact is that folk poetry was usually always sung. But what was its significance in view of the language of prose and every day language? The men in the Finnish Literature Society were able to note already as early as 1831 that keeping the minutes in Finnish was an insurmountable task – the necessary vocabulary was missing, as well as the official language. After four meetings the
members shifted to keeping the minutes in Swedish and this practice continued for almost 30 years. In the meantime the Finnish language had become more flexible and accommodated itself to the use in rational prose. Also in this case literature showed the way, first came the anthologies of popular tales by Eero Salmelainen, then in 1870 the first novel of Finnish prose and maybe to this day the best achievement of this genre, a classic of lasting value: Seitsemän veljestä - the Seven brothers by Aleksis Kivi.

Dear participants of the Congress! I have dealt rather a long while with literature and spoken of the paradoxes connected with Runeberg as well as with the Kalevala in order to make it clear that as a result of the kind of complicated and even unexpected development the Finnish language has become a flexible, expressive language of culture. Many things had to be set aside because of the limited time at my disposal, for instance the importance of the philosopher Johan Vilhelm Snellman for the awakening of the Finnish national consciousness and the declaration of the significance of the national literature. I have neither emphasized the decisive importance of the educational system and libraries in the building up of the Finnish identity nor the prominent role of different societies at the turn of the 19th and 20th century, the birth of Finnish publishing houses and their growth from the end of the 19th century on. The development of literature has been supported by the intensive growth of the press, the spread of literacy and after the latest wars, the system of state grants, which began in 1948 and was broadened in 1970, within the framework of which the work of some 70 writers can be financed each year with 1, 3 and 5 year grants. The amount of books written has been constantly growing and this year, which is coming to its end, is probably an unprecedented year in the history of our literature as to the amount of books published.

In conclusion it might be appropriate to emphasize a few facts. There have beginning with the end of the past century in Finnish literature been numerous notable and independent women writers. Their number has grown steadily and is still growing. Another thing is the fact that literature in Finland has always reacted very quickly in relation to current events and social problems. It has often been characterized by self-criticism and been argumentative. A current topic at present is environmental protection, the state of our environment, which is of vital importance to us all. As we shall surely deal with this issue during the congress in different connections, we should remember the moral of folk poetry about what trees, plants, animals, clean waters and natural landscapes mean also from the point of view of the quality of our life.
Arnold RÜÜTEL,
deputy of the Estonian Parliament

Dear delegates, Dear guests,

The Third World Congress of Finno-Ugric Peoples is taking place on the
eve of a new century. This makes our forum more encompassing and significant
than before. After all, at the dates such as this one, the human mind tends to reflect
upon the passed way and, making use of previous experiences, to conceive the
future.

During the last decades the world economy developed rapidly due, above
all, to technological progress. Unfortunately, the developed world far too often
did, and continues to, exploit the natural resources of indigenous peoples who no
longer have control over the land on which they have historically resided. This is
done without taking into consideration the opinions of indigenous peoples, and
without any reward. The industrial countries have focussed their attention only on
high production indices. The devastating effect of different technologies on the
environment has been overlooked completely.

Mankind, in its constant process of development, has now reached a new
and critical stage: the global population has reached 6 billion, and in many regions
the environment can no more bear this burden. Based on scientific research, it was
asserted in a collection titled The World in 1999 that for the Earth to sustain the use
of natural resources all over the world at the intensity practiced in the United States
or Canada, our planet should have an area three times as much.

This all indicates that mankind, to avoid utter depletion of our natural
resources, should adopt a sustainable and non-wasteful path of development. This
has been a natural approach to life for indigenous peoples of the northern climate
zone. Since, throughout time, Finno-Ugrians have had to survive under severe
conditions, they have learned the value of moderation and conservation. The positive
message of the Finno-Ugric world is that using this experience as a basis, Finno-
Ugrians can offer mankind a workable model for balanced development.

In the first half of the elapsing century, indigenous peoples were subdued
by colonial imperialism. Today, they suffer in many respects under the burden of
economic, humanitarian and ecological problems caused by industrial imperialism. The needs of regional development, instead of being supported, are ignored. The fact is, however, that people, beside their personal national identity, have ethnic and national identity shaped in the course of cultural development during centuries.

As well as every person must have a home, every people must have its homeland and be its master. Disregard of the rights of peoples to cultural independence in no way contributes to peace and harmonious development; quite the opposite, it creates the ground for contradictions and hostility. The only way to lay a basis for productive international co-operation in solving global problems of mankind is to ensure survival and development of all peoples, of their languages and cultures, and to recognise their equality, because co-operation can be founded on equal partnership only. Such equality must not be barely declared but its actual realisation must be ensured.

It is the traditional culture of the Finno-Ugric world that Estonia’s co-operation with indigenous peoples of Ural is based upon. The *Fenno-Ugria Foundation*, re-established in May 1991, unites more than 50 Estonian organisations and institutions as a coordinator of their co-operation with kindred peoples in the areas of education and culture, and technical organiser of large-scale events. In 1996, the Information Centre of Finno-Ugric Peoples (SURI) was established to promote the dialogue between academic Uralistics and the live culture of Uralic peoples. The SURI’s web page covering affairs and concerns of Finno-Ugric peoples was visited nearly 500 000 times during this year.

Estonia has always appreciated the important role of continuity and tradition in the co-operation among kindred peoples. This is why the celebration of Pan-Finno-Ugrian Days in October, the month of the so-called souls wandering at the darkest time before the winter solstice, has a special meaning to us. Each year in the third week of October nearly a hundred Finno-Ugric representatives visit Estonia. Exhibitions, conferences and concerts are organised. Events are arranged at schools. In 1998 we celebrated the 70th anniversary of Pan-Finno-Ugrian Days, the tradition that had once been interrupted.

Since 1996, traditional holidays of Finno-Ugric peoples of Russia are also celebrated in Estonia. On these occasions, lectures are delivered, concerts and exhibitions are organised.

Since the last congress, a considerable amount of scientific literature on Finno-Ugric studies has been published in Estonia, particularly works on linguistics and ethnology, as well as interdisciplinary complex studies. The largest attainment in this field was publication of a fundamental multivolume dictionary of the Votic language.
The cultures of kindred peoples have been popularised among the general public as well. In 1996, a beautifully designed anthology of Komi, Mari and Udmurt classic poetry was published, containing original texts in parallel with Estonian translation. In the following years, similar collections of modern poetry *Four Komi Poetesses*, *Four Mari Poetesses* and *Four Mordovian Poetesses* were published. Another collection, *Four Udmurt Poetesses*, is ready for publication. Since 1996, multilingual Finno-Ugrian kinship calendars are published annually, acquainting the public with traditional holidays of Finno-Ugric peoples. The calendars are illustrated with materials of Finno-Ugric expeditions of the Estonian Academy of Arts.

In the last years we have started paying substantial attention to the smallest Finno-Ugrian people living next to us, the Livonians. The 1997 Pan-Finno-Ugrian Days were dedicated especially to this people. It has become a tradition to celebrate the anniversary of the Livonian flag. Estonian members make up a considerable part in the International Society of Friendship with Livonians.

Estonia is one of the few countries where the number of societies engaged in developing relations among Finno-Ugrian peoples is constantly growing. Some years ago there were twelve societies. Later, the Academic Club of Kindred Peoples, the Udmurt Society «Osmes», the Estonian-Erzyan Society of Culture «Syatko», the Toorama Worshippers, the Society of the Friends of Erzya and Moksha Peoples were founded. The two latter issued a compact disc with the music of the group *Toorama*.

The Setu youth have recently better organised their activities. To preserve their language, they successfully apply new information technologies. Other minorities of southern Estonia have achieved considerable success as well. Supported by the state programme for South-Estonian language and culture, an alphabet of the Vyru language was published, the teaching of the Vyru language at school was started, and the Mulgi Institute was established.

Estonia has always been interested in sending its teachers to universities of the Finno-Ugrian peoples in Russia. A good co-operation has is going on with the Mordovian State University, where Estonian guest lecturers have been working the last four years. At the University of Tartu, nearly all Finno-Ugrian languages are taught. The Tallinn Pedagogical University follows the same line: in addition to Baltic-Finnic languages, the Erzyan and Mari languages are taught.

At the national level, the Programme of Kindred Peoples was started this year. The programme is intended to support the education of Finno-Ugrian guest students in Estonia and sponsor other Finno-Ugric projects aimed at developing and strengthening the indigenous languages and cultures.
Estonia is currently the country where the largest number of Finno-Ugrians from Russia - more than 100 students - are trained outside the Russian Federation. Our state will always support the admission of Finno-Ugric languages' speakers to our high schools. The only condition is that after Ms or her graduation from a high school in Estonia, the student must return home.

At the University of Tartu, the Paul Ariste Centre of Finno-Ugric Indigenous Peoples was established in 1999, aimed at offering support to Finno-Ugric students and promoting Uralistics. With its immediate aid, the Finno-Ugrian students' newspaper Vita Studiosi is published.

This year, a Group for Support of Finno-Ugric Peoples was formed in the Estonian Parliament. Out of 101 MPs, nearly one-third take an active part in its work.

The last four years have been remarkable for Estonia in the field of international co-operation. Immediately after the previous World Congress, the 4th Congress of Finno-Ugric Literatures The Bridges, dedicated to the sphere of literary contacts and translation, was held in Estonia. In 1997, the 6th Folklore Festival of Finno-Ugric Peoples and the 4th Congress of the Youth Association of Finno-Ugric Peoples were held in our country. The 7th Days of Finno-Ugrian Television Films, held outside Russia for the first time, and by the Congress on History of Finno-Ugric Peoples, marked the year 1998. In 1999, a Finno-Ugric children's festival Suveharja Ilo («The Summer Solstice Holiday») was organised. This year, the 9th Finno-Ugristics Congress was held in Tartu. During this congress, under the Estonia's initiative a meeting was held of representatives of the Hungarian, Finnish and Estonian ministries of culture and education and agreement was reached on coordination of Finno-Ugric co-operation. All this has encouraged Estonia to candidate as the host of the next World Congress of Finno-Ugric Peoples.

In conclusion, I would like to stress once again: the ethnic, linguistic and cultural diversity is a treasure of the whole of mankind. The purpose of development it by no means a uniform world with one standard culture that would assimilate and later exterminate ethnic and national cultures - and then ultimately drive mankind into a deadlock. The objective must be an integrated world in which peoples would recognise and respect each other, ready to solve common problems on the principle of balanced development. The only starting point to create a world of this kind is the right of every people to be the master of its own destiny and to take its own decisions concerning its cultural heritage. The world is developing as a dialectic unity of the common and the different, of the global and the local; we must recognise and respect this. We the Estonians believe that the Finno-Ugric peoples will submit a considerable contribution to a better world.
György NANOVFZSKY,  
director of the department of the Foreign ministry of Hungary,  
head of the Hungarian delegation

Dear Finno-Ugric Friends, Ladies and Gentlemen!

The international Finno-Ugric movement has again reached a significant stage at the threshold of the third millennium. Today, on the 11th of December, here in Helsinki, our movement’s greatest event has been opened - the Third Finno-Ugric World Congress, hosted by our Finnish relatives, who for three days, will turn Helsinki into the capital of the Finno-Ugric world.

Thank you very much, our Finnish friends! Kiitos!

Due to the devoted and self-sacrificing work of the relatives, the international Finno-Ugric movement can already claim to have attained significant results considering its relatively short organised past - it is only seven years since the first congress. These results provide a good and solid foundation for our movement to enter the twenty-first century and to expand our achievements.

As head of the Hungarian delegation, I will speak about the past period and I would like to acquaint the participants of the congress with the activities we have carried out. I would also like to confirm the principles and concepts, which will serve as a basis for our successful future co-operation.

We Hungarians, being both in size and our diaspora, the largest member nation of the family, are convinced that we must continue to support common European, regional and universal interests; that is to say security, environmental protection, economy, trade, culture etc, without which the twenty-first century is simply inconceivable.

Nowadays national minorities are receiving greater attention and their role is becoming ever more important in building a common future and preserving culture and traditions. And it is well known that the United Nations have declared the first year of the coming century to be the year of minority languages. We are pleased to share our abundant experience in this subject, since we all belong to this category.

Solidarity is our moral obligation. It is based on our common experience and feelings, our coexistence of several centuries, our common past, and the language guarantee that we understand each other’s problems perhaps the best.

The structure of the society and state in which we are living is different, so
it is all the more important for us to think together. To find out how, and in what ways we, along with other nations and nationalities living alongside us, can preserve and foster our traditions, protect our interests, and contribute to the solution of the problems of globalisation.

Mr Chairman, Friends,

Think only of the fact that we have a choice of 22 regular events within our movement, and you will see that we have no reason to complain. These events, starting with those of the world congress, the youth movement, scientists, writers, members of parliament, folklore festivals, radio and television rendezvous and those of related nations, provide a good opportunity for us to discuss the most varied issues of importance with mutual interest and with the highest level of participation.

As the time allowed for my speech is short, let me highlight the most important events that have taken place since the last congress - those events which have earned recognition for the Hungarian section of our movement. In Hungary, the Hungarian National Organisation of the FWC has been operating since 1997 - the year of its establishment. It has a budget of 20 million Hungarian forints, approximately 62,000 USD.

Thanks to this, within the framework of the Finno-Ugric Section of IPU (members of parliament), we were able to hold a meeting in March this year and a seminar in Szeged last year entitled «The European Union and Finno-Ugrianism».

The town of Székesfehérvár hosted the 8th Folklore Festival in June this year. And several of the participants - I can happily see - are also here today. With the help and within the framework of the Consultative Committee, we brought together demographers and statisticians in Budapest; the result of which is a review of statistics published by our Komi friends and which is also available here, at the congress. The Finno-Ugric Television Festival, held in November 1999, was successful and provided a good opportunity for us to be immersed in our common culture and traditions, using the language of film.

Special mention must be made of the Finno-Ugric youth and language camps. Also of the free university courses (at Szombathely and Fonyodliget) held in the summer which, owing to their popularity during the previous years, have now become regular events. But in order to avoid listing everything, we - with the support of our National Committee - have managed to compile a book entitled «Our Language Relatives», which contains all this and which I, as editor-in-chief, can present forthwith to all the participants of the Congress, in both Russian and Hungarian. May it do you good! Be proud to belong to the Finno-Ugric family, which has such a rich past, present and hopefully future as well. Among our
publications I would like to draw your attention to the one containing the materials of the 2nd FWC - again both Russian and Hungarian - as well as a map, on which everyone can find their own «Finno-Ugrias».

Finally, allow me to pass on to all our Finno-Ugric friends the cordial message sent by our former president of the Hungarian Republic, Mr Árpád Göncz. As President Mádl said today at noon, Mr Göncz was very keen to meet you again after Budapest, here in Helsinki, but unfortunately his health has not made it possible. Nevertheless, he still reserves a special place in his memories for the unforgettable journey he made to the Finno-Ugric republics, and the personal meetings he had with you. The Hungarian delegation is pleased to take part in the congress and its work, supports the closing declaration and agrees with its approval.

We would like to wish our dear friends a merry Christmas and good health on the occasion of the coming festivities. And may the new century, or rather millennium, bring much success to our Finno-Ugric family and each of its members.

Thank you.
A.I. KIRJANEN,
chairman of the "Inkerin Litto" and
the national-cultural autonomies of Ingria Finns
of St. Petersburg and Leningrad region

Dear Mr. Chairman! Dear delegates of the World congress!

Finnish tribes had lived at the shores of the Neva and the Gulf of Finland since the earlier Middle Age. But from the point of view of history the Ingria Finns are a rather young people, formation of which started in the 17th century in the territory of Ingria. Inkeri Finns have absorbed culture of the surrounding Slavonians (Russians), culture of Finnish tribes (Izhora and Vod) and have preserved the original culture of proper Finns.

Ingria Finns are a community of people historically formed at the shores of the Neva and the Gulf of Finland which is united by a common language – Finnish with a variety of dialects, a similar origin (Suomen sisu), unity of the traditional material and spiritual culture which has absorbed culture of the surrounding peoples. A fixed self-appellation is incident for the Ingria Finns – Inkeri Finns – and also a common consciousness of their unity with the unifying aim to preserve the people and realise its progress. If we add to all that the identity of confession – the Reformed faith – and affinity of the physical type, so we obtain a definition of the people that corresponds to every necessary quality after which one people is segregated from another from the point of view of international legal norms.

Thus the Ingria Finns or Inkeri Finns are a people which together with the proper Finns or Suomi Finns build two branches of one Finnish trunk. To the 30s of the XX century Finns numbering about 150000 made up approximately ¾ of the rural population of Ingria and numerically were the second largest among the rural people of Leningrad region. The presence of Kujvosovo Finnish national district, 64 national Finnish village Soviets, an extended net of schools and other educational institutions with Finnish as the teaching language - all that emphasised a major and important status of the Ingria Finns in Leningrad region.

We see quite another picture in the second half of the XX century: there is no national administrative body, the Finnish language is taught as a foreign one at 4 schools in St. Petersburg and as an optional subject at some local schools. A status of the Finnish language as a language of an aboriginal people of Russia is
absent. Furthermore, after a census of 1989 Finns are enlisted as a people for whom Russia is not the ethnic motherland – like, for example, Englishmen, Ethiopians or Japanese. One should agree to that as far as a citizen of Finland is concerned. The Ingria Finns are not mentioned here at all.

One could agree to that “confusion” in 1989 at the beginning of the revival process of peoples’ national self-consciousness. But in January 1997 a Parliamentary hearing on the program “Revival and Development of Cultures of the Finno-Ugrian Peoples of Russia” was held in St. Petersburg. St. Petersburg was chosen not at random as a place to carry on the hearing. A decree “On Vindication of the Russian Finns” was adopted by Supreme Soviet of Russian Federation and a special program for “Preservation and development of the Ingria Finns” was launched by Ministry of nationalities.

The Ingria Finns were again not mentioned in documents of the Parliamentary hearings among the peoples which historically and ethnically formed in the territory of Russia. As a result of mass victimization our people was both expelled from its territory, where it had formed, and bereft of its legal right to its historic and ethnic native-land accordingly.

If we proceed from the aforesaid, we neither possess the right to a federal support from Russia in the form of a program for “Preservation and Development of Ingria Finns” nor the to for a status for our language as that of a aboriginal people of Russia etc. But we are not citizens of Finland. Thus, the Ingria Finns turned up to be among the peoples on the globe destitute of their land, native country and only partially retaining traditions and culture of their ancestors.

In the end of the 20th century some 75000-80000 Inkeri Finns live in the world, and they are scattered in many countries of the globe. About 20000 of them live in Ingria proper or they are 0.3% of the population of St. Petersburg and Leningrad region. 17000-18000 Finns live in Karelia and the majority of the same number of Ingria Finns who had lived in Estonia moved to Finland.

In Finland in the last decade the number of Ingria Finns reached 20000, some 8000-9000 of Inkeri Finns live in Sweden and circa 3000 in other countries of Europe, America and Australia. It must be noted that approx. 10000-13000 Ingria Finns and their descendants tarry in the exile places in Siberia, Komi and the Urals. In spite of Russification policy and Stalinist victimization we could partially preserve the Finnish language, the Lutheran church and the Finnish spirit.

The economic situation in Russia and absence of an official program do not allow thousands of Ingria Finns to return to the native parts from the exile places and special settlements. About 30 families returned back to Inkeri and thousands moved to live to Finland. This process will discontinue if the economic situation
improves in Russia and a real mechanism is designed to put the rehabilitation Act into effect.

Finland’s policy is changing gradually, too, which began to be oriented to assistance to Inkeri Finns in the places of their compact residence. We have lobbied interests of Ingria Finns in government of Finland since the earlier 90s and we have good achievements. A net of homes for the elderly is organized in the places of their compact residence in Ingria, Estonia and Karelia. A four years long “Ingria project” started in 1999. According to it we try to ensure employment assistance for the Ingria people in the places of their traditional habitation and strengthen their national identity. In accordance with this project a poly-functional centre is opened in Gatchina and an Ingria labour exchange is registered in St. Petersburg. I should like to thank government of Finland for the care showed for the Inkeri Finns.

Naturally, we have enough problems. At least one can make mention of the right to study the native – Finnish – language, support to the Ingria Finns in Siberia, assimilation in the Russian and Estonian environment. In connection with that we have the following motions for the Congress:

1. Persons living in Russia do not have the possibility of studying at schools in Finland, since a single practice of participation at international pupils’ exchange is absent there. We request to ensure the possibility of teaching of 30 learners at schools of Finland during half a year or a year. This can be carried out into practice on the basis of a special agreement among Educational Ministry of Finland, “Inkerin Liitto” and Ingria educational and scientific centre.

2. According to laws of Finland the Finnish schools abroad are assisted by Educational Ministry. However, that does not cover the schools in Russia with teaching of the Finnish language, for citizens of Finland do not learn there. And the Ingria children namely there receive the base for studying the language of their ancestors. It would be better if Educational Ministry could find a possibility of helping the Finnish schools in Russia. This issue concerns insignificant amounts. In this case an agreement should be signed among Educational Ministry of Finland, “Inkerin Liitto”, Ingria educational and scientific centre and schools.

3. When travelling to summer job to Finland the pupils have to pay 800 markkas for the right to accommodation and work. This is a very big amount. Can government of Finland reduce that amount?

All the problems still mean one thing – our organizations must work more productively. This work is easier to carry on jointly in the Finno-Ugrrian family and at our Congress. We would like to wish good speed to the Congress.
A nation without its history, traditions, culture and language is doomed to
disappear, to dissolve. Nevertheless, we shall exert every effort to prevent that.
World culture can lose one of its parts. Therefore we apply to official bodies of
Russia to redeem to Ingria Finns their historical status of an aboriginal people of
Russia, to enact program documents on preservation and development of Inkeri
Finns' culture, to legalize the status of the Finnish language as a language of an
aboriginal people in the territory of St. Petersburg and Leningrad region.

They often say that Vod and Izhora are aboriginal peoples of Ingria. And
that Ingria Finns moved from other places here. Really, our ancestors were mainly
Yevremeysans and Savakotes. And they lived in the northern part of the Karelian
neck, Vyborg district, on the northern Ladoga-river and the south-eastern part of
the modern Finland. If they do not recognize us – the Inkeri Finns – an aboriginal
people of Russia, so the aforesaid territories ought not to be a part of Russia. Then
political problems will arise. This is a reason for serious deliberation in nationalities'
Ministry and governments of St. Petersburg and Leningrad region.
O. KONYKOVA,
member of Council of the Izhorian "Shoykula" society,
St. Petersburg

Dear representatives of big and small Finno-Ugrian nations!

There are peoples great in their history and culture and there are peoples which were great. There are peoples with their past and future and there are those for whom only their past remains. There are peoples with which no question about their significance and national self-esteem can even arise and there are peoples which must prove both to themselves and other peoples that they are worthy of attention.

I am glad that the majority of the present here rank themselves to the former. I am speaking on behalf of the Izhorians. Sometime that small but strong people which lived from ancient time on the shore of the Gulf of Finland was known both in Russia and in Northern Europe. Even in Rome they knew about it as early as in the 12 century. That proud people from of old defended its cold Baltic lands and was never defeated by anybody. Yet a victor appeared – it is time. Time which has been, regrettably, assisted by many a living being. The 20th century brought to the Izhorian too little sunshine and overmuch of grief. Some 176 persons remain of 20,000 strong people in whose passports “Izhor” or “Izhorka” is written. A nation where you know every individual personally. But a small number is not distress. Distress lies in another thing.

I listened to your addresses. I understand your problems and concerns. But they are at least positive. There is a shortage of teachers? Yet it is good. It means that there is a want of them. It means that your native language is called for. There are people who wish to speak it, there are parents willing that their children know it. Manuals, books and newspapers do not suffice? And this is good. It means that there are people who need those newspapers and books. And what must do the peoples whose significance is not clear to themselves? What should peoples do who were taught to hide their origin and to speak with downcast eyes: “Yes, my father is an Izhorian and mother, unluckily, is an Izhorian, too … but I am a Russian!” How replace in the nation its national self-esteem? And how show to the rest that it is capitally to be an Izhora – like to be a Russian, a Finn or a Hungarian?

To wait help from the state? You know that it is hard to receive it. And to
declare everywhere that we were once a great and now are, regrettably, forgotten by everybody – this is senseless. They do not like claimants among us. What is to be done? An unbegun Russian question!

There is a good Izhorian saying: “The crow must flap the wings to fly up on the fence”. And we began to “flap”. We proceeded on a route which, as it seems now, was the most correct. We founded an Izhorian museum. It was established of what was near at hand. Now we can remember tens of dusty lofts, dark lumber rooms full of spider’s web, queer looking refuse dumps in the outskirts. And grizzled barrels and cracked high boots, old dusty cloths and entangled nets hung on beams and much more else. “May we take it? – But why? – In the museum. – Who does need it? – You – And what for? Nobody needs it”. It was so in the beginning.

The museum opened on 1 October 1993 in the settlement Vistano on the Soikinski peninsula. People went there and recognized neither their own, as it seemed, things earlier unnecessary nor their fathers and grate-grandmothers which looked tired at them from old photos. They came and did not understand that their distant past is great and the late past is beautiful. I saw how the people were changing. First their faces were changing, then also their thoughts. The word “Izhorian” started sounding with pride. We had not expected such a result: national self-esteem began to appear in front of our eyes. One small village museum (however good it can be and these are not my words), a thousand of old things and photos changed the status of the people. Izhorians are now also known to other nations (thousands of persons come to us both from villages and towns of Leningrad region and from Finland, Sweden, England, Holland and American Indians from the Appalachian Mountains have visited us for two years – they founded among the Izhorians their brothers of nous!). The Izhorians are now known to themselves, too. The museum became a means of self-preservation of the people. After that a national Izhorian “Shoykula” society was founded. Then an Izhorian choir appeared.

The pioneer will pass the road – this is an old truth. But everybody opens it for himself anew. One should not be waiting. For many people will never get it. One should not hope for a help from above. Since disillusion is always sown in vain expectancies. One should not challenge, declaring of his uniqueness and possibility of evanescence, for we all are unique and nobody is eternal.

One ought to do something at least. We should do it ourselves. A Museum, A Book, A Newspaper, A Choir. One ought to act. Then difficulties surrender.
Dear participants of the III World Congress of the Finno-Ugrian peoples!
Ladies and gentlemen!

The Karelians of Karelian republic participate with the trust in future at work of the III World Congress of the kindred people. Finland, having attained independence, has shown to the whole world in the 20th century, what can be achieved by a nation which respects its country, itself and builds good relations with the neighbours.

We are thankful to Consultative committee which took the decision of carrying out the III Congress between two centuries and on the eve of a new millennium. In our opinion the Consultative committee has done a great and positive work in the last 4 years. The Finno-Ugrin world grew to a real factor. Our peoples solve common tasks, thus helping to each other. We are grateful to the Hungarians, Estonians and Finns for that all-round support which they provide for us, especially at preparation of national manpower. We rather think that co-operation among the kindred peoples of Russia can be more effective.

Serious changes occurred in 4 years in republic of Karelia. With all difficulties and contrarieties the Karelians moved forward in solving their vital problems. Naturally, we wanted to reach more. But we did not succeeded to do it to a full extent.

The III Karelian Congress passed. They took a decision to organize the VI Karelian congress in the native place of the world famous epos "Kalevala" in June 2001. Books and newspapers are published in the Karelian language, a National theatre works, specialists are being prepared at two faculties of our Universities. We can not be satisfied with what we have achieved. And the situation with our nation in its entirety does not allow us to rest on our laurels. Possibly, many will not agree with our estimation which is subjective in our opinion, but on the whole, the situation of the Karelians has not improved, the nation is threatened by a real disappearance from our ever-green and juvenile Earth. What we are especially disquieted with?
In the first place it is the position of the Russian federation. The centre tries to regulate all the sides and activities of the big country Russia in the level of tiny details in the form of federal law. Now, a tough process of making all legislative acts of subjects of Russia coincident with federal law is under way, and this is often without taking into consideration the national traditions. In Moscow all the matters are determined upon, including those that concern property issues. All the forests went to the federal property. Now the question of free sale of land is being decided upon. As a result of this policy of the centre many peoples will remain without their historical and national living conditions and it means that they continue to be exposed to the threat of being extinct in the Earth.

We are seriously concerned with the demographic situation. During the whole century the relative and absolute share of the Karelians in the population of the republic continuously decreases. In the present time the relative number of the Karelians amounts to 10% only. This process was aided by the nationality policy of the state, one-sided industrialization mainly directed towards felling of timber in Karelia and partial processing of it and liquidation of so called “unpromising” villages as the base for the life of the Karelians. The situation can be changed only through improving of the social and economical condition of the people and prerequisites of it are recovery and further development of economics in the republic. We consider this a single task for all the subjects of Russia where the Finno-Ugrians live. Therefore the economic integration of our republics must be closer. And the level of economical ties with Finland, Hungary and Estonia could be more effective.

The most complicated problem for us is the language. We are not satisfied with the present day situation of teaching the language at school and the pace of preparation of new books. We take all the possible measures for the development of the Karelian language. A commission on terms and orthography works. Today it is possible to say with confidence that the Karelian language is ready to discharge all the functions proper for a language. And we are particularly glad and secure by the fact that House of representatives of Legislative body of the Karelian republic when adopting Constitution of the Karelian republic validated the official status of the Karelian language on a par with the Russian language. This is a prime event for us the Karelians. Chair of government of the Karelian republic S.Katanandov supported single motions of the Karelians, Vepsians and Finns and moved an amendment to validate the official status of the Karelian language. I think that all the participants of the Congress will subscribe to that this is a virile act of a true political figure. And it was dictated not only by the necessity to prepare to the III World congress of the Finno-Ugrian peoples, but also by a deep insight into the problems. We do hope for that House of republic will support age-old aspirations of the Karelians.
A public consultative committee is planned to form with Head of republic, which will be constituted of the Karelians, Vepsians and Finns. We hold that that body will guarantee, though in a recommendatory form, the participation of these peoples at administration of republic. Those decisions allow to conclude that it is possible to solve very knotty questions if there is the wish to solve them. Naturally, representatives of the Karelians will take part at elections to official bodies and bodies of the local self-administration.

A serious issue for us is manpower and preparation of it. It will be more difficult to solve the problems - whose settlement is an imperative demand of time – without young and enthusiastic representatives of the people.

Ladies and gentlemen!

This is an incomplete list of problems whose settlement will allow to preserve the Karelians and our unique culture. As you see it, almost the same questions as in Budapest, but we have now more optimism. We hope that at the Congress we shall jointly design the solutions which help to all of us, the Finno-Ugrians.

Thank you for your attention.
V. KISELYOV,
secretary of executive committee
of the Komi people's Congress,
Syktyvkar

Pyddi puktana kongressvyvsa delegatyas da korom yoz!
Dear delegates, participants and guests of the Congress!

I should like to greet you and wish all the success to the work of the Congress on behalf of the Komi people and its Executive committee!

Our Congress is carried out between two centuries. This lends a particular responsibility to all of our decisions and obliges us to deeply realize historical, cultural, economical and political processes in which our nations are involved. How our peoples have changed under the influence of the centuries-old history, what is happening with us now and what future waits for the Finno-Ugrian peoples?

In October the VI Congress of the Komi people organized in Syktyvkar which struck a balance of our work in the past three years. The delegates discussed problems of political life, economics, ecology, science, culture and education which directly influence the present day life of the Komi people. Some achievements were noticed as well. In the Komi republic a legal field is created that regulates nationality relations, much is being done to preserve and develop the Komi language and culture, a special attention is paid to the children – they are future of the republic.

In the republic an effective and working model of interaction of the Komi Congress and the state was created. Upon the results of the Congress normative documents are enacted on the levels of republic-wide and local authorities to realize decisions of the Congress. Annually conferences of the Komi people are carried out in towns and villages of the republic.

At the same time we have unsolved problems which we shall to work at. These are issues concerning social-economic situation with the aboriginal people. The position of the countryside – where the Komi live in the main - is especially trying. The republic faces urgent demographical problems, the health condition of the population is worsening which is to be explained, particularly, by unfavourable situation of the environment.

Issues of demography, family and health of our children are problems of all
the Finno-Ugrian peoples without any exception. They are determined by many a factor. We can only wish to the future composition of the Consultative committee that it will pay attention of higher-priority to these matters in its plans and in coordination of our activities. This includes propagation of traditions, new approaches to the way of life of the peoples. It could be conferences, positive settlement of social problems etc. We must exert ourselves to create reliable and effective channels of information exchange within the Finno-Ugrian community. It is especially important for the peoples of the Russian Federation. In the beginning of the next year, we are ready taking into consideration the existing experience and technical schemes to host the specialists who practise information technologies to tune up and set up of such an exchange.

We are worried by the actions of the federal centre to curtail the rights of its subjects including the right for financial self-determination. The Komi people’s Congress stated that today they have forgotten the wise word cementing Russia: “Strong regions – strong Russia”. We hope that these problems will be solved and the role of the regions will be valued appropriately in the political life of Russia. This will both strengthen concord among the nationalities of the Russian Federation and remove a state of mistrust which, regrettably, still continues to exist.

The Komi people’s Congress attaches much significance to international cooperation, in the first place among the kindred Finno-Ugrian peoples and countries. We hope that the III Congress of the Finno-Ugrian peoples will give a new impetus to the progress of this cooperation and enrich it with new forms. From our side on errand of the Komi people’s Congress our delegation proposes the Congress of the Finno-Ugrian peoples should turn to governments of Finland, Hungary, Estonia and Russia and leadership of the Finno-Ugrian regions to initiate a Decade of the Finno-Ugrian peoples in the near future in parity with the Decade of the aboriginal peoples which is now carried on by UNO. By that we accept and develop the relay of language and culture cultivation and of that of all forms of cooperation of the Finno-Ugrian peoples. And not only cooperation of our peoples – we shall try and confirm the image of being constructive and conflict-free and good neighbours in the poly-ethnic world. Thank you for your attention and may our work will be fruitful.

Attyo.
A new century and also a new millennium will start after a few days. People and nations are looking forward to it with hopes and anxiety. This is true with the small nation of the Livs as well. It is so small that it cannot be smaller. That is why there is only one single question - is the time really coming that this nation will have only the past and no future?

Having never been a numerically large nation, the Livs, however, have a long and rich history. Five thousand years ago, their ancestors inhabited the present territory of Latvia. Being one of the seven Finnish nationalities around the Baltic Sea with its own language, culture and traditions, the Livs experienced the greatest upsurge from the ninth to the thirteenth centuries when their loyalty began to develop. Several centuries ago, a country that occupied a large part of the territory of the present-day Latvia and Estonia was named «Livonia» - after the Livs. Eight hundred years ago, the capital of Latvia - Riga - used to be a Livs’ village. The Livs were also the first who struggled heroically against the German crusaders’ invasion. However, the Livs were not alone in Latvia during the past few centuries. They lived alongside with much larger tribes of Baits. That makes us acknowledge that existence of the Livs was long ago threatened not only by wars, enemies and strangers, but by a peaceful assimilation as well. As early as in the 19th century, the Livonian language ceased to sound in Vidzeme. In another area of Latvia - Kurzeme - only 2374 people knew the Livonian language in 1881. It was a narrow and about 60-km long coastal zone with 12 fishers’ villages in the North Kurzeme that was most protractedly populated by the Livs. Both World wars were especially destroying. Between those, a revival of the Livonian nation and a growth of their culture had started. The Livonian writing in Latin alphabet had developed earlier - in the middle of the 19th century, due to the Finnish and Estonian linguists, who studied and acquired this language at that time, as well as compiled its dictionary and grammar. The first book in the Livonian language - Matthew’s Gospel - was published in London in 1863. Six Readers, Livonian - German dictionary, collections of folk songs, spiritual songs and notes were issued in the Livonian language during the 20s and 30s. A monthly newspaper «Livli» (the Livs) started to come out in 1931. It is the Finnish and Estonian linguists, especially Lauri Kettunen and Oskar Loorits, whom we thank most for fostering the Livonian revival.
The social organisation of the Livs, «Līvūd Īt», founded in 1923, contributed a lot into maintaining and development of the Livonian language and culture. The Livs did not have their own school, but the language could be learned at Latvian schools of the Livonian villages along the coast of North Kurzeme.

The construction of a new, big and modern Livonian House in a little fishers’ village Mazirbe in 1939, turned out to be the largest gain of this small nation. This was completed with the help of kindred nations - Finns, Estonians, Hungarians, and Latvians as well.

The soviet occupation was the last crush to the strength of the Livs. The action of the Livonians’ Union was forbidden, the Livonian House was nationalised and, worst of all - the coastal area populated by the Livs was announced to be a closed frontier zone with soviet military bases built up. Some of the villages ceased to exist at all.

However, the ethnic self-awareness of the Livs did not die, and in order to save the Livonian language and culture, folk-song groups were developed - «Kāndla» in Ventspils and «Livlist» in Riga, in the early 70-ties. Later a group «Skandinieki» was founded and they also got involved into this action.

In 1989, the Livonians’ Union «Līvūd Īt» was restored. Now it includes four regional sections, which comprise about 250 members. With the reestablishment of the independence of Latvian State, a new wave for the Livs started.

Members of the Livonians’ Union are represented in the Latvian Parliament. Their deputy is Ilmars Geige. Before him, Dainis Stalts was the deputy, but now he has been elected into Riga City Council. The Livonians’ Union holds annual Livonian festival that take place on the first Saturday of August in the village Mazirbe; they run exhibitions of the Livonian artists, they also celebrate jubilees, and promote studies of the Livonian language. The Livonians’ Union has published the «Latvian - Livonian - English Colloquial Dictionary», Student’s Book of the Livonian language, a cassette of the song group «Livlist», and a CD with Livonian songs recorded by the family of Stalts. The Latvian Radio programme «Walking through the Livland» tells about the life, culture and history of the Livonians. On the initiative of the Livonians’ Union, one of the most attractive squares in the centre of Riga has been given the name of Livs this year.

At the beginning of 2000, due to a special law of the Latvian Parliament, the Livonians’ Union was given back its real estate - the Livonians’ House in Mazirbe. Great labours will be needed for renovation and keeping this building. It will also require big resources. Therefore, just like in the year 1939, we are again facing the need to ask our kindred nations - Finns, Estonians and Hungarians - to assist in this work.
The Resolution of the Latvian Republic «About the rights and free development of the national and ethnic groups in Latvia» accepted on March 19, 1991, has a very significant role for the mutual relationships between the Livs and the state, as it recognises, for the first time, that the Livs are «an ancient native folk of Latvia».

The favourable attitude of the state is also demonstrated by the resolution accepted in 1991, to establish the state-protected culturally-historical territory «Livōd Rānda» - «The Livonian Coast», which was formed on the last area more tightly populated by the Livs, and receives a substantial funding from the state budget. Its administration pays the main attention to the research of the Livs’ history, ethnography and culture, as well as the language teaching. Every year summer camps for the Livonian children and youth are organised. The Livonian students are assigned certain scholarships.

Since 1992, the monthly newspaper «Livli» is being published again, and what is more, «The Livonian Almanac» is also periodically issued.

In 1994, a group of enthusiasts created «The Centre of Livonian Culture», that holds exhibitions of the Livonian art, expands the international contacts with Estonia and the Nordic countries. The Centre has published «Selected Livonian Poetry» and the «Livonian - Latvian Dictionary»; it has developed the song group of the young Livs - «Vīm».

For the sake of solving many problems vital for the Livs and in order to involve public institutions, last year a long-term target programme «The Livs in Latvia» was advanced under the commission of the Prime Minister. This is not only a conceptual plan for solving the main problems, but it also includes some particular action programmes. Unfortunately, lack of resources hinders the work started so well.

Although many facts witness about successes in the last growth of the Livs, the process of assimilation is still going on. According to the data of the last population census in Latvia, 171 persons admitted themselves to be the Livs, and not more than 10 of these know the language. The language has completely lost its opportunity for practical everyday use. However, a lot depends on motivation and willingness to save one’s ethnic identity and to be proud of the fact that every second Latvian has a part of Finno-Ugric blood. It is not only the genetic bond that unites us, but also the common historical memory - our fights, losses and victories. Moreover, the awareness that we still exist and that we will be here in the next millennium is the greatest victory of all.
V. NIKOLAYEV,
chairman of All-Mari council,
Yoshkar-Ola

Dear participants of the Finno-Ugrian forum!

On behalf of hundreds of thousand Mari – men and women, aged and young who live on the bend of the Volga and on the arborous banks of the Kokshaga, the Kama and the Vyatka – I should like to cordially greet the representatives of the kindred Finno-Ugrian peoples. Millennia have passed, efforts of our brilliant researchers and attractive energy of enthusiasts – all that was required to enable the best sons and daughters of all the Finno-Ugrian peoples to meet for the third time in the modern history in the end of the 20th century to discuss their strategic goals in the development of the Finno-Ugrian world in the III millennium.

The ideas of the Finno-Ugrian community, cultural, economical and scientific cooperation among our peoples are very popular with the Mari. In the republic Mari El they highly appreciate our relations to each other, we intend to further initiate and realize constructive and consistent programs and projects, thus pursuing one goal which is marked as the main issue of the World congress: “The Finno-Ugrian world in the III millennium – perspectives of its development”. In our judgment, the future of our kindred peoples in the 21st century will be determined by several fundamental factors. Firstly, will they find – in Europe and in the world – civilized means and mechanisms of preservation of small nations, bearers of unique cultures? The majority of the 19 Finno-Ugrian ethnoses belong to the peoples subjected to the threat of assimilation and disappearance. The present generation of the Vod, Izhorians, Vepsians and Livonians can be the last one. We can be bystanders to their send-off from the historical arena into non-existence. In this respect we welcome and wholly support the activities of the Consultative committee of the Finno-Ugrian peoples at UN commissions on problems of the aboriginal peoples, cooperation with Council of Europe and with its Parliament.

A second most important moment. It concerns the Finno-Ugrian peoples living in the Russian Federation. The eastern Finno-Ugrians can grow educated, dynamic and healthy nations in the future in prosperous, economically booming Russia only. The earlier our country manages to come to the road of social progress and stabile development, the more definite and reliable are perspectives of reaching
the civilized heights by the Mari, Komi, Udmurts, Mordovians ... Our present lagging behind our western brothers is not in the intellectual, spiritual or personal aspect, but in that we are in a worse social and economical situation. In this respect we in Russia drag not for many a decade all in all, as it is said sometimes. High algebra of the life always provides several variants of solving the posed task. Equations with the Russian society were always done by history in an unusual and unexpected way. We believe that the crisis will be overcome in a short time without disturbances, without "dismounting" the small nations by Russia.

The third determining factor is the ability of our peoples to self-organize and self-develop. Hard conditions of habitation made the majority of our nations rather viable. This quality unconditionally is the most important in the estimation of our ability of national expansion.

We hold that 700,000 Mari will be proud of that they are Mari. The last sociological polls carried out during the preparation to the V All-Mari congress convincing showed an increase in the national self-consciousness of our nation, return to the national roots – the native language, culture and heathen religion. We are gratified by the fact that the youth began to show more interest in the past of its nation, attraction of the youth to education is growing. Government of Mari El adopted and realises a program of national development of the Mari people embracing the spheres of education, culture and language.

A most serious task for us is recovery in a normal demographic situation. A decrease in the number of the eastern Finno-Ugrian peoples and the absolute majority of the nations in Russia is taking place in the last years. To overcome this tendency our federal and local authorities have to solve complex social, economical and psychological problems.

The future membership of the Consultative committee, big Finno-Ugrian organisations, in our opinion, must back the moral and physical health of the Finno-Ugrian peoples with every means and in every may possible. Distemper, disturbances in Russia should not ruin eternal values in our conscience – care for the motherland, the native people, respect for the elders and domesticity. The Mari-wide movement – Mari national congress – and the All-Mari council hold the formation of high civic qualities of the Mari people one of the main directions of their activities. Government of Mari El is joint with us. Upon a proposal of Mari society government of Mari El carried a decree to validate the 10th of December as an official holiday – the Day of Mari written language; on 26th of April we organize official events devoted to the Day of the Mari hero. National sanctities, historic heroes of the nation and the cult of the Mother-Nature return back into the world view of the Mari. This a natural and a very significant side of the Mari mentality. But at the
threshold to the 21 century we think about participation of the Mari at global processes transforming the human society. Partaking at the integrationist movement in our continent presupposes mastering of new technologies, knowledge of foreign languages and readiness to embark into a dialogue of cultures. These issues were discussed by us in details at the V All-Mari congress in the last summer. On the strength of the decisions of that meeting we supposed for the Consultative committee that a Finno-Ugrian Internet forum should be prepared and carried out in 2001. And it will take place in two phases, one being in Yoshkar-Ola and the next in Syktyvkar.

However, now the concern of every Mari is the problem of broadening of the native language's functions and its adaptation to the conditions of the information society. Government of Mari El with an active participation of the All-Mari council settled down to the Programme on development of the Mari language. Its main result will be a significant increase in the information volume received by the Mari in their native language. Now, regrettably, we receive by means of the Russian language above 80% of the information necessary for obtaining the education, making a carrier in occupation and creative work. In the next 1-15 years we purpose to change the situation: introduce the teaching of the basic subjects in the Mari language at school, expand TV and radio broadcasting in the native language, translate and publish quality works of the world classic literature in our mother language and practically realize its official status in the republic. The experience of the language construction in Hungary, Finland and Estonia – which they generously share with us - is of special importance for us. We are truly thankful to governments and parliaments of Finland, Estonia and Hungary for their moral and material support to our programs of national development.

Here in Helsinki many projects and programs on assistance to the Mari, Komi, Udmurts and other eastern Finno-Ugrians originated and were developed. In the Finnish capital, big scientific centres hundreds of enthusiasts study languages, culture and history of the Finno-Ugrians of Russia. We hear the voice of Helsinki in the Mari language over the ether. On behalf of the Mari people I should like to express sincere gratitude to the Finns – the organisers of this forum – I wish peace and prosperity to the Finnish people.

Dear friends, relatives!

Our spiritual unity and pursuit of cooperation has one high goal – preserve the multicolour of languages and cultures in the Finno-Ugrian world. For the sake of this great goal we came together here. The Mari have made a worthy contribution and are ready to make it further to strengthening of our relations. I wish prosperity to every and all of our nations! Thank you!
V. KONAKOV,
deputy head of government
of Republic of Mordovia,
Saransk

Dear participants of the Congress! Dear friends!
On behalf of the Erzya and Moksha delegations of republic of Mordovia I
would like to give you our fervent fraternal regards and wishes of a fruitful work to
so high a forum! Whole-heartedly I wish health and well-being to all the present
and to your nations – peace, happiness and prosperity.

It is very much symbolic that our forum takes place at the joint of two ages,
two epochs. This is a good occasion to look back at the way passed and to muse
upon it.

The peoples of the Finno-Ugrian world cover a huge expanse of Europe
and Asia in spite of their relative paucity. Their lands stretch from the banks of the
Danube to the Pacific ocean. In this vast territory in several thousands of years they
have created an original culture whose distinctive feature is its humanistic essence.
For example, Finland and Hungary which found their independence not long ago
are among the most civilised and prosperous countries of the globe.

The Finno-Ugrians of Russia have another fortune. As early as the dawn of
their statehood they happened to be involved into the orbit of the activities of the
Russian state. In the 7th-9th centuries the Chud, Merya, Ves, Izhorians took an active
part at formation of the Novgorod feudal republic; the Merya together with the
Novgorod people called upon the Viking princes headed by Rurik to come to rein
there; in the 13th-16th centuries they fought together with the Russian principalities
against the Golden Horde, thus facilitating to the strengthening of the Moscow
state and formation of a new historical communion of peoples – the Russian nation
– and by that they became a part of it. And now we do not see an alternative to
living in the single Russian state. But, nevertheless, problems of preservation of
the nation have been accumulating.

Fundamental changes in the historical destinies of the Finno-Ugrian peoples
of Russia occurred during the years of the Soviet power when they created their
statehood and relatively successfully started developing their national culture. At
once they continued to incur great losses together with significant achievements

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and that was above all expressed in the diminution of their numerical size. When we take the Mordovian ethnos, the main reason of its decrease lies in its intensive Russification. Aside from social and economical reasons, the waning of the Mordovian nation was conditioned by such psychological factors as penetration of motives of the ethnical chauvinism into the self-conscience of the people and erroneous under-estimation of the historical perspectives of the own people.

In the modern epoch when a thaw occurred in the intergovernmental relations ample ways open for the small nations. And how they will be driven – it depends primarily upon those nations themselves. The main provision is that they must believe in their own strength, show love to their own nationality and readiness to work for its weal.

The Mordovian nation is one of the largest nations of Russia, its number amounting to 1200000. A historical peculiarity is that the main half of the ethnos is outside Mordovia. Enough to say that the Mordovians live in 45 republics and regions of the Russian Federation of the former Soviet Union including the regions which are now represented at the Congress.

The republic of Mordovia is an inalienable chain of the peoples’ economy complex of the Russian Federation. It represents an industrial-agrarian region disposing significant economical and manpower potential. The republic acquired and holds stable positions in the Russian and international division of labour, in particular, in production of the light bulbs, semiconductors for high-voltage techniques and electronics.

Our republic is the biggest manufacturer of electric lamps, cement, powershovels, technical rubber wares, antibiotics and the latter-day cable production.

When speaking about economics it must be said that in Mordovia like in the whole Russia the transition to the market economy’s conditions is felt very in a very painful way. An abrupt drop occurred in the volume of the industrial production. Nevertheless, insistent transformations carried on in the republic in the last years fructify some results already. Lasting tempo of the increase in the industrial production is foreshadowed, the state of matters in agriculture is improving. Gasification of the village is running actively - the village being a cradle of the nation, and the volume of residential construction is increasing.

But devotion to the solving of solely economical and applied problems nurses a danger of oblivion of one of the most important verities of the public entity: “We do not live by bread only”.

A person needs moral, political and social conditions for the life of a full value, he needs conditions and capacities to get education and comprehension of all the historic legacy, first and foremost, the legacy of culture, language and national traditions.
In the republic a lot is done for the national revival, support and development of the languages and preservation of the ethno-cultural ambiance. A faculty of the national culture was opened and functions at the Mordovian state University. A State committee on the nationality policy was founded in the republic of Mordovia which coordinates all the work on the national renaissance in accordance with the national of the official nationality policy of the Russian Federation, the Decisions of the World congresses of the Finno-Ugrian peoples and the program of development of the Finno-Ugrian peoples of the Mordovian republic.

In Constitution of the republic which declared freedom and equality of all the nationalities many a principle is declared and fixed, containing attention to the preservation of the originality of the peoples living in the territory of Mordovia. The Erzyan and Moksha languages was given the status of the official ones. A painstaking work to a detailed design of that constitutional provision ended in the adoption of the law on "Official languages of the republic of Mordovia".

We see clearly that the official bodies and public organizations of the republic have to solve with more insistence the existing problems and secure a whole development of economical, cultural and national traditions and potential of the Mordovian people and the Finno-Ugrian world.

The present congress which was convened on the eve of the III millennium will discuss all the entirety of humanitarian problems facing us now. Taking into consideration the significance and nation-wide status of the tasks scheduled, it is necessary to design a state program of their realization and found a coordinating and supervising body. In my opinion, many of the problems marked in the program of the Congress could be more successfully settled under the condition of founding a center of business and cultural cooperation of the Finno-Ugrian peoples on the basis of combination of a public initiative with a help of the state. That Centre could be situated in Saransk, the capital of the Mordovian republic. We are ready to accept this big responsibility.

The Finno-Ugrian world faces problems common for every nation belonging to it:

Preservation of language and national culture and their adaptation to the reality of the modern world;

Strengthening and development of their national statehood, what can be largely facilitated by contacts on the level of Parliaments and governments of our republics;

Social and economic development where a great role can be played by the integration of the efforts of the representatives of business and business-related circles of our peoples.
The second millennium to what our conscious history falls was hard and, possibly, the most unfavourable for the Finno-Ugrian peoples. The 3rd millennium which we enter in a few days could be if we wish it the beginning of a new era in the development of the Finno-Ugrian peoples – the era of prosperity and welfare. We do hope that it will be just so.
A. YEVAY,  
head of committee of State Duma of the Yamal-Nenets autonomous region on social policy and nationality affairs,  
President of the association “The Yamal – to the progeny”,  
Salekhard

Ladies and gentlemen! Dear participants of the World congress of the Finno-Ugrian peoples!

On behalf of the aboriginal small nations of Siberia, the delegation of the Yamal-Nenets autonomous region I should like to cordially greet you with the occasion of the III World congress of the Finno-Ugrian peoples and wish a fruitful work and wise decisions to the benefit of all our nations!

Let me also convey the greetings and wishes of a fruitful work to the participants of the Congress from Mr Yuri Neyelov, governor of the Yamal-Nenets autonomous region and Mr. Serge Kharychi, Chair of the State Duma of our autonomous region, President of Association of the aboriginal small nations of the North, Siberia and the Far East of the Russian Federation.

I deputize one of the northern regions of Russia – the Yamal-Nenets autonomous region. It is noticeable by that 90% of the Russian gas and 10% of the Russian oil are won here and in the same time the biggest population of reindeers is raised here. In the region the gas, oil industry and the construction develops and at once we managed, in contrast to many other northern regions of Russia, to maintain the traditional trades of the northern peoples: reindeer-breeding, fishing and hunting. In our region whose population amounts to some 500,000 people representatives of over 100 nationalities live, the Nenets, Khanty and Selkups being 32,000 or approximately 6% of the whole population of the region.

Showing respect to history, traditions and culture of the multinational population of the Yamal-Nenets autonomous region and aiming to the securing of the rights and legal interests of the aboriginal small peoples of Siberia – the Nenets, Khanty, Selkups and other nations living in the territory of the autonomous region – the authorities of the autonomous region actively take part at formation and consistent materialization of the official nationality policy pertaining to the aboriginal population.

Organs of government of the autonomous region prepared and adopted
normative-legal acts and designed mechanisms regulating the life conditions, securing the original cultural development, protection of the environment, traditional way of life, economy and forms of self-government of the aboriginal small peoples of Siberia.

Some 266 legal acts are discussed and passed from the moment when the state Duma of the autonomous region started its work to the 3rd July 2000, including 35 laws concerning the rights of the aboriginal population.

On 19 September statutes (Constitution) of the Yamal-Nenets autonomous region were passed. This important document contains regulations guaranteeing the rights of the aboriginal small nations of the North and ethnical communities and securing social services for them.

The statutes provide for elucidation of the opinion of the small aboriginal nations of the North at a local referendum in the case when plots of land are given to the third party in the territory of settlement and traditional economic activities of the small aboriginal nations of the North and ethnical communities for the purposes which are not connected with the traditional use of land.

This document also regulates the legal mechanisms of participation of the small aboriginal nations of the North at bodies of state authority and local administration.

The Conception of the development of the small aboriginal peoples of the North and Siberia that was approved by the State Duma of the Yamal-Nenets autonomous region on 23 February 2000, states that reindeer-breeding, fishing, hunting and fur-breeding are ethnos-constituting and ethnos-preserving branches of economy for the small aboriginal peoples of the North.

The regional and special-purpose programs on “Preservation of reindeer-breeding in the Yamal-Nenets autonomous region”, “Development of the fishing industry of the Yamal-Nenets autonomous region” have been designed and function with the aim to solve the problems of the small aboriginal peoples of the North, taking the complexity of the transition of the traditional branches of economy to the market relations into consideration. A system of arrangements is in force to provide a social help to the small aboriginal peoples of the North.

A plan of events connected with carrying out an International decade of the aboriginal peoples’ was elaborated and is successfully realizing, funds necessary for publication of scientific, methodical and teaching aids are appropriated.

The State Duma of the Yamal-Nenets autonomous region passed a series of programs for the development the small aboriginal peoples and several fundamental laws:

“On regulation of agrarian relations in the land of living and traditional
economy of the aboriginal small nations of the North in territory of the Yamal-Nenets autonomous region” (1997);

“On extra protected natural territories of the Yamal-Nenets autonomous region” (1997);
“On introducing of fishing in the Yamal-Nenets autonomous region” (1998);
“On fishing in the Yamal-Nenets autonomous region” (1998);
“Fishing code in waters of the Yamal-Nenets autonomous region” (1999);
“On reindeer-breeding” (1998);
“On territorial public self-administration in the Yamal-Nenets autonomous region”.

We hold for very important the preparation and adoption of the law “On the native languages of the small aboriginal peoples of the North in the territory of the Yamal-Nenets autonomous region”. A draft law is now proposed to the discussion of the deputies of the regional Duma.

When considering the economical problems of the hyperborean we proceed from that with consideration of the perspectives and priorities of the III millennium the economical life-sustaining base of these peoples is the land where we live and which is the fundamentals of the development of our ethnos-building economies.

Thanks to joint efforts of the administration of the autonomous region, the State Duma of the autonomous region, enterprises of oil and gas-producing industry and the association “The Yamal peninsula – to the progeny!” we can see how the attitude to the industrial development has changed and also that to the environment of the aboriginal small nations of the North.

The aboriginal population participates through the association, according to the decisions passed, at the process of land allocation and no land is granted to the industrial development without their positive answer.

In some enterprises special departments were organized to work with the aboriginal people. Their work furthers mutual understanding among industrialists, their workers and the aboriginal population; the enterprises provide a significant material help in this hard time.

The state authority bodies go on forming a normative-legal base to protect the rights of the citizens who belong to the aboriginal small nations of the North and ethnic communities when exploiting the natural resources.

A regional program “Provision of house-room for the citizens among the aboriginal small nations of the North for 2000-2005” is approved by a decree of governor. In the current year they plan to allocate some 17 million roubles and 72.4 million – in 2001 for this purpose.
A regional program “Preservation of the Selkup ethnos and provisions for the employment of the aboriginal small nations of the North living in Krasnoselkupski district for 2000-2005” was adopted in 1998. These measures helped to find employment for 40 persons and more.

Mass media are very much important for the settlement of ethno-cultural problems. A direction of national programs works in the State TV and radio company “The Yamal region”, they broadcast in the regional TV and radio in the Nenets, Khant and Komi languages. A channel of the northern peoples in the Russian language “Nadezhda” (Hope) functions in the regional radio.

A regional paper in the Nenets language “Naryana Ngerm” is published and in the regional paper “Krasni Sever” (The red North) they permanently publish materials on problems of the northern peoples.

In municipal TV studios and radio stations of Tasovski, Shuryshkarski, Krasnoselkupski and Purovski districts a part of the programs is made in the languages of the aboriginal small nations of the North. It is planned that a regional paper in the Khant language will start in the new year of 2001.

A close cooperation is organized among the State Duma, administration of the autonomous region, their officials and the public organization of the peoples of the North – the association “The Yamal – to the progeny!”. All this helps to take measures in due time to settle the questions of social-economical development, including securing a legislative regulation of the problems of the small aboriginal nations of the North.

An atmosphere of mutual respect and cooperation is created in the region, that is why we do not have a strongly marked conflict-ridden opposition between the authorities and the small aboriginal nations of the North, the enterprises of the oil- and gas industry and the local ethnoses which live there from the ancient times.

Regrettably, the small aboriginal nations of the North still face a lot of problems and we have to do a good deal. But not everything depends upon us. For example, in matters of legal provision for the rights of the aboriginal small peoples of the North we constantly encounter the absence of the laws on the federal level and we are forced to anticipate the federal legislature.

The state authority bodies of the autonomous region show the wish and intention to jointly improve the legal, social and economical mechanisms of the settlement of the problems of the northern small aboriginal nations.

I should like to wish success in your difficult work very necessary for our nations. Also I wish you Merry Christmas, peace and well-being to our peoples in the III millennium.
V. RYCHKOV,
member of the Consultative committee of the Finno-Ugrian peoples,
Kudymkar

Bur lun, dona yorttez!
Komi-Permetskoy delegatsiya nimsany sölömsany privetstvuya eta zalyn finno-ugorskoy otirlis poslanikkezös. Kosya, med vil pantsyööm odzlany kreptitis miyan oitir kolasyń ertasym da vezhor!

Dear friends! On behalf of the Komi-Permian delegation I should like to greet the envoys of the Finno-Ugrian peoples in this hall. I wish that this new meeting strengthens friendship and mutual understanding among us.

It is rather justified that after 4 years we together evaluate the way passed after the Budapest forum. We need to choose all out of the experience accumulated that will allow us to develop good-neighbourly relations and preserve a mutual interest in the 21st century.

What does the Finno-Ugrian cooperation give to the Komi-Permians? I think that a significant part of my country-fellows can answer this question.

First of all, several structures of scientific institutions – a social sciences' department of the Komi scientific centre, the Kudymkar institute (a branch of the Udmurt state university) - appeared in the region as a result of cooperation with the kindred peoples. The work of these institutions significantly changes the situation in our region. In the last 10 years 9 persons proved their theses on problems of language, history and ethnography. In the present moment some 30 persons do their post-graduate studies in Syktyvkar, Izhevsk and Perm.

Disciplines on history, language and culture of the native land and the kindred peoples are included in the curriculum of the Kudymkar institute, a branch of the Udmurt university. Unknown moments of those disciplines are subject to scientific research of teachers and students. In the last 4 years four volumes of scientific papers are published on the results of scientific-practical conferences.

In the framework of state programs adopted in Finland, Hungary and Estonia the best students from Kudymkar received a possibility to continue their education at universities of Budapest, Tallinn and Helsinki.

We think that the work carried on will significantly influence the formation of our nation and substantially enrich its intellectual potential.
In the last 4 years a process of identification of the Komi-PermiANS as a constituent part of the Finno-Ugrian community went on. It was to a great extent facilitated by the activities of the Consultative committee. The participation of our people at conferences, festivals and exhibitions which were organized under the auspices and with the assistance of this international organization furthered a deeper knowledge of our own historical roots and cultural traditions. In this case, we had possibility of comparing them with achievements of the kindred nations.

The following events, in our opinion, can be singled out as the most important: a scientific-practical conference on problems of language in Yoshkar-Ola, a Congress of the Finno-Ugrian writers in Syktyvkar, a seminar of mass media workers in Finland, folklore festivals in Udmurtia, Estonia and Hungary etc. An international children’s camp Szombatihely (Hungary), children camps in Izhevsk, Syktyvkar and Yoshkar-Ola that are organized during many years allow to transfer the cooperation onto the level of personal contacts. All this taken together is a brilliant example of the peoples’ diplomacy in action.

In the last 4 years positive shifts occurred in cooperation in the field of mass media of the Finno-Ugrian nations. A program of publication of a TV and radio magazine “The Finno-Ugrian world” that is realized jointly elicits a warm response among televiewers and listeners. At the same time, it is advisable that the press does not keeps out of this and that the news becalms regular in their pages as well. This wish I direct to a new composition of the Consultative committee. I hope that this aspect of the cooperation will be subject of a detailed discussion at the section tomorrow.

With satisfactions we state on the rostrum of this forum that seeds of friendship among the kindred peoples sowed many years ago in Syktyvkar give good shoots now. In the last years the cooperation more often goes from the humanitarian sphere to those of inter-regional economic links.

A concrete example of such cooperation is the beginning of the construction of a motor-way Perm-Kudymkar-Syktyvkar. We associate great expectancies in the dynamic progressive development of the economy of the native land also with the beginning of the construction of a railway line Perm-Kudymkar-Syktyvkar-Arkhangelsk that began in 1999. The realization of these projects develops a possibility of closer contacts among our peoples both in a direct and a figurative sense, thus decreasing the age-old distances. These projects demand both the help of the state and of private investors. We hope that potential investors of countries and nations present in this hall will an interest in them.

Dear delegates! Many a form of international and inter-regional cooperation which I mentioned were possible thanks to the official support of different countries.
I should like to express our gratitude from this rostrum to Presidents and governments of the Russian federation, Finland, Hungary and Estonia. Their participation renders the contacts among our peoples stronger and furthers mutual understanding among our countries.

In the 21st century the Finno-Ugrian peoples will have to settle side by side with other nations both common, global problems connected with ecology and rational use of natural resources and special ones related to the preservation of languages and cultures of small nations. We have still a lot of problems but it is clear that it is only a teamwise and near daily work and a close interaction of social organization with bodies of authority that allows us to achieve a deserving and prosperous life for our peoples.

Thank you for your attention!
Greetings to all the good people who have gathered here!
The Seto are sincerely pleased that you have recognized us, and that we may join you here to discuss our situation.

The Seto live in a border zone, so that their native land lies partly in a corner of Estonia and partly on the edge of Russia. A barbed wire runs right through the heart of Setoland, but it reaches out to cut even into the soul of people. This barbed wire marks the official state border between the Republic of Estonia and the Russian Federation, negotiated by the politicians. The Seto people were separated into two different states against their will, their historical communication and survival routes on their native land were cut off. Roads that used to connect people, disconnect them today, because the roads were likewise cut through. No land could hope to survive in such a divided situation.

In the past, when the Seto still lived in their native land, they were not especially concerned with the others. They themselves knew, who they were. Their existence was not much affected by the opinion of the others, or what names they were called. Now things have changed. There has been a huge jumble of population and today a large number of Setos must live in towns or elsewhere all over Estonia. There people ask: Who are you? You are somewhat different from the rest of us. If you reply that I am a Seto, then they start arguing that no such people, like the Seto, exist! How can those others determine who we are? Does a person have a right to decide herself or himself, who she or he is, or is one constantly obliged to listen to the opinion of other people? In connection with the General Census a piece of paper was printed that declared Seto not to be an ethnicity. Why cannot a Seto person be a Seto officially? If I had told the Census officer that I was Tibetan, there would have been no question: he would have recorded me as a Tibetan and the end of story. Even in Setoland people were denied the right to be Seto. How can they do that?

The Seto want to retain their community. We have convened the Seto Congress for three times by now, and this Congress has elected the Body of Elders who serve the Seto cause. The communes in the district of Setoland also stick together, they have formed the Association of Setoland Communes. We even have
our own representatives and a support group in the Estonian parliament Riigikogu.

Our number is small, but we do exist. We would also like to lead our own lives, learn and embrace our own history, teach our children the language and culture of their grandmothers. Do we have the right to remain ourselves, or must we become someone else?

In conclusion, I wish all the best to the bigger nations. May they find wisdom to recognize and remember the smaller ones! Let us try to work together, so that we also might survive.

I wish you good health and many years to come.
A. GOLOVKIN,  
deputy governor of Tver region,  
Tver

Dear participants of the congress! Ladies and gentlemen!

The four-year long period between the II and the III World congresses of the Finno-Ugrian peoples has been successful but complicated for the Tver Karelians. The Tver regional national and cultural autonomy of the Tver Karelians was founded and also 7 local autonomies, which build their work in accordance with the law of the Russian Federation on “National and cultural autonomy”. The Karelian language is taught at schools, a college and the Tver state university. Regional festivals of national cultures are organized, schoolbooks and newspapers are published and TV and radio programs are broadcast in the native language. In February 2001 we celebrate the 70th anniversary of the Karelian written language which came into existence in the land of Tver.

We wish that all the Karelians in the Earth had one written language or otherwise while we argue about dialects and sibilants and whistling sounds no Karelians could remain. This is testified to by the data of official censes. In 50 years of the Soviet power the number of the Tver Karelians dropped by 6 times between 1939 and 1989. Some specialists on demographic matters state that we can speak about a genocide of this branch of the Karelian people. The situation about demography, language and culture of small nations of Russia ought to be changed. We should build the nationality policy in strict accordance with the concept of official nationality policy in the Russian Federation. In Russia again, in our judgment, they now restrain the initiatives of the peoples to develop their native language, culture and mass media.

Up to the present time the program of support to the Finno-Ugrian peoples is not passed, there is no financing of the nationality policy in Russia. Namely, when declaring about a democratic development, they in Russia not very seldom commit deviation from international standards and norm of international law in respect to small nations and national minorities. In this circumstances we hope only in a support of the Consultative committee of the Finno-Ugrian and a support of the kindred peoples. This hope found in it its justification and confirmation in the last four years. Members of our delegation will tell it at large in the meetings of working sections.
Supporting the draft resolution of the III World congress we propose that
problems of demography and ecology be given a priority.

It is important for us that water, air and soil are clean and we hold that
nobody has the right for building enterprises with detrimental production or to
pollute the atmosphere without taking into consideration the opinion of the people
which compactly resides in the territory concerned.

But so far they do not ask our opinion and do not consider the people. To
reverse the situation we need good laws that are based upon the norms of
international law. The Finno-Ugrian factor grew very noticeable both in Russia
and in the world.

I should like to express my confidence in that in the following 4 years the
official structures and national movements will settle the matters – in a civilized
way and legally and on the strength of changes in nationality policy - which disturb
many Finno-Ugrian nations: preservation of language and culture, improvement of
economical and demographic situation, solving issues of ecology in the places of
their compact residence.

I should like to wish a successful work to the III World congress of the
Finno-Ugrian peoples.

Thank you for your attention.
Dear participants of the III World congress of the Finno-Ugrian peoples!

It looks like that I am right saying that the Finno-Ugrian world and all the world community are having a keen sense for the eve of a new age and the change of millenniums. Nations which make the Finno-Ugrian community came to this threshold after having passed an enormous historic distance. Whatever it was for every of our nations, we managed to preserve our existence, language, culture and national-historical memory. Furthermore, we cultivate a growing attention to each other and respect, a wish to communicate closer and more often and to know more about each other.

The new age will apparently not be placid. The mankind solving one problem inevitably confronts the other. One of the issues, as it appears to me, consists in how to preserve – in the epoch of the information society which sweeps everything and all the borderlines – the national and cultural originality of every of our nations and at the same time not to get marginalized in the rapid flow of the time and how to transform this uniqueness into a source of a further development.

The modern Russia is looking the answer to this question along the line of creation of an enlightened state which pursues an active social policy. The Udmurt republic develops more vigorously in the last time than the other regions of the country. A growth of the industrial production, and successful completion of conversion programs allow to the executive and legislative power of Udmurtia to invest considerable amounts into social projects which directly influence the self-feeling of the peoples living in the republic.

For the Udmurt people the social projects of paramount importance are development of science, primary, secondary-level and high national education, formation of national administrative and political elite, mastering the syndrome of social deficiency which, to our regret, is present in consciousness of our people.

I am sure that we have chosen the right way and move in the right direction. The people will maintain in the future only when remaining as it is it has power to have a pace with the age on the world level of the scientific-technical, political and social development.
The World congress of the Finno-Ugrian peoples possess a high authority in the Udmurt republic, all the Russia and well beyond its borders. I hope that thanks to joint efforts the authority will grow and that the dialogue among our nations will gain in its activity all the time and that the Finno-Ugrian world will stand the challenge of the 21st century.
Dear members of the Presidium! Dear colleagues!

The last years after an explosion of “ethnicity” see a rather alarming calm. Under the conditions of controllable democracy the public opinion gradually changes from the motto “equal possibilities to all nations” that was shared by the majority not long ago to a perception of a poly-ethnic state as a threat to its integrity.

A more stable niche in our legal situation remains for the aboriginal small nations in Russia, to which belong peoples numbering 50,000 at most according to legislature. A special attitude of the state towards 26 small nations of the North and Far East that was transferred into the Soviet epoch from the tsarist Russia could secure their preservation as ethnic communities. And the small nations which did not belong to the northern peoples – the Vod, Izhorians and Vepsians – suffered significantly more assimilatory losses in comparison with the former. This proves how big is the responsibility of the state for the fates of small nations.

From the very beginning one of the most important tasks of the Vepsian culture society was an ambition to catalogue the Vepsians in the list of small nations whose development is guaranteed by the state support. This tasks seemed easily solvable in late 80s – early 90s when many people perceived the necessity of renewal of the national life after the principles of justice, equality and lawfulness. But the reality turned to be much complex. It took a whole decade to pass a law that defines the criteria of attribution of nations to small aboriginal ones and guarantees to their rights. As late as in April 1999 they passed the federal law on “Guarantees to the rights of small aboriginal nations of the Russian Federation” and in 24 March 2000 V.Putin, Chairman of the Russian government signed an order on “A single enumeration of small aboriginal nations of Russia” which approved a list including 45 nations.

That enumeration embraced together with the Finno-Ugrian Selkups, Khants and Mansis, which earlier were among the peoples of the North, the Izhorians and Vepsians as well. Regrettably, the Vepsians were stated in it as living in Karelia and Leningrad region. We hope that simple actions which the authorities of Vologda region need to undertake to name this region of Vologda in the Single enumeration as a territory with the Vepsian residence will be made in the nearest future.
These important political decisions of the Russian authorities unconditionally open new possibilities for the ethnic development of the Vepsian people. We hope that with the help of Department of small aboriginal peoples of Russia specially founded in Ministry of federal affairs, nationality and migration policy of the Russian Federation the state manages to form and pursue a single policy in regard to the Vepsians who are territorially divided among Karelia and Leningrad and Vologda regions. The most effective could be creation of an ad hoc working group including both the representatives of the authorities and the Vepsian members and to sign an agreement of realization of the law on “Guarantees to the rights of small aboriginal nations”. That agreement is of a general character and its realization wants adoption of many a decision on the regional level.

It is necessary that federal programs destined for the small aboriginal peoples, such as “Children of the North” and “Economical and social development of the aboriginal small nations of the North till the year of 2010”, will cover the Vepsian population in places of their traditional residence. This also will promote the role of the Vepsian society and the participation of the Vepsians as a whole at the realization of the law and preparation of proposals for the federal programs, since the adoption process of federal programs and control of their execution is legally vested both in the authorities and social organizations which act as necessary partners at their effectuation.

It is important that we obtain, footing on the law, the extension of the rights of the Vepsian people for control of the use of the natural recourses in the territory of their primordial residence. Earlier it was very difficult to do because of indefiniteness with the composition of the small aboriginal nations.

The last point is of special importance, for very often the problem of interrelations between the governing bodies and the aboriginal nations is seen by the authorities and population as consisting only in the assistance of the authorities to the development of their language and culture. But real partnership relations between the power and the aboriginal nations form only when principles and order of the use of the natural resources are reconciled in the territory of their traditional residence. Here the speech is about both an unobstructed access of the aboriginal peoples to the use of the natural resources and an obligatory participation at economical decisions in the sphere of environment and at profits from their exploitation. In the decisions of the Constitutional court of 7 and 20 June 2000 referring to the regularity of Constitutions of several republics within Russia with the Constitution of the Russian Federation is unambiguously stated that “nations living in the territory of subjects of the Russian Federation must have guarantees of protection and use of land and other natural resources as sources of their life and
activities". Some steps in this direction were made in Leningrad region where the organizational work is being done in the last years to create a natural park "The Vepsian Forest".

We also hold for rather important the recognition of the Vepsians of Karelia together with the Saams and Nenets as aboriginal peoples of the Barents region in 1997. And a representative of the Vepsians got a possibility of participating at a working group on issues of aboriginal peoples of the Barents region. A Program of actions for the aboriginal peoples of the Euro-Arctic Barents region for 2001-2003 prepared by the working group is oriented to improvement of the situation of the aboriginal peoples in the Russian part of the Barents region. And we hope that a number of our projects will be supported by the funds of the Barents program. During 1999-2000 the Barents secretariat financed several small but extraordinary important projects of support for the Vepsian language and culture. All the literature in the Vepsian language presented at the exhibition is published at the cost of different international funds and private persons and for the first time the Vepsian youth received a possibility of studying in Hungary and Estonia.

Understanding the importance of international cooperation and feeling gratitude for the help provided, we think that it should not substitute, as it is a case now, the official support to the ethnic development of the Vepsians from the part of federal and local authorities.
V. MARKOV, 
chairman of the Consultative committee 
of the Finno-Ugrian peoples, 
deputy of the State Duma of the Russian federation, 
chairman of the Executive committee of the Komi people’s congress

REPORT 
on the activities of the Consultative Committee of Finno-Ugric Peoples 
or the period of 1996 - 2000

In the contemporary world, which is changing rapidly, each nation, trying not only to preserve itself as a unique nation, but also intending to find its own way of development, looks for the basis of drawing together with other peoples. 

For Finno-Ugric peoples this basis, first of all, appears to be the linguistic kinship. Today it is difficult to imagine, that the nearest relatives of heat-loving Hungarians are the Manses, and that the Baltic Estonians find it amazing that thousands of kilometres away, in the very heart of the Eastern Part of Russia, the Mari speak a cognate language. 

The explanation is very simple - they all belong to the same Finno-Ugric linguistic family. In December 1992 representatives of Finno-Ugric peoples of Russia, Hungary, Finland and Estonia assembled in Syktyvkar for their first world Congress. The Congress was attended by 16 delegations of Finno-Ugric peoples. Participants to the Congress passed the Declaration of the basic principles, aims and tasks of the cooperation of Finno-Ugric peoples. The Declaration sets out that the World Congress of Finno-Ugric Peoples shall be open for every one in the world and shall be a voluntary union of related peoples – that is peoples, having equal rights, peoples that purport to dispute their vital interests before the global community, and, to that effect, leaning for support on the principles of European humanism and provisions of the International Law. Today we are true and faithful to this Declaration!

The Congress took the decision to establish the Consultative Committee of Finno-Ugric peoples. The role of the Consultative Committee is to co-ordinate the activities of the national branches in order to achieve the common goals and in order to advocate and protect the interest of Finno-Ugric peoples before the international organizations and forums, the UNO among them.
The II World Finno-Ugric Congress was held in Budapest (Hungary) in August 1996 - it was the year when the Hungarians celebrated the 1100th anniversary of their finding their new motherland. Already eighteen delegations of Finno-Ugric peoples attended the II World Congress.

During the congress, both the plenary and breakout meeting were arranged. This way of arranging the congress enabled more delegates and guests to take an active and direct part at the congress. Both the recommendations, which were drawn up at the breakout meetings, and the Final Report of the Congress, were issued.

The II World Congress enabled us to more precisely determine and define our priority goals for the coming four years. And our subsequent work, both of the Consultative Committee of the Finno-Ugric peoples and of national branches, was aimed at the implementation of goals and tasks proclaimed at that time.

Today, at our III d World Congress, I would like, first, to point to the fact, which appears to be one of our most important accomplishments, that in spite of many difficulties that we encountered during the eight years that passed, we managed not only to hold out as an entity, but, to a greater extent, realize, that only our joint cooperation, the lasting mutual assistance and support made it possible for us to advance on the way of solving vitally important problems, that our peoples are challenged with.

In our opinion leaders and activists of the majority of Finno-Ugric national organizations and movements of the Russian Federation are quite right to focus on the efficiency of the dialogue with the public and governmental authorities and they begin to search and achieve the compromise on the important issues which relate to the complex problems of the national development of our peoples. The Consultative Committee believes that this policy is the most efficient and productive one, forward-looking and promising. It is important to note that the authorities carry out consistent arrangements in order to expand the spheres, in which native languages can function, with these languages having become the state languages in all Finno-Ugric republics of Russia, and in order to preserve and protect the languages of Finno-Ugric minorities in other regions of Russia.

We consider the state authorities' decisions on the development of education, with the native languages being increasingly used, to be true, appropriate and necessary. The evidence of the state approach to solve the problem of developing the intellectual and cultural potential of the indigenous population appears to be the expansion of privileged enrolment of Finno-Ugric young people (young people from diasporas included) at the universities. Such examples are characteristic of the Komi Republic, the Republic of Mari-El, and the Udmurt Republic. It is in these regions that the positive changes in national consciousness; the growth of
native language's prestige can be witnessed. For instance, according to the data of the 1989 census, 23.6% of the Komi resided in the Komi Republic. The 1996 micro-census yielded 26.3% of the Komi residing in the Komi Republic.

Even if we take into account the fact that the migration of the population in the Komi Republic, since it is the region of the Far North, was quite considerable, these changes cannot be accounted for this fact. From the point of view of the Executive Committee of the Komi People's Congress, the increase of 2.7% can be accounted, to a considerable extent, for the growth of self-consciousness, for that internal freedom, that the people acquired during the years of restructuring (perestroika).

Constructive approach in the relationships of power structures and national organizations, as well as their aspiration to pay attention and to respond to the international community trends and developments, in the field of the problems of indigenous population, has led to the state of affairs that the legislation provides the quota to guarantee the representation of indigenous peoples when forming up the legislatures of the Khanty-Mansi and Yamal Nenets autonomous districts. It is the Congresses of National Minorities of the North, held in the districts that are vested with powers to propose their nominees as candidates to the legislative authorities. The first elections of this type were held in the Yamal Nenets district in spring this year, and in the nearest future, they will be held in the neighbouring district. We believe that the creation of such legal mechanism, with international regulations and recommendations, which guarantee the real involvement and representation of the indigenous populations in state authorities, being taken into consideration, will be one of the principal guarantees of the adequate and deserved development of our peoples.

All these examples testify to the fact that the constructive cooperation of the majority of our national organizations with the bodies of the state power and governmental authorities has made it possible for us to step forward in solving a series of vital and urgent issues that our peoples face: be it the language policy, or policy, pursued in education and culture, or be it the answering to several social and economic problems.

Our intelligentsia is to be spoken of separately. It is the intelligentsia who played a decisive role in all Finno-Ugric regions of Russia in the process of conceiving national movements in late 80s - early 90s. Later the majority of the intelligentsia did not step aside, did not become a detached observer, they rather actively participated in all-important undertakings. Moreover, today the intelligentsia plays a major role in the efficient cooperation of national movements and bodies of power. The active involvement of intelligentsia in Finno-Ugric affairs in all related
countries is noteworthy. In recent years the scholars have advanced their studies of Finno-Ugric affairs, wonderful monographs and collective scholarly works have been published (P. Domokos, K. Kulikov, S. Lallukka, G. Nanofvzsky, E. Saveleva, K. Sanukov, T. Seilenthal), the first volume of the new international series "Mythology of Finno-Ugric peoples" - "Mythology of the Komi" was issued. And already the II International Congress on Finno-Ugric History was held in Tallinn in October 1998. Let alone the unchanging success of the international congresses of Finno-Ugric scholars. A considerable role in the further development of Finno-Ugric cooperation has been played by the regular meetings of Finno-Ugric writers, by our international festivals, theatrical and movie festivals.

During the four recent years, though it also occurred in earlier periods, the activity of the Consultative Committee of Finno-Ugric peoples was aimed at implementing the decisions of the II World Congress of Finno-Ugric Peoples (Budapest, 1996), at putting into practice the basics principles, provided in the Declaration on the Basic principles, Aims and Tasks of Finno-Ugric Peoples' Cooperation (Syktyvkar, 1992).

The activities of the Consultative Committee (further on referred to as "the CC") were carried out in accordance with the work schedule, approved on the regular basis, at the end of a preceding year and were co-ordinated by the Headquarters in Helsinki. The meetings of the AC were held two times a year.

<table>
<thead>
<tr>
<th>Year</th>
<th>Location</th>
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<tbody>
<tr>
<td>1996</td>
<td>Saransk (Mordovia)</td>
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<tr>
<td>1997</td>
<td>Tver (Tverskaya oblast), Espoo (Finland)</td>
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<tr>
<td>1998</td>
<td>Khanty-Mansiysk (Khanty-Mansiyski Autonomous District) The Livonian Coast (Latvia)</td>
</tr>
<tr>
<td>1999</td>
<td>Kudymkar (Komi-Perm Autonomous District), Leiko (Estonia)</td>
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<tr>
<td>2000</td>
<td>Yoshkar-Ola (Mari El), Helsinki (Finland)</td>
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Prior to meetings of the CC, for the purpose of preparing them, the coordinators of the CC met in different regions, where Finno-Ugric people reside:

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<tr>
<th>Year</th>
<th>Location</th>
</tr>
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<tbody>
<tr>
<td>1996</td>
<td>Moscow (the RF)</td>
</tr>
<tr>
<td>1997</td>
<td>Tallinn (Estonia), Saint-Petersburg (the RF)</td>
</tr>
<tr>
<td>1998</td>
<td>Budapest (Hungary), Syktyvkar (Komi)</td>
</tr>
<tr>
<td>1999</td>
<td>Izhevsk (Udmurtia), Helsinki (Finland)</td>
</tr>
<tr>
<td>2000</td>
<td>Moscow (the RF), Budapest (Hungary)</td>
</tr>
</tbody>
</table>

During the reported period, all scheduled meetings of the CC and meetings of the coordinators were held. Regrettably, the representatives of the Nenetski region,
the Izhors were absent at the majority of the meetings, the Samis and the Permian Komis were absent at many meetings. Frequently, the reasons of the representatives of those peoples having been absent were not only economic, but logistical and institutional. Representatives of the peoples - members of the CC did not come, although the CC was practically always ready to render assistance, at least to fund the trips of its members.

It would be worth noting, as a separate item, the situation that developed with regard to the representation of the Ingrian Finns. For the reason of the lack of the agreement on the issue of sending representatives to the CC between different organizations of the Ingrian Finns (as you know, in compliance with the rules of procedure, it is the representatives of the peoples, who work in the CC, but not different organizations of one and the same people), the CC has not always been able to send specific invitations directly to their representative.

The tasks, determined in the work schedule of the CC, were for the most part fulfilled. Sometimes postponements occurred, for instance, some international conferences and workshops were adjourned for some other time due to financial or institutional reasons. Lack of systematic, regular work to carry out resolutions that we passed and recommendations, issued by the breakout groups at the II World Congress of Finno-Ugric Peoples, may be referred to as one of the material shortcomings, though the CC named concrete persons in charge of carrying out the resolution and recommendations, and twice the CC attempted to discuss this matter. But as a positive example I would like to note the fact that some peoples and countries strived for achieving more than what had been envisaged in our plans (Hungary, Mari-El, Udmurtia, Khanty-Mansiysk, Estonia, Komi).

And today we can report to the World Congress that during the last four years we addressed ourselves to all items of the Final Document, issued by the Budapest Congress.

The major part of the items of the recommendations, issued by the breakout groups of the Budapest Congress, were fulfilled completely or were carried out during the reported period. It concerns:

- more extensive informing of the broad public about the international regulations and standards in the field of human right and rights of indigenous peoples;
- the increase of training Finno-Ugric young people in the Universities of Hungary, Finland and Estonia (especially the youth of the peoples, which are small in number);
- the participation of the Izhorians and the Livonians in the activities of the CC;
- joint activities of the CC together with European institutions on Finno-Ugric problems (political section);
• creating the date bases which introduce the Finno-Ugric peoples, regions or countries, where these peoples live, with these date bases being distributed through Internet by means of CD-ROMs; exchanging TV-programs on the regular bases; publishing books about Finno-Ugric peoples; issuing informative collections of articles on the regular basis; holding workshops for the mass-media officials (mass-media and informatics section);
• further growth of teaching and using native languages in the regions of the RF; developing new manuals, text books and educational supplies; the growth of training specialists required in the field of education and culture, including training them abroad; preservation of the cultural heritage and development of up-to-date professional culture on the grounds of traditions; scientific study of history, ethnic culture, ethnic psychology, ethnic education methods and ethnic sociology; expanding the contacts in the field of education, science and culture both among the Finno-Ugric peoples, and with other peoples of the world (language, culture and education section);
• expanding cooperation in environmental studies, health protection, demography, social security; information sharing and exchanging experience in order to look for the answers to ecological and health protection problems (section on the issues of demography, health protection, family and ecology).

But there are some items that we failed to implement. They are the following ones:

• establishing the international reserves, subjected to the CC; these reserves would be purported to support Finno-Ugric peoples, that are small in number; establishing an expert board, attached to the CC: the role of this board would be to monitor and supervise the observance of the rights of Finno-Ugric peoples (political section);
• establishing a commission for the Finno-Ugric peoples’ economic cooperation assistance; developing the system of financial institutions, that would contribute to strengthening economic and commercial contacts; solving the problem of employment for the peoples small in number, which do not reside compactly, through developing and transferring minitechnologies to process local raw material (economic section);
• organizing an international festival of television programs “Finno-Ugric World”; preparing a documentary serial about Finno-Ugric peoples, developing a data base of Finno-Ugric TV programs; advanced studies for mass-media officials from various regions of Russia taken in different Finno-Ugric countries for the purpose of improving and upgrading their qualification; creating various data bases in the World Wide Web (section of media & information);
• to include the researches on the culture of Finno-Ugric peoples, on the preservation and development of this culture into UNESCO, Council of Europe and other international agencies’ programs (section of language, culture & education);

• to create surveys on health protection and demography; to include Finno-Ugric peoples in various ecological, health protection and demographic programs (section on the issues of demography, health protection, family and ecology).

Of course, the reasons of these problems were different & were not related to the CC only. It was necessary not only for the members of the CC to work actively on-site, especially with public authorities & governmental agencies, but also the appropriate economic conditions were required. Regrettably, we can not boast of having both of these factors to a sufficient extent.

It is necessary to note the following. At the meetings of the CC, practically all its members were actively involved in discussing the issues and in decision-making process. But most of the decisions taken were not implemented on the national level, because the members of the CC did not share information about the activities of the CC in the provinces they came from, and not all members of the CC manifested themselves as active intervenes and it often resulted in the lack of information about the activities of national organizations in the Head-Quarters of the CC and information sharing among the national organizations.

This may be referred to the national organizations of the Finno-Ugric peoples of the Russian Federation. Regrettably, even the introduction of up-to-date information technologies by means of setting up the computer network (five computers were procured to strengthen the national organizations of the RF) did not have a due effect. The CC tries to do all in its power to make the information sharing and the exchange of best practices more active, but the institutional confusion inside the national organizations in the RF did not allow to carry out this task properly.

Alongside with that, the CC attempted to set going the information exchange directly through the Head-Quarters, by means of funding from its modest reserves the publishing of information bulletin, which is edited and issued in Mari-El both in Russian and in English.

The CC welcomes the continuing practice of issuing joint TV-and radio productions, especially a TV production “Finno-Ugric World”.

A positive role in our affairs in played by the Information Centre of the Estonian Foundation “Fenno-Ugria” (A.Heinapuu). In a the nearest future the CC will have to focus its attention particularly on the information exchange, including
the design and development of its Internet-site, since it is one of our primary functions. It is especially important for our peoples that reside very far from each other.

Now, I’d like to say a few words about our cooperation with Young People’s Association of Finno-Ugric Peoples. During the period of time when this Congress is being held, as well as during the Budapest Congress the Congress of Young People’s Association of Finno-Ugric Peoples is held. It is really great! Young people are involved in our activities as an integral part. And it should be one of the primary goals in our work, since without leaning for support on our youth, our peoples will have no future. But regrettably, we very often move parallel and the paths we take do not cross. The CC tried to support Young People’s Association in all its undertakings, when it needed our support and assistance. But we are looking forward to always working together.

As far as we understand it, today, the most important task for Finno-Ugric peoples, which reside in the Russian Federation, is the opposition and counteraction with regard to the processes of linguistic and cultural assimilation. Under the Report of the Committee on Culture and Education, issued by the Parliamentary Assembly of the Council of Europe, (document # 1171 dated September 25, 1998) all Ural languages may be divided into four categories on the basis of the rate of threat to the preservation of a language:

- languages, for which there’s no threat observable (Hungarian, Finish, Estonian);
- languages, which may fall under threat (Mordovian, Mari, Komi, Udmurt);
- languages, which are under threat (Khanty, Mansi, Nenets, Karelian, Veps);
- languages, which are under considerable threat (the Livonian language, the Vod’ language, the Izhorian language, and the majority of the Sami and Samoyed languages).

The above-said determines one of the major lines of activity of the CC that is the rebirth and further development of Finno-Ugric languages and cultures.

The Governments of Finland, Hungary and Estonia understand this problem very well. These countries passed the programs, which are aimed at supporting Finno-Ugric peoples of Russia.

The fact that a good deal has recently been done in this direction in Russia is also noteworthy. Regional legal instruments that are related to the native languages of the peoples residing in the RF have been passed. But a successful development of languages is possible only in that case when the real transition to teaching in the
native language rather than teaching a native language as a school subject takes place. It is especially important, because having a fluent command of a native language is one the fundamentals of the national self-consciousness.

No doubt, the meetings of scholars, pedagogues, young people, activists of culture (librarians, museum officials) will help to achieve this goals with the CC always trying to support these meetings.

It is in this fields that our Finno-Ugric cooperation continued to develop during the four recent years.

But let's look at the face of truth. What do we have now and how will the Finno-Ugric people live in the new millennium?

Practically all, without exception, Finno-Ugric peoples suffer from the negative rate of natural growth of population. The average life expectancy in Finno-Ugric countries and different regions of the RF had the same rate 50 years ago, but since that time has changed differently.

In Finland the life expectancy rate increase is 10 years, while in Estonia and Hungary during the same period of time no considerable changes in this respect has occurred, and in Russia the average life expectancy even decreased.

The reasons are not only in life styles and cultural differences, but also in social changes and ecological problems. It is because of these factors that the issue of people's health, which is of primary importance for the development of every nation, has been addressed at several events held by the CC. In future the issues of ecology and health problems ought to remain one of the priorities of the CC's activity.

The stability of its intentions and actions in the field of Finno-Ugrian cooperation was manifested by Finland.

The first three-year project of assisting Finno-Ugrian peoples of the RF has completed in 1997 in Finland, and, after broad specialized review of the results of the project at an on-purpose workshop held at the Parliament of Finland, and attended by the representatives of the Russian regions and the Ministry on the National Affairs of the RF, the second three-year project with the budget of 10 million Finnish marks was approved. A considerable role in carrying out the Finnish project was played by the special Board of Guardians, which consisted of the representatives of the Ministry of Education of Finland, of the Society "Finland - Russia", of the M.A.Kastren Society and of prominent scientists and public figures (Chairman of the Society - Urpo Vento). The project made possible to render material assistance in some regions in issuing school text-books on the history of several Finno-Ugric peoples in their own native languages, as well as in publishing collections of verses, to support a few new projects in the field of mass-media (radio, television,
newspapers), to carry out, several research projects, to effect exchange programs, benefited by professors, scholars and students, and many others undertakings.

Hungary made its cooperation with Finno-Ugric peoples of the Russian Federation more active. After the Budapest Congress a national body of our Congress was organized in Hungary (Chairperson - Éva Rubovszky), which made arrangements for, and successfully held a series of international conferences and workshops. It was due to considerable financial assistance of the national committee by the bodies of the state power, that these events became possible. Another event of great importance was the Presidential Program to train students, which represent Finno-Ugric peoples of the RF, at Hungarian universities, with Hungary providing the full coverage of all costs to be incurred. Special attention should be paid to the outstanding activity in our Finno-Ugric affairs of Mr. Árpád Göncz, Ex-President of Hungary. His legendary voyage to Finno-Ugric regions of Russia became a real break-through in relations of the regions not only with Hungary. Indefatigable activity of Mr. Á. Gónčz to strengthen Finno-Ugrian cooperation serves as an example for all of us.

The Government of Estonia in 1988 approved the Program for Related Peoples. This program was intended to support Finno-Ugrian peoples of the RF and was financed at the expense of the means of the Estonian State budget.

The Council of the Program, which consists of the representatives of the governmental bodies and public figures (Chairperson - Tõnu Seilenthal), allocates the funds available to students-representatives of the Finno-Ugrian peoples as well as to a various projects.

At the present moment, 110 students study at Estonian universities, with all expenses being covered by Estonia. A conference, attended by the delegations from Ministries of culture and education of Hungary, Finland and Estonia, was held in Tartu (Estonia) in August, 9, 2000. The Common Statement, in which certain steps to coordinate Finno-Ugric cooperation were determined and scheduled, was approved, and a standing work group, which consists of the representatives of Hungary, Finland, Estonia, was established at the conference.

The Consultative Committee of Finno-Ugric peoples holds itself and participates in many international events with the objective of discussing linguistic, cultural and other problems of the peoples.

The incomplete list of these events is as follows:

<p>| Annually since 1993 in Geneva | UN Working Group on the issues of indigenous peoples (drew up the Draft Declaration of Indigenous Peoples' Rights) |</p>
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<thead>
<tr>
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<th>Standing Inter-sessions UN Human Rights Commission Working Group (established to finalize the Draft Declaration of Indigenous Peoples’ Rights)</th>
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<tr>
<td>June 6-9, 1996, Barcelona</td>
<td>World Conference on Linguistic Rights (a member of the AC A.Konyakhov became a member of the Commission on Finalizing the Draft Declaration of Linguistic Rights)</td>
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<tr>
<td>June 2-5, 1997, Syktyvkar</td>
<td>International Conference “Finno-Ugric World: Nature, Conditions and Environment Protection Policy, Pursued in Regions” (supported by the AC)</td>
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<td>November 19-21, 1998, Yoshkar-Ola</td>
<td>International Symposium “Finno-Ugric World and the XXIth Century” (supported by the AC)</td>
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<tr>
<td>May 9-16, 1999, Elista</td>
<td>International Workshop “Languages of the peoples of Russia prospects of their development” (The workshop was financed by UNESCO Center in Catatonia under the Program “Linguapax”)</td>
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<tr>
<td>May 26-27, 1999, Petrozavodsk</td>
<td>Away session of PACE Education and Culture Committee and hearings, devoted to the review of the conditions and tendencies of the linguistic and cultural development of the Ural peoples in Russia</td>
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<td>September 8-9, 1999, Budapest</td>
<td>International Finno-Ugric Linguistic Seminar</td>
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March 23-24, 2000, Yoshkar-Ola | International Workshop “Finno-Ugric Factor in the Contemporary World” (supported by the CC)

June 1-4, 2000, Tallinn | International Round Table of the representatives of mass-media of indigenous people of Northern Euro-Asia (a draft document “The Conception of Strategy in the Field of Media and Informatics for the period of 2000-2005”)

One of the priorities for the majority of Finno-Ugric peoples is the line of activity, which is aimed at the development of the legislation in the field of preserving linguistic and cultural values in compliance with generally recognized international standards and principles. A good deal has already been done in that direction.

The clauses that provide for the official status of indigenous peoples’ languages as state languages - alongside with the Russian language - have been introduced into the regional legislation in Finno-Ugric regions of the RF. In some regions the clauses, that stipulate the special status of Finno-Ugric peoples’ Congresses and provide for the state guarantees or the preservation, protection and development of languages, cultures, customs and traditions of these peoples have also been introduced. But it is not sufficient.

For Finno-Ugric peoples of Russia the most pressing issue is to introduce them to the international process of discussing problems and developing legal norms and regulations applied with regard to the indigenous peoples of the world. It is necessary to point out, that international treaties and other instruments do compose the minimum standard that all countries are to comply with. It is also important, because in future it will make possible to use the best practices, employed to solve such problems by other indigenous peoples of the world and it will make possible to establish and maintain business contacts with national organizations of various peoples and with various institutions of the world community.

The only international legal instruments in effect today, which relate directly to the status of indigenous peoples, were approved by the International Labour Organization. In 1989 the International Labour Organization approved the Convention of the Indigenous Peoples and Peoples that Lead the Tribal Mode of Life (№ 169).
Today the Convention is a benchmark, which is applied in the international law with regard to the rights of indigenous peoples.

The UNO also conducts research and theoretical study of the rights of indigenous peoples within the framework of joint activities, held in the area of human rights. In 1982 the UN Economic and Social Council (ESC) set up the Working Group on Indigenous Peoples. This group consists of five independent experts. Professor Erika-Irene A.Daes was regularly appointed to the position of Chairperson - Speaker of the Working Group. Under her guidance the sessions of the UN Working Group on Indigenous Peoples are held annually in Geneva (Switzerland).

These sessions are open to the representatives of all indigenous peoples, their commons and organizations. The Working Group has become one of the most prominent UN forums in the area of human rights and rights of the indigenous peoples. Ups to 700 representatives of the indigenous peoples’ organization participate in its session.

Apart from facilitating the dialogue between governments and indigenous peoples, two tasks were determined officially for the Working Group:

1. To study national processes that relate to the assistance, which is rendered in order to let the indigenous people exercise human rights and basic freedoms of the indigenous peoples;

2. To draw up international standards, relating to the rights of indigenous people all round the world, with their status similarities and differences being taken into consideration.

Within the framework of the Working Group the working definition of “indigenous peoples” was developed. This definition is used now by the UN functional bodies. Several important properties were singled out, which enable a people to attribute itself to indigenous peoples. They are:

• indigenous peoples are descendants of the people that had inhabited a certain territory before the time when a different people came to that territory;

• at the present moment the status of that people is not dominating in the society;

• they differ culturally, linguistically and in some other aspects from the rest of the population;

• they realize, that they belong to indigenous peoples.

The draft Declaration of the rights of indigenous peoples, which was delivered to the Human Right Commission, became the result of the UN Working Group activities. The draft Declaration was developed and approved by the members of the Working Group.
The Draft Declaration of the rights of indigenous people includes some rights and freedoms of the indigenous peoples: preservation and development of ethnic & cultural attributes and their originality; protection from genocide and ethnocide; rights, related to the religion, language and educational institutions; the right to have landed property and to have natural resources in the ownership and to use them; involvement in political, economic and social life of the corresponding states; the right for self-government or autonomy in the process of settling their own internal and local problems etc.

In order to continue editing the draft Declaration for it to be considered and approved by the General Assembly within the framework of the International Indigenous Peoples Decade, the Human Right Commission, by its Resolution № 1995/32, established the International Open Working Group. Its first session opened in November 1995.

A new phase of developing the draft Declaration, that is its being considered by the countries - members of the UN Human Rights Commission, began. The CC is an official member of this Working Group (by the virtue of the decision E/1995/124/Add, passed by the Economic and Social Council.

Besides, the UN Working Group on Establishing the Standing Forum of Indigenous Peoples, in which we are also official members, was founded. This step was taken within the framework of carrying out the UN Program on International Indigenous Peoples Decade (1995-2004). It should be noted that the UNO pays much attention to the work with international non-government organization (INGO), keeping in mind that organizations of indigenous peoples are originally non-government ones. In the system of the UNO, INGOs may be granted the advisory status. These decisions, passed by the UNO, opened broad prospects before international non-government organizations, which set themselves to protect the rights of indigenous peoples.

The nearest future plans of the CC also include obtaining the advisory status at the Economic and Social Council. We also intend to take an active part in the UNO Standing Forum of Indigenous Peoples of the World, which is now being established.

We attach great importance to our being directly involved in the work of UN bodies, which deal with the problems of indigenous peoples.

The CC was represented at the meetings of UN Working Group by:
<table>
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<tr>
<th>Year</th>
<th>UN Working Group on Indigenous Group in Peoples</th>
<th>Inter-Sessions Open Working charge of completing the draft Declaration of indigenous peoples rights</th>
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<td>1996</td>
<td>V.Markov, N.Nesterova</td>
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<td>1997</td>
<td>V.Kiselyov, N.Nesterova</td>
<td>O.Kuzivanova, A.Golovkin</td>
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<td>1998</td>
<td>V.Pektseyev, A.Beznosikov</td>
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<td>V.Tubyllov</td>
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<td>2000</td>
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Representatives of the CC took an active part in drawing up the draft Declaration of indigenous peoples’ rights, introduced motions and amendments, supported the articles and provisions of principal importance, that can not be given up at any phase of drawing up the draft Declaration.

In the CC’s opinion, the following provisions of the draft Declaration, that affects the interests of Finno-Ugric peoples, are of major significance:

- indigenous peoples shall have the right of self-determination. By the virtue of this right they shall be free to determine their political status and they shall be free to realize their economic, social and cultural development (Article 3);
- indigenous peoples shall have the right for the re-birth, for the protection and development of their languages, culture, traditions and customs (Articles 4, 8, 12, 13, 14, 15);
- indigenous peoples shall have the right to own and to use the lands, which they traditionally inhabited, in the forms of ownership, which are based on traditions, customs and on a special system of land-ownership etc. (Articles 25, 26, 27, 30);
- indigenous peoples shall have the right to preserve, rehabilitate and protect, the environment and productive capacity of their lands, territories and resources, as well as to obtain assistance from states and through international cooperation in order to achieve the said goals (Article 28).

Our practice of participation in the activities of UN Working Group enables us to come to the conclusion that many governments have not yet comprehended the term “an indigenous people” is its legal sense, and they are not ready to introduce it to the legislative ground of their countries.

The speeches made by the official representatives of different countries at meetings of Working Groups, are the evidence of the above-said. They range from the statements of the sort that “all peoples of the world are indigenous”, to the general denial of the very existence of indigenous peoples on their territories.
With respect to the foregoing, the continual dialogue between governments and non-government structures within the framework of Working Group on Indigenous Peoples, which helps to break stereotypes, that has developed in governmental bodies, with regard to indigenous peoples, to find compromises and issue agreed decisions, appears to be very important and significant for us.

Approval of the Declaration of the rights of indigenous peoples by the UNO would be a major step forward in developing international legislation in this field, and would become an incentive for many countries to enter the rights of indigenous peoples onto their legislative ground.

That is why we appeal to the heads of our countries with our request to contribute to a most expeditious approval of the Declaration.

Great hopes that international events would evolve in a democratic way are inspired with the willingness of the UNO and other international organizations to expand the dialogue and to get international and regional non-government organizations involved in the process of co-coordinating the most important decision. Being already for several years on the international scene, the Consultative Committee, which has managed to gain authority and respect on the part of others participants in the international process, is ready for that.
The change of the 20th and 21st centuries is a period of unseen transformations in history of Russia which can rightly be called extraordinary. One social-economic formation is being changed by another, there is an acute fight among contradictions, between progress and regress, the revolutionary and the counter-revolutionary. Huge masses of people, entire nation are involved in this encounter without their wish and mind. As if a bad genius or a cunning prince leads the hand of arbiters of our country, forcing it to do steps from one catastrophe to another. And here not every nation, first of all belonging to the Finno-Ugrian community, does not possess a critical mass of resistance with the aim of preservation of their existence and protection against that destructive process.

It is the reason of this peculiarity of the Finno-Ugrian peoples of Russia that they have a number of specific ethno-political and ethno-cultural features which formed in the course of historical development and which condition their special position in the Russian society of the modern time:

1. These peoples are in the same ethno-linguistic community, they have common features of their life and culture and the same level of social and economical relations, even in the modern conditions which distinguish through their singularity;

2. In the course of a long period they experienced the influence of political, military, social-economical and other factors from the part of external forces, first of all the Russian feudal and monarchic colonial rule (the 16th-20th centuries). The natural course of their social-political development was interrupted practically at one time with the Russian colonization that deformed inner processes of generation of early class relations and forcibly introduced a Russian variant of feudalism.

3. In the pre-revolutionary Russia they did not have their own administrative-
political and cultural centres, being completely alienated of the power system, and they could not accumulate an experience of government.

4. These peoples in their absolute majority – up to the earlier 20th century – were agrarian. After the first universal census of the population of the Russian empire in 1897 99.6 percent of the Mordovians lived in the countryside, 90 percent of them doing agriculture. At that 5708 private and non-private owners were in possession of 46.1 percent of the total supply of land of the modern Mordovia and 175200 peasant houses – 53.9 percent or in average some 2.5 dessiatina (1 dessiatina = 2.7 acres) of all the land fell on every peasant house. In spite of this, the Russian monarchs continued to distribute the Mordovian land to their favourites. The lack of land compelled above 100000 of the grown-up population of the Mordovians to leave for the seasonal work and all of the population – to migrate looking for the means of livelihood. More than 200000 people moved to settle down in Siberia between 1896 and 1910.

In the Komi land 95% of the land belonged to the state. The private ownership of land made up 0.07% only. The absolute majority of the population (99%) was occupied in agriculture, hunting and fishing. The Komi-Syrian and Komi-Permian peasants did not experience a classic feudalism – they belonged to the Tsar. 98.9% of the Udmurt population was agrarian as well. Though the landlord property was small here (about 2% of the total land), the Udmurt peasantry bore the severities of compulsory service to the state and factories as their workers. They remained in such conditions even after the reform of 1861 and were emancipated in the late 1800s only. Thus, these peoples did not experienced the capitalist way of development and did not accumulated the historical experience of survival in conditions of wild cutthroat competition.

5. It was common for these peoples that they could not develop a consolidating national ideology and create forces of national intelligentsia and gentlefolk.

6. After the October revolution the process of self-determination and creation of the statehood of these peoples had their specific features: they were more conditioned not by the peoples themselves but by external forces. From the very beginning the national and official construction was aimed at creation of aborted states in the form of autonomous regions and areas which after their legal status did absolutely not differ from other administrative-territorial bodies. The main goal of these statehood creation of the Finno-Ugrian peoples was not their actual self-determination but compensation for damage their historical development suffered in the tsarist regime and levelling of their cultural and economic development with the Russians. The difference of the level of development in comparison with the
Russians, who did not especially distinguish as well, was so flagrant that it was Russia's shame in the face of the civilized world. For example, in the late 1800s among 400000 Udmurts of Vyatka province there only were 20000 literates and as many as 23 men and 9 women with the education higher than primary. But no one Udmurt had a higher education. In Russia from 1822 onward a tsarist decree was in force which did not allow to confer noble titles to non-Orthodox peoples of Siberia and the eastern Finns were numbered with them, too. Consequently, their children were not admitted to gymnasia which opened the way to universities whose graduates automatically received personal titles of nobility.

It is known that every small ethnos in the conditions of the modern Russia can survive and develop when a number of main pre-conditions and factors of life sustenance is present:

- Territory and environment;
- Self-organization and self-determination;
- Economic base of life sustenance;
- Corpus of normative and legislative acts protecting the people against external and internal aggressive influence and determining its legal status;
- Presence of ethnic or confessional ideology;
- A sufficiency of strata in the nation that corresponds to the existing social-political formation.

All these factors are inter-dependent and inter-related.

Under the situation when the tsarist Russia was an oppressor and colonizer of small nations it preserved some conditions for the Finno-Ugrian peoples. There was a territory of residence. The authorities allowed the bodies of self-government to function (the Udmurt communal self-government kenesh – Council), which were of poly-functional meaning: they used and disposed of land and economic objects of public ownership, discharged some fiscal and some judicial functions; they were in charge of insurance of all the community against natural catastrophes and acted as charity institutions for orphaned children, the disabled and the old who remained without their bread-winner. Kenesh took decisions to carry on family or tribal religious rituals, i.e. it had ideological functions. Thousands of the Udmurts participated at praying ceremonies dedicated to the sainted medieval heroes and extra worshipped Gods Elen, Bulda, Giber and Idna. Religious and national self-consciousness grew there. And when the Finnish and Ugrian nations – under the conditions of brutal exploitation, economical, religious and political oppression, almost total illiteracy during many a century – managed to survive as ethnooses, to preserve their language and culture, so here the conditions played not a insignificant
role which were adopted for them in Russia, though in a defective form, as a normal law.

Socialism was a progressive and revolutionary historical stage in their fate. The Soviet power created the statehood of these peoples, thus having realized, though in an short variant, the right for self-determination and having adopted a corpus of legal acts which protect their rights. As a result of such a short period of time the Finno-Ugrian peoples demonstrated remarkable passionarity: they carried out a cultural revolution, created the national intelligentsia, got partly urbanized and a vast majority of the peasant masses grew adapted to the conditions of a collective economy in kolkhozes and state farms, having returned and introduced many a function of collective management. Three strata formed among them: peasantry, intelligentsia and working class.

At the same time, in connection with the growth of military industrial complex and development of gas and oil deposits and other natural resources an inflow of a huge number of other nations' representatives took place in the territory of residence of these peoples. The share of these aboriginal peoples continuously decreased within their statehood formations. So, in Karelia 6% of the Karelians live now, 28% of the Mordovians - in Mordovia, in the Komi republic – 23% of the Komi, 31% of the Udmurtians – in Udmurtia. The only national territory where the aboriginal people constitute more than a half of the population is the Komi-Permian national region which is in a special position.

The ideological line aimed at establishment of a new historical community – the Soviet nation – forced in the introduction of the All-Soviet priorities that lead to disregard or detraction of the national. As a result, assimilatory processes gained in strength and the national nihilism developed. After the census of 1939 and 1979, i.e. in 40 years, the number of the Udmurts in the Udmurt republic increased by 100 persons only, though their natality was higher than that of other nations living in Udmurtia. A similar process also developed in other Finno-Ugrian statehood formations.

The so called perestroika and reforms of all the aspects of life of the Russian society carried on in its framework radically changed the social, political and economical situation of the Finno-Ugrian peoples. Now according with the Constitution of the Russian Federation (1993) these and other peoples of Russia are not subjects of law, they do not have the right for self-determination and even that for protection of their interests. They may not protect their own territory of residence against depredations and sales. Their statehood grew rather phantom than real. On the one hand, a consistent castration of the functions of the national-administrative bodies – of the functions that were established at the time of creation
of those bodies – is taking place, on the other hand, the aboriginal personnel of representative and executive organs is being “washed away”. In the State council of the Udmurt republic there are only 11% of the Udmurtian deputies and about 75% are persons of capital and the highest officials linked with them.

The privatisation carried on in Russia has its hard and evil impact on the fates of the former agrarian peoples. These peoples, not having a historical experience of the fight under the capitalist conditions and still having the mentality of pagan children of the Nature, could not approve themselves predators and robbers when making a wild criminal capitalism in Russia. Besides, a very few Mordovians, Mari, Komi and no Udmurt were among directors of plants and enterprises who received gratis 5% the value of the newly-formed shareholders companies and that was a start capital for the further seizure of those enterprises. To all the plants of the military industrial complex being under the control of the USSR and Russia and situated in Mari El, the Komi republic and Udmurtia the chief personnel was chosen in Moscow and was mainly recruited from other regions. Even under the conditions of the Soviet power which tried to establish a principle of ethnic representation in governing bodies it was practically impossible to advance the Udmurt technical intelligentsia, for during all the time of the existence of the Udmurt technical university (founded in 1952) the number of the Udmurt students did not exceed 6% and almost all of them were sent to other regions and oblasts. In Izhevsk and other industrial centres of the republic they did not know protectionism from the part of the authorities and influential persons who determined manpower policy. They did also not have necessary conditions of life. As a result, no Udmurt turned up to be among the present owners of plants and factories and even among owners of middle-seized urban businesses. A similar situation was seen in other autonomies.

The creative and humanitarian intelligentsia of the Finno-Ugrian peoples was pirated and befooled by different cheque funds and financial pyramids which acted under the protection of the state. As a result they do not have any share in the joint stock. Workers and average technical personnel of the plants and factories were forced to sell their shares in incredibly cheap prices, since the masters of the enterprises having taken the advantage of absence of any limitation of the wages made giant salaries and premiums for themselves and did not paid the salary to the workers and employees, thus making a double robbery: they bought up their shares at the cost of themselves. The main goal of the new masters was not development of the production but seizure of the controlling portfolio in the enterprises and pumping the loot into foreign banks.

Abrupton of the aboriginal peoples of the Finno-Ugrian republics and regions from the political and economic power and the public property was one of
the main anti-social and anti-national phenomena in the modern Russia and the
main prerequisite for the bourgeois class to form. Almost all contemporary oligarchs
who now have their firm place in the political life and government of the state
accumulated their capital not in the production of material wealth but circulating
huge state lending at low interest rates and with this getting enormous profits
amounting to one and more thousand percent of annual interest. Until now the
world has not seen such a cruel plunder and such a segregation on ethnic features.
All the efforts of the peoples to level their cultural and economic life were brought
to nought. The territories of residence of the Finno-Ugrian peoples turned up, to
their distress, to be extremely rich in natural resources, timber and minerals. But the
main owners of these riches especially oil and gas and other resources of energy
are now trans-national and foreign companies Lukoil, Sidanko, British Petroleum
etc.

In the course of the first stage of privatisation above 60% of industrial
enterprises of Udmurtia was sold out including the “Izhmash” corporation which
belongs to the first best companies of the country and is the main source for the
budget of Udmurtia. This plant which was built by many generations of the
Udmurtian population during 250 years went to new masters who did not invest a
kopec to develop it. But the new managers including the Udmurt state were not
capable of re-animation of it even if there was a wish to do it, since the Russian
state deprived it of the orders and did not pay for the goods produced. So, a reduction
machine plant of Izhevsk was seized, too, the plant with a century-long history and
also other enterprises of Udmurtia. The amount of profit out of privatised plants, if
divided among the population of Udmurtia, was not enough to buy a loaf of bread
for every person.

The real plunderage has been made in regard to the entrails of the earth of
Udmurtia. The oil produced in the Soviet time in the amount of 8-10 million metric
tons (per capita more than in Tataria) is not the property of the population any
more: 86% of the shares of the main oil producer – the “Udmurtneft” association –
belong to the “Sidanko” company which did not make any investments in the industry
of Udmurtia.

The rural population of the Finnish peoples living in the country-side (about
65% of the Mordovians, the Mari, the Komi and the Udmurts and about 80% of the
Komi-Permians) experienced a real tragedy. In the Komi-Permian region, which
had been reduced to an abundance of raw materials of the Perm region economy,
where there was some 6% of the wood-processing industry and the local population
mainly was involved in timber industry enterprises, almost all of those enterprises
were closed, for timber traders started exploiting the nearest forest areas. A real
degradation of the territory began.
President of Russia B. Yeltsin issued four decrees concerning the land relations in the country. Their main contents covers the privatisation of land. After the Decree 337 of 7 March 1996 one hundred and twenty million hectares are given for the private ownership. At that it can be sold out to everybody including foreign citizens. Implementation of private farms with granting of interest-free loans to newly-fledged rural proprietors after total abolition of crediting the collective farms aimed at actual destruction of kolkhozes and state farms, animal-breeding and poultry industry complexes and growing of landlords. Kolkhozes, state farms, the industry producing agricultural products were deprived of loans. And the farmers having received loans from the state purchased agricultural machinery and even livestock at residual cost and at galloping inflation. This was a real plunder. Only in the year of 1993 the private farms numbering 3500 at that time were granted loans of 15 billion roubles apart from the budget funds which actually turned up to be a generous donation, since in consequence that amount was prolonged and then written off at the cost of the budget, i.e. at the cost of the taxpayers. In spite of laudatory odes of the official mass media in honour of “saviours of Russia” effectiveness of their work was much worse than in collective farms. The “farmers” had 320% more funds than in collective production. At that one worker in a collective farm produced 254% more to one rouble. Having seized 15% of land the private farmers made 2% of the total agricultural production. In the present time the absolute majority of them work produce for themselves only or changed over to trade-and-sell business. Only 3-5 real producers fell on a region.

For the present the State Duma managed to prevent a future catastrophe and assert that the land is not involved in trade and speculation, but for how long the Russian society will possess stamina and perseverance? The president scene made of newly-made oligarchs presses on the country a referendum on the law of trade with land. A new President announced that the necessity is urgent to adopt a basic law on land where the main conditions of the operations in this field are stipulated including a buy-and-sell system for arable land and mortgage of land. It is not difficult to consider that the Russian society will again lack the wisdom to barrier off against a next tragedy. The land as a thing of a free-market will soon be a property of banks, rich landlords and speculators. Also it is not difficult to foresee that the adoption of this law will present a real catastrophe for the Finno-Ugrian and other agrarian nations. They, in the first place, will be bereft of both means of production, consequently, economic foundation of their existence, and their historical homeland. Being deprived of the land in the manner, how the workers and intelligentsia lost their shares, peasants will be compelled to range looking for
livelihood sustenance or to starve with hunger. And the disperse settlement will result in physical and assimilatory race suicide of ethnoses.

Economic and social pauperisation in the late 20th century is only comparable with the period of crisis of the earlier 1920s when Russia having passed through 7 years of war met with natural calamities – a very devastating draught and epizootic. The industrial and agricultural production of Udmurtia in 1999 was a half of that of 1990. For the first time unemployment appeared in the village. Many peasant live mainly on a natural economy of their small holdings, receiving no salary in the collective production for years. In 1999 in the agricultural branch of Mari El was 36% lower than the average in the republic. In the Komi-Permian autonomous region the wages in the agriculture where the absolute majority of the Komi-Permians is employed amounted to 282 roubles and in the education – 678 roubles at the subsistence expenses 741 roubles (December 1999) per capita. Lack of money brings about that peasants can not go to the towns to get medical assistance and die after deceases which can be healed.

To make the situation worse the intellectual degradation is waiting for them. They are not capable of sending their children to study because of lack of money. As a result the share of the Udmurts in higher schools of the republic dropped from 33% in 1980s to 14% in the late 1990s. In prospect, there will be nobody to study, nobody to heal and nobody to govern with the introduction of paid education for the Finno-Ugrian peasants.

The overall crisis planting hunger, deceases, psychological disequilibria and constraint among the people results in double mortality. In 1999 6.5 thousand people were born in Mari El and 10.6 thousand died; in the Udmurt republic the number of the new-born per 1000 people decreased from 17.2 (1987) to 9.1 (1988) and the mortality cases – from 10.5 to 13.5 accordingly; in the Komi-Permian region the birth-rate was 11.2 in 1997 and the death rate 16.1 and in 1998 – 10.7 and 14.8 accordingly, the correspondent figures for 1999 are 11.1 and 16.4. Thus, in this region the population shrinks for 5 persons for every thousand people.

In the course of reforms the Finno-Ugrian peoples see an increase of suicide which achieved an unseen level among the male Udmurts in 1996 – 174 persons per 100 thousand people and it began decreasing with the beginning of 1997 but maintained the highest level in Russia: 121.6 in 1997 and 107.6 in 1998. At that, the share of persons of the rural population who died in their able age was among the males 44.5% in 1997 and 43.1 in 1998.

Thus, there has not been a more dangerous situation than the present one in the history of the Finno-Ugrian peoples of Russia who were cast away to the lowest level of the social pyramid during the reforms of the 1990s. If in the nearest future
the Constitution of Russia is not cancelled and normative acts are not passed to protect the small, so called titular nations and the measures are not taken to social orientation of policy and economy of the country, so we can not escape a forthcoming tragedy or exit of the Finno-Ugrian peoples from the Earth.

Demands and propositions, which proceed from the concerned elite of the Finno-Ugrian peoples of Russia who mainly try to master the strategy of the «ethnic mobilization», revival and development, mainly flow from the norms of traditional normal law in correlation with the standards designed at the international level. The main demand is connected with the realization of their rights in the territory of aboriginal residence. But no legislative base in any Finno-Ugrian republic contains norms which regulate individual and collective rights of the aboriginal peoples. The Constitution of Russia has a mention of aboriginal peoples but there is no a legal mechanism of their political representation in bodies of state power. Besides, the Finno-Ugrian peoples, “having their own” national and territorial formations and called titular ethnoses, are actually deprived of their special rights for the statehood, entrails of the earth, territory, means of production and the national wealth in every form. This anti-legal and anti-small-nationalities mechanism is obviously designed especially thoroughly and Jesuitically with the aim to easily privatise everything what exists in the land of the residence of the national minorities and to neutralize their patriotism and possible consolidation in the fight for the existence.

The modern political elite of Russia including the communists are developing the Russian ideology which foresees de-étatisation (dismantling of the statehood) of the national regions. At this amateurs of globalisation even the Chechens, the Chukchi and the Finno-Ugrian peoples. A special factor is created that makes the Russian citizens, first of all the Russians, afraid of the destruction of Russia as a result of activation of sovereignty and separatist tendencies happening in the national regions. Publications - which were modish in the 1930s - arise anew about a danger of creation of the “Greater Finland” from the Baltic sea to the Yenissey-river.

Meanwhile, namely in the present period the role of the state must be enforced in the realization of the nationalities policy in a poly-ethnic community which Russia has been traditionally. Namely the state has to strengthen its role in preservation of the peoples’ wealth against plunderage and against the cession of it to the ownership of foreign oligarchs. The state has to secure all the social sphere of public life, since the newly-fledged capitalists wholly excluded it from the functional obligations. They even, not possessing the controlling portfolio of enterprises and all the branches of industry (energy resources) ensure the total control and actual omnipotence there by means of sophisticated organization of financing. It is no
matter for them who lives in the territory of extraction of capital, moreover, it is not to advantage for them to have an aboriginal population there which possesses historical memory and national self-consciousness and claims its primordial rights. Namely aiming at that, the oligarchs of the "Lukoil" give to the Khants and Mansis free apartments in towns, taking away their ancestral possessions in return.

Now Russia is at the cross-roads. It is the question of time, whether it goes on the road of improvement of the statehood of aboriginal peoples on the basis of principles of genuine federalism that secure a necessary combination of the regions’ sovereignty and integrity of the Russian state and further cooperation of all the peoples of Russia and, consequently, its revival or it again will be a unitary state with authoritarian government system and suppress all the national to please a jubilant comprador and oligarch capitalism which surely will lead it to the exit from the arena of the civilized mankind.

At all their originality the Finno-Ugrian peoples are citizens of Russia and they share the lot of all the peoples there to the full. They must consolidate and fight for general democratic changes in Russia to decide upon their own destiny. They can and must use all the experience of self-defence which they have in different national republics. The most attractive is the experience of the Komi republic where a number of laws has been passed which secures legal guarantees for the aboriginal nationality. A law on the status of the Komi people’s congress has been enacted there. Its decisions are discussed at the governmental level and upon them they design state plans and realize particular measures.

The third task of the Finno-Ugrian peoples is the use of the norms of international law, especially UNO declarations which are also signed by our country. An enormously important document is Convention 169 of International Organization of Labour on aboriginal peoples. In one word, in the modern conditions the ethnic mobilizers of the Finno-Ugrian peoples of Russia must elaborate new tactical and strategic plans in the fight for the survival.

The protection of minorities has in the field of international law during the 20th century undergone a wavelike movement. The peace treaties of the I World War were accompanied by the development of the system for protection of minorities of the League of Nations primarily for the protection of national minorities living on the territories of European nation states, which were of special interest to another state due to the ethnic, historic or linguistic connection between them. The basis for the special status of the Åland Islands is the system for protection of minorities of the League of Nations. In 1935 the permanent international court of law assumed a position, which emphasized the factual equality of minorities in the case of the Minority Schools in Albania (PCIJ A&B 64). With the collapse of the League of Nations the system for protection of minorities was forgotten and the United Nations, established in connection with the post-war settlements of the Second World War, and the human rights system of the same assumed as its point of departure securing of individual human rights. The Universal Declaration of Human Rights of 1948 did not include a clause on the rights of minorities or individuals pertaining to minorities. Only as late as in the 1990ies the interest towards protection of minorities advanced again to the stage of elaboration of international documents on human rights.

International law does not contain a uniform definition of the meaning of a "minority". The difference between the more extensive and the more limited minority concept manifests itself for instance in the fact that article 27 of the Covenant on civil and political rights of the UN includes a general regulation on the rights of individuals belonging to minorities, with reference to ethnic, religious and linguistic minorities, whereas article 14 of the European Convention on Human Rights bans discrimination on the basis of being a member of a national minority. By national
minority we usually mean an established segment of the population, which has been living for a long time in the country in question and which can be considered as forming a distinctive part of the nation. It may be considered that the status of a national minority presupposes that its members are citizens of the state, where they live, or that this segment of the population has been living in the country in question for many generations. According to one point of view the status of a national minority presupposes some kind of official recognition by the state in question and that each country could decide for itself, which segments of the population the rights ensuing from the minority concept would apply to. The basis of article 27 of the Covenant on civil and political rights of the UN is in turn an extensive minority concept based on the notion of protection embracing all those distinctive segments of population, which actually reside within the territory of the state, which has signed the agreement, and who identify themselves as a minority.

According to article 27 of the Covenant on civil and political rights of the UN in countries, where there are ethnic, religious or linguistic minorities, the individuals belonging to such minorities cannot be denied the right to maintain their own culture together with the other members of the segment of population in question, to practice their own religion and speak their own language. The wording of the above article combines the regulation of the rights of minorities distinctively as individual rights with the significance of the collective dimension with regard to the contents of these rights. Although the clause of the agreement is written in a negative form, it has in the practice of the UN Human Rights Committee assumed a wider sense e.g. as a basis for positive functional obligations directed at the signatory state. Thus, the above clause of the said agreement may support or in fact require positive special treatment of individuals belonging to a minority in order to protect their language, culture and religion. This clause obliges the signatory states to support the efforts of the minorities to maintain and preserve their own culture. The maintenance of their own culture also includes the possibility of minorities to practice their traditional means of livelihood. This has especially been emphasized in the case of minority peoples, which are usually considered as minorities in the sense of article 27 of the Covenant on civil and political rights of the UN, irrespective of the fact that some indigenous peoples do not want their state of residence to define them as a minority within the territory of the national state. These indigenous peoples want to be recognized as a separate people, inhabiting a certain traditional territory independently of national state borders. The UN Human Rights Committee has in connection with the said clause taken into consideration among others the fact of the minority having schools in the own language, newspapers, radio and TV programs, as
well as to what extent the individuals belonging to the minority have to learn the prevailing national language.

The UN Human Rights Committee, which supervises the observance of the Covenant on civil and political rights of the UN approved in 1994 the General Comment No. 23 on article 27 of the above agreement (published e.g. in the UN document HRI/GEN/1/Rev.3). This Comment conscientiously emphasizes the fact that the issue here is the rights of individuals belonging to different minorities, rights, the contents of which have an important collective dimension. The Comment clearly represents the broad minority concept. It stresses the fact that the members of the minority do not have to be citizens of the state in question in order to be taken under the protection of the said clause. In the somewhat controversial paragraph 5.2 of the General Comment the Committee does not consider permanent residence on the territory of the signatory state as a prerequisite for being regarded as being part of a minority, but that the minority referred to in article 27 of the Covenant on civil and political rights of the UN can also consist of immigrant workers or persons temporarily visiting the country. On the other hand the Comment emphasizes the fact that article 27 brings about positive obligations for the signatory state in relation to action to be taken, during the implementation of which the positive special treatment of those belonging to a minority may be acceptable and not be impeded by the discrimination bans included in the Covenant on civil and political rights of the UN (paragraphs 6.1 and 6.2). The criticism to which the General Comment has been subjected has mostly been based on the fact that the Committee does not explicitly state that the very broad minority concept applied in paragraph 5.2 does not mean that the positive special treatment referred to in paragraph 6.2 should be equally aimed at all minority groups. The Comment can however be read so that all temporary minorities as well, including tourist groups coming from a certain country are entitled to negative protection in accordance with the wording of article 27 of the Covenant on civil and political rights of the UN, whereas the degree and contents of the positive obligations as to action to be taken by the state in question depends among others on how established the group in question is. The clause could for instance be interpreted so that even a tourist group should not be denied the right to practice its religion at a highway rest site, but that only after having lived in the country in question for about one generation, a certain minority may come forth with justified demands of state support for its schools.

The General Comment of the Human Rights Committee represents the concept of the absolute value in itself of the cultural diversity of society. According to paragraph 9 the preservation and constant development of the cultural, religious and social identity of the minorities enriches society as a whole. Another basically important point to be emphasized is included in paragraph 7, where the Committee
stresses the fact that also the indigenous peoples are a minority referred to in the clause in question. According to the Committee especially in the case of indigenous peoples the diversity of the cultural concept stands out, as for instance in reference to their special way of life closely connected with the earth and natural resources. Thus the right to enjoy one’s own culture may protect such traditional sources of livelihood as fishing and hunting. In the footnote of this paragraph the Committee refers to the case Kitok versus Sweden (197/1985), which confirmed that reindeer-breeding is in the case of the Sami people a part of the culture protected by article 27 of the Covenant on civil and political rights of the UN. According to the Committee protection of the culture of indigenous peoples presupposes positive measures and efficient participation of the segment of population in question in decisions influencing its status.

In addition to the abovementioned Kitok case, the protection of the traditional occupations of indigenous peoples in accordance with article 27 of the Covenant on civil and political rights of the UN has also come up in the cases Bernard Ominayak, chief of the tribe of Lake Lubicon versus Canada (167/1984) and in the appeals concerning the Sami people of Finland. In the Ominayak case the Human Rights Committee took a position according to which an individual can represent the whole segment of population in an individual case of appeal based on article 27 of the Covenant on civil and political rights of the UN. This emphasizes the collective contents of the rights secured in the article to individuals. In this case breach of article 27 was noted in the case, when Canada as a signatory state was responsible for the fact that the traditional hunting and fishing areas of the tribe belonging to the Cree Indians had been submitted to extensive exploitation of oil, gas and forest resources, which had resulted in the ruin of the traditional means of livelihood of the group.

The case Ilmari Länsman and others versus Finland (511/1992) dealt with the stone quarry established near the village of Angeli on the basis of a land lease agreement signed by the National Board of Forestry and a licence allowing excavation of ground materials granted by the Inari Municipality. The decision in the case of Jouni Länsman and others versus Finland (671/1995) in turn dealt with logging carried out by the National Board of Forestry near the above mentioned village of Angeli. In both cases the appellants were of the opinion that the undertakings interfered with the base of their Sami way of life i.e. reindeer-breeding to the extent that they considered it a breach of article 27 of the Covenant on civil and political rights of the UN.

The conclusion of the Human Rights Committee was in both cases that the undertakings were in as much restricted to their effect that the interference caused
to reindeer-breeding did not as yet signify a breach of article 27. In the Länsman cases the Human Rights Committee adopted as basis for evaluation of the acceptability of the land use decisions having an effect on the traditional occupations of an indigenous people, on the one hand the effective participation of the group mentioned in the general comment and on the other hand securing of the sustainability of the traditional way of life. The Committee rejected the argument according to which the general economic well-being of a country or its population would justify land use decisions undermining the vital force of the occupations of an indigenous people. The Committee further emphasized that also the new forms of traditional occupations of indigenous peoples, which have been adjusted to modern times enjoy protection as a culture referred to in the above clause.

In the case Lovelace v. Canada (24/1977) a breach of article 27 of the Covenant on civil and political rights of the UN was noted, when as a result of application of the Canadian legislation in a gender discriminatory way, a woman belonging to an Indian tribe lost membership of her segment of population when she married an outsider, a man not belonging to the same tribe, and her right to live on the territory of the reservation. According to the Human Rights Committee the appellant was because of her ethnic origin and because she had preserved factual contacts with the group entitled, if she so wished to belong to the said group. Of general significance is also the decision in the case McIntyre et al. v. Canada (359 and 385/1989), where the Human Rights Committee took the position that persons living among the minority population, but belonging to the majority population, do not enjoy the protection of article 27. This interpretation is based on the notion that by ratifying the UN Covenant on civil and political rights a state commits itself to protect the rights of the minorities living on its territory and that the positive special treatment of the minority could be accepted as one form of this protection. Therefore the members of the English speaking majority of Canada living on the territory of the French speaking Quebec could not refer to article 27, when they complained about the fact that the Quebecian legislation banned among others advertising in English. The Human Rights Committee, however, noted breach of freedom of speech (article 19).

In article 1 of the UN Covenant on civil and political rights, as well as in the Covenant on economic, social and cultural rights with the same wording all peoples are granted the right of self-determination. The said clause does not by "people" refer only to the population of a certain state, but for example an indigenous people can also be the "people" referred to in this clause. On the other hand the right of self-determination can be fulfilled in many forms, as the article 1 of the Covenants does not contain the general and unilateral right of the group identified as a people
to establish its own state. In cases of colonial rule and oppression the demand as to the establishment of one’s own state might be well-founded from the point of view of international law. During the recent years the UN Human Rights Committee has paid more attention to article 1 than before, emphasizing that it gives rise to obligations in relation to the states on the territories of which there live indigenous peoples.

In the Convention on the Rights of the Child (1989) a child belonging to a minority or indigenous people is guaranteed the right to enjoy his own culture and use his own language together with the other members of the group (article 30).

The International Labour Organization ratified in 1989 the Convention No. 169 on indigenous and tribal peoples. This agreement replaces the earlier Convention No. 107 dealing with the same issue. The new agreement acknowledges the distinctive characteristics of indigenous peoples and does not seek to merge them with the majority. The agreement is comprehensive and contains far reaching demands e.g. as to rights pertaining to land and natural resources.

The final document of the CSCE 1990 meeting in Copenhagen states that the common aim of the participating states is to create the preconditions for the preservation and protection of the linguistic identity of national minorities. Those belonging to a minority have according to the document the right to freely express, maintain and develop this identity. The document secures, in particular, the right to use one’s own mother tongue and to receive and exchange information in the same.

In the UN new interest toward the rights of minorities is represented by the process finalized in 1992, pertaining to the declaration of rights of persons belonging to national, ethnic, religious and linguistic minorities (published e.g. in the book Human Rights – one hundred international documents 1995). With the beginning of the next decade the process aiming at the elaboration of a special declaration of rights of indigenous peoples is still unfinished. The declaration under consideration in the UN Human Rights Committee strongly emphasizes the collective nature of the rights of indigenous peoples.

Although article 14 of the European Convention on Human Rights bans discrimination e.g. on the basis of language and being part of a national minority and although the clause of article 8 of the agreement on protection of family and private life potentially protects also the special way of life of the minority, the achievements of the human rights system of the Council of Europe as to the rights of minorities have remained rather insignificant. From time to time there has been a discussion as to supplementing of the European Convention on Human Rights with clauses protecting minorities and in the 1990ies two separate conventions have been drawn up on the rights of minorities. They do not to their preciseness
nor to the efficiency of their surveillance system come up to the level of the European Convention on Human Rights, but do however display the renewed interest of a geographically expanded Council of Europe toward the status of minorities.

The Framework Convention pertaining to the protection of national minorities was drawn up in 1995 and came into force in February 1998. The agreement is as its name says a relatively broad skeletal agreement, the follow up of which is based on the consideration in the Committee of Ministers of the Council of Europe and in the committee of experts aiding it, of regular periodic reports submitted by the signatory states. The main clauses of the agreement contain the obligation to guarantee the judicial and factual equality of persons belonging to national minorities (article 4) and the clause corresponding to article 27 of the UN Agreement on civil and political rights, but written in a positive form, on the right of persons belonging to national minorities to maintain and develop their own culture and to preserve the essential basic factors of their identity: religion, language, traditional customs and cultural heritage (article 5). In contrast to the UN Agreement on civil and political rights the point of departure of this agreement is the concept of a national minority. Although it is not defined in the agreement, the basis of the said interpretation is the requirement as to some degree of permanence of the segments of population, which are entitled to protection under the agreement.

The Framework Convention contains explicitly in the domain of linguistic rights relatively exact clauses. Each person belonging to a national minority has the right to speak his minority language privately and publicly. The responsibility to secure taking care of matters and handling business with authorities in the minority language is however expressed rather cautiously: in the areas, where traditionally there live persons belonging to minorities or a considerable number of the same, the signatory states "strive in as much as possible to secure" the use of the minority language when dealing with administrative authorities in cases where persons belonging to a minority demand it and this demand complies with "the actual need" (article 10). Persons belonging to national minorities are secured the right to use their minority language names and to publicly put up road signs and name plates, but displaying of street names and comparable official information is connected with similar supplementary provisions as the right to take care of matters with administrative authorities in the minority language (article 11). Each person belonging to a national minority is secured the right "to learn his minority language", whereas the responsibility of the public school system in regard to the fulfilment of this right has been associated with several provisions (article 14, see also articles 12 and 13).

The European Charter on Regional and Minority Languages was drawn up
in 1994 and came into force in March 1998. The Charter limits itself to the protection of languages of established permanent minorities having the citizenship of the state in question. This manifests itself in article 1, according to which by a regional language or minority language is meant a language, which differs from the official language or languages of the state in question and is traditionally used in a certain region of the country and the citizens of the state in question using this language are to their number a smaller segment of population than the rest of the population. The Charter recognizes also the concept “non-regional language”, by which is meant a language, which differs from the language or languages of the rest of the population of the state in question and is traditionally spoken in this country, but not in any specific region of the same. According to this particular clause languages of immigrants are not considered as regional or minority languages.

There are two types of obligations put forth by the Charter. The signatory state must apply the aims and principles according to article 7 to all regional or minority languages spoken within the territory of the same, which meet the criteria of article 1. These principles include e.g. recognition of the said languages as cultural wealth and advancement of their use in public and privately. Furthermore, in connection with the ratification of the Charter the signatory state can to a certain extent choose which detailed clauses of part III of the agreement it will apply to specific regional or minority languages designated by the state in question (see article 2-3). The agreement does not pose a hindrance for application of the same also to other languages spoken within the territory of the signatory state e.g. to the less spoken official language.

The clauses of part III apply among others to education (art. 8), judicial authorities (art. 9), administrative authorities and public services (art. 10), mass media (art. 11), cultural activities and services (art. 12), economic and social life (art. 13) as well as international transboundary contacts (art. 14).

Enforcement of the Charter is based on periodic reports (art. 15) examined and discussed in the Committee of Experts set up by agreement, which in turn compiles a report to the Ministerial Committee of the Council of Europe (art. 16). According to the explicit clause the Committee of Experts takes under consideration information received e.g. from NGO’s.
SECTION OF CULTURE AND EDUCATION

G. SHKALINA,
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CULTURE AND NATIONAL DEVELOPMENT
OF THE FINNO-UGRIAN PEOPLES

The modern Finno-Ugrian world is complicated and many-sided. There is no such an ethnically related union in the world, where its components world differ so much by anthropological, linguistic, religious, social, cultural, psychological and other parameters. In spite of some skeptics' utterances about predominance and romantic spirit in related peoples' interrelations, the Finno-Ugrian movement becomes more obvious international social movement in the whole Eurasia. And Finland and Estonia can be the classical example of what a big importance is realizing of their own roots, their own cultural identity.

The passing XX century was difficult and contradictory in the fate of the Finno-Ugrians. At the beginning of the century the idea of our peoples' cotribeness took the first roots among intelligentsia. Century later the ideology of the Finno-Ugrian solidarity became close and understandable to the wider layers of society. The modern phase of this process passes in relatively favourable conditions, when the Consultative Committee works, the tradition of the holding of Finno-Ugrian peoples' congresses, the scientific congresses on Uralic sciences, art festivals, children's camps, summer universities (such as "Hungarologia") has affirmed; there are common projects in science, culture, mass media, youth surroundings. Unfortunately, there are no social-economic projects which are so necessary in the present stage of our interaction. At the boundary of the II and III millennia in the world has increased nearly two times and reached 25 million people. However, the multicolourness of Finno-Ugrian world lost its bright colours this time. The process of linguistic and cultural assimilation is passing under the pressure of the world globalisation. According to the Report of the Committee on culture and education of the Parliamentary Assembly of the European Council the Mari, Mordvin, Udmurt and Komi languages in near future will be able to get under the threat of disappearance. The Khanty, Mansi, Karelians, Vepsians and Russian Lapps have approached this dangerous threshold. The Vodia, Izhorian, Livonian and Samoyed languages are in the critical condition already today.
At the same time the last decade of the passing century in the Finno-Ugrian world is marked by deepening process of historical self-consciousness, cultural self-determination of Uralian peoples. And this, in its turn, leads to the new comprehension of the spiritual experience of our forebears to the opening of the ancient spiritual layers of their traditional cultures. In the authentic culture of the Finno-Ugrian peoples we disclose today the developed silent depth thought, the striking aesthetics, the life – confirming ethics. We can say without exaggeration that the Russian Finno-Ugrian peoples live today through their ethnical renascence, regenerating native languages, being directed to the national cultural self-identification.

"The mother tongue is a great teacher – wrote the outstanding Udmurt poet, thinker Kuzebay Gerd. – Thoughts, and pictures, and melodies, fatherland’s sky, its air, its climate, fields, mountains and valleys, forests, rivers, its tempests and thunderstorms – all that deep, full of thought and feeling voice of native nature is realized by creative power of people’s spirit in language. All history of people’s spiritual life is reflected in language. Into the treasure of native word one generation after another put together fruit of deep heart movements, historical events, belief, traces of lived grief and lived gladness – in a word, people save and keep the whole trace of spiritual life in folkword. The language is the most living, abundance and firm connection uniting lived, living and future generations of people into great, alive historical whole."

Today we, as never before, realize: the language remains viable just in that case, if it is the means of intercourse in all its manifestations: at home, on the street, at school, at work. Every new generation learning the mother tongue learns thoughts and feelings of thousands of preceding generations. The child learns not only the conventional signs studying the mother tongue, but saying by Kuzebay Gerd’s words, "he drinks spiritual life and power on the native breast of the native word. The native word explains him the native how any naturalist would not be able to explain it; it acquaints him with the character of surrounding people, the society where he lives, its history and people’s aspirations, how any historian would not be able to acquaint; it brings him into folk tradition, oral poetry, how any artist would not be able to bring; at last it gives such logical conceptions and philosophical outlook what any philosopher would not be able to give a child."

Such an emotional judgement of Udmurt patriot is fortified by modern socio-linguistic investigations. A child firstly being taught a foreign language and then the mother tongue will be add no melody, no line, no colour to people’s legacy. Such people are deprived of character, creative power, spiritual might.

A mother teaches her infant the mother tongue. She lulls to sleep her children, sings lullabies, tells fairy tales. So a child with his mother’s milk soaks in the
vivifying moisture of the native mother tongue, learns to conceive the surrounding world with all its rhymes and colours. A woman, the cradle of art and culture, has a right to determine what language to speak in the family and by means of what language to respect the national culture. In the Finno-Ugrian language region of the world women carry a huge responsibility as mothers, educators, teachers, transmitting the mother tongue to the following generations. It is very important that our congress will express in favour of development of women’s self-consciousness about their own status and of responsibility as keepers of national belonging. Speaking about it I can not help remembering my grandmother’s song:

“A tree that will grow up, will grow old,  
Dry up, fall down and rot  
Not sowing seeds around itself,  
Not growing the same trees  
Under its spreading branch,  
Will not forever the great tree.  
What is this tree?  
A waste will stay after it!  
A woman who did not give birth to children,  
Who did not bring them up carefully,  
What a woman she is, what a person?!  
It will be empty on earth after her, people will be lost  
A tree that sowed seeds around itself  
And grew the same trees,  
Is the beauty of the earth!  
A Mari woman who gave birth to children,  
Bring them up – is the beauty of people!  
I gave birth to seven sons,  
I gave birth to seven daughters,  
Brought them up for people’s benefit...  
I had done everything  
What a woman has to do  
On her native land...”

In my opinion the question that almost in all Uralian languages there are dialects differing very much from each other is very important and socially significant today.

That is why the presence of the literary language as a uniting factor is very important. The social practice confirms linguists’ opinion that the literary language
must not be based just on one dialect, but it must soak in the features of different dialects or bear the load of rather significant morphological and grammatical changes. In the former Soviet Union the development of the languages of national minorities like Finno-Ugrian peoples was forbidden for decades. That is why the terminology of their own languages in new branches of life connected with the scientific-technical progress had not arisen at all. Though word-borrowing is a natural process it leads to the degeneration of expressive means of people’s language. Moreover there is a widening of the influence of the dominating language, in particular of Russian on the territory of Russia, which litters the languages of the national minorities at all levels. Taking this into account it is necessary always to replenish the stock of words by new terms about events and processes in social life not known before. It is possible to solve this problem with success as Finland’s and Hungary’s experience shows.

The problem of the complex approach to the investigation of the Finno-Ugrian languages became up-to-date at the beginning of the XXI century. Moreover it is necessary to take into account the data of sociolinguistics, psycholinguistics, folklore, history, ethnography, archaeology, visual anthropology and other humanitarian sciences. Especially we must say about the role of the visual anthropology in the modern Finno-Ugrian sciences. (In the Russian science it got a registration quite recently.) The visual anthropology allow to discover similarities and distinctions in the speech communication of various Finno-Ugrian and to set the correlation between the colloquial speech and the language of gesture. Wealth and depth of the nonverbal communication envelop the field of semantics, sphere of Uralian peoples’ etiquette norms, various forms of appeal, greeting, farewell etc. The creation of the computer-basis of data (of words and texts) able to keep both the language of the present and materials of the past centuries, allow to work at publication of archive materials and gradually to develop historical investigations of non-written languages.

The up-to-date problem in the Finno-Ugrian world is the problem of diasporas. So according to the population census of 1989 from 670 thousand Mari 346 thousand lives out of Mari El. Already in the middle of our century the diasporas of Finno-Ugrians of Russia in practice represented the groups of villagers where the communal way of life was the important uniting factor. Today the situation has essentially changed. Less than a half of diaspora’s members lives in communities. In town’s conditions a man became individualized and that is why isolated from foundations promoting the continuous delivery of the ethnical culture between generations. The communal forms of life develop around the definite moral uniting idea fulfilling the function of a program. The consolidating idea which forms “the nerve” of the cultural policy is also necessary in town-diasporas of Uralian peoples.
But at the same time the tolerant poly-ethnic environment very often gives powerful impulses which liberate the creative potential of a diaspora. We can observe the same phenomenon with the Mari diaspora in Bashkortostan republic.

However, we must consider the culture, the language and the history of diasporas' communities as the integral components of the national historical-cultural complex. It is possible today to minimize the process of de-ethnization and marginalization in the Finno-Ugrian diasporas including modern electronic media of communication. New information technologies give a chance to restore communities on the modernized and geographically widened basis. Earlier isolated and remote national groups can "find" each other and the cooperation of diasporas can obtain the net character. In such conditions the potential meaning of the cultural policy with respect to their fellow tribesmen realizing by the governments of the Finno-Ugrian republics, subjects of the Russian Federation, is growing.

At the beginning of the XXI century we can talk how the Finno-Ugrian identity is filling by new contents. It comes to how the idea of internationalisation of the cultural life of the Uralian peoples combines with the need of every Russian Finno-Ugrian people to feel its own value, uniqueness, inimitableness. The programmatic documents of the most social Finno-Ugrian organizations of Russia where the intelligentsia play the dominant role, set at the head of the corner just the preservation of the original culture of these peoples and the resistance to the unifying tendencies.

Today the Uralian family of peoples assert the universal values of the global ethics. The vital importance of such an approach arise in connection with the analysis of hidden causes of the magnifying man-caused and social catastrophes, wars, the rise of the new totalitarian regime blasting the world development. Only culture is able to give that stabilizing and organizing energy to all other spheres of society's life activity that will be able to start the process of society's self-organization and self-realization without violence by natural means. The given thesis is the key when defining the strategic and tactical models of the Finno-Ugrian world's development in the XXI century. The provision with the just forms and methods of reorganization at the maximally careful attitude towards the original variety of national cultures must be the most important moment.

At the boundary of centuries the time of gathering of the scattered stones in the Finno-Ugrian world has come. And this is not an ordinary stone, but it is the pearl of every our people and today we must gather them into the necklace. The Finno-Ugrian world in the person of its high-moral authorities can say its loud word in the name of the triumph of true humanism, liberty, spirituality in the whole human ecumene.
SECTION OF ECOLOGY AND HEALTHCARE

Ye.Purungay,
chairman of a Committee of the State Duma
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Vice-President of the Association “The Yamal - to the progeny”

Ladies and gentlemen! Dear delegates! Dear friends!

Today the role of the Arctic region significantly increases both in political, economical life of Russia and at the world level. Raw material and mineral resources of the continental shelf of the Arctic are an important part of the national property of the Russian Federation.

At present in Russia there are not many high-tech plants, machines and equipment for offshore oil and gas production and development of hydrocarbon deposits in the continental shelf of the Arctic, there is not sufficient number of icebreakers to study the condition of sea resources.

Conceptions and perspectives, scientific-technical possibilities of development of oil and gas resources of the Arctic region – taking into consideration the peculiarities of the aboriginal Arctic population - are deficiency established. They did not fix the particulars of legal regulation, economical, social, ecological and other activities in the Arctic zone of the Russian Federation. Together with this, Russia attaches great significance to the Northern sea-lane now. Sea transport should in the future settle the social problem of provision of the population and industry of the Arctic Siberia of Russia with fuel and food. Hence, a great significance is attached to the development of the Arctic sea-lane system in the whole with the aim to exploit the natural resources of the arctic zone.

The further development of the arctic region is oriented to securing of the transport flow on the Northern sea-lane. This is shipping of raw oil, liquefied gas from the deposits of the Barents and the Kara seas, transportation of the oil from the Timano-Pecherski, Priobski, Yenissey basins and liquefied gas from the Yamal peninsula.

Today we are concerned with the settlement of the matters connected with ecology, protection of the environment of the territory where the aboriginal peoples of Siberia live. Namely in the 21st century the Arctic will be a region of collision of global interests and global problems of ecology, world economy and politics. That is why an interest will grow in the hydrocarbon giants and deposits of the arctic
shelf including the Yamal-Nenets autonomous region. Ensuring a scientifically based, rational and complex development of the Arctic, elaboration of a purposeful world policy with respect of the arctic zone – this is a problem both for Russia and all the states, the whole world community.

Today the hour has struck to pass a whole packet of legislative acts and sign agreements among the states and to formulate principles and approaches in the arctic policy. I think it necessary to support a motion of President of the republic Sakha-Yakutia Mikhail Nikolayev to create an International bank for development and reconstruction of the Arctic. The Arctic is our common house and all the problems must be settled with joint efforts. The North and the Arctic are a place of living of the aboriginal peoples of the North with their unique way of live and they must be a zone of special attention of all the states.

8% of the population live in the North of Russia, the North occupies 2/3 of the territory of the Russian Federation and there are 27 subjects of the country including the Yamal-Nenets autonomous region in the very middle of the arctic zone of the Russian federation.

In the 50s-60s giant deposits of oil, gas and condensate were found in the territory of the Yamal-Nenets autonomous region and a strong fuel and energy and gas and oil producing complex was build. It provides for 90% of the all-Russian production of gas and 12% that of the oil. In the 21st century the Yamal-Nenets autonomous region will be a leading region in the world in production of hydrocarbon materials and other minerals.

The Yamal is a zone of the arctic tundra, forest tundra and a taiga zone. The Yamal is a unique place of the Earth with inimitable beauty of nature, vast forest areas and innumerable streams and lakes.

The Yamal means diverse flora and fauna. The Yamal is a land rich in hydrocarbon materials. The Yamal is a house of small aboriginal peoples of the North – the Nenets, Khants, Selkups and other nationalities of Russia. Today the aboriginal peoples of the Yamal have a unique and vast experience of a rational use of the natural resources and in the future they are vested with a great responsibility of maintaining the ecological balance and biodiversity in the face of the coming generations.

That is why it is necessary for the aboriginal population in the modern conditions to consult and teach their partners to regulate the process of development of land, biological resources, exploitation of hydrocarbon deposits in the arctic zone, in the places of traditional residence of the aboriginal peoples. After their activities and the style of life the small aboriginal peoples of the North are more closely connected with the environment and are wholly dependent upon it. And we
are to suffer first and foremost of ecological disturbances. I have already said that the earth, the ground of seas and streams and bays are rich in hydrocarbon materials and minerals. And the aboriginal peoples constantly live in the regions of the development of oil and gas deposits and we are now troubled by the environmental conditions of the residential place of our ancestors.

Therefore, in the present time the aboriginal population of the North is concerned with the problems of land relations. In Russia they have not finally adopted a new federal law on land, matters of ecology including the ancestral land and gaming preserves.

In the Yamal autonomous region the organs of government do their utmost to regulate the matters concerning the small aboriginal peoples of Siberia. A corpus of normative and legal acts and mechanisms is created which administer conditions of their life, ensuring their original, cultural development, protection of the primordial living environment, traditional way of life and their traditional economy. The state Duma of the Yamal-Nenets approved of a “Conception of development of the small aboriginal peoples of the North in the Yamal–Nenets autonomous region”, where it is stated that reindeer-breeding, fishing, hunting and fur-animal breeding are ethnos-building and ethnos-maintaining lines for the aboriginal peoples. If the traditional branches are not preserved, so the aboriginal peoples of Siberia will not survive as well. A number of mainland laws of the autonomous region are passed, such as “On regulation of land relations in the places of residence and traditional economy of the small aboriginal peoples of the North in the territory of the Yamal-Nenets autonomous region”, the law “On fishing in the waters of the Yamal-Nenets autonomous region”, the law “On extra protected natural areas of the Yamal-Nenets autonomous region”, the law “On fish producing industry in the Yamal-Nenets autonomous region and the law “On reindeer-breeding” and they stipulate legal, economic, environmental and social fundamentals of economic activity, forms and guarantees of traditional economy, fishing, reindeer-breeding and hunting. The public organizations of the aboriginal peoples of the North “The Yamal – to the progeny” was one of the main initiators of the adoption of the laws to protect the rights and interests of small aboriginal peoples of the North.

The association “The Yamal – to the progeny” coordinates on basis of the aforesaid the transfer of the plots of land to use in the oil and gas extraction industry, building of arterial pipelines in the territory of the traditional economic activities of the small aboriginal peoples of the North.

Therefore, the historical, natural, ecological, demographic and other peculiarities are taken into consideration in the Yamal-Nenets autonomous region. But we are very much troubled by the exploitation of the hydrocarbon
material in the Ob-Tasov basin, which, undoubtedly, is ecologically valuable. There are some 36 kinds of the white-fish in the Ob and Tasov bays, 26 of them being valuable (the muksun, the chir, the white-fish, the nelyma, the sturgeon, the sterlet etc.). Also sea mammals come here: eared seals, husos and seahares. The Tasov and Ob bays are the only places of wintering of limnetic populations of valuable fishes: the sturgeon, salmon and white-fish family in the Yamal-Nenets autonomous region.

A great anxiety is brought about by the fact that a very powerful structure of ecological control and monitoring — the State committee for protection of the environment of the Russian federation — was abolished in Russia and its functions were transferred to Ministry of natural resources. Accordingly, the users of nature were given a preference in the official environmental policy but not the matters of protection of nature. All this can bring about an ecologically unfavourable situation in the arctic region caused by geological works, industrial well-boring and exploitation of deposits in water grounds.

A person must be in the governing body, i.e. Consultative committee of the Finno-Ugrian peoples, responsible for environmental protection and healthcare.

It is necessary that we exchange our experience, ideas and cooperate and carry on meetings both at international and regional, municipal and local levels.

To make our cooperation more concrete and purposeful it is necessary for us to design a common strategy in preservation of environment, thus facilitating the unhesitatingly progress of the aboriginal peoples in their regions.

Dear friends! I’d like to thank you for attention!

I’d like to wish to you salubrity, happiness to our children and grandchildren!
We are here to discuss a Conception of the development in the sphere of mass media and informatics for 200-2005, a draft of which was born in Estonia in the late summer at a seminar of representatives of the mass media of the Finno-Ugrian peoples. As you know, TV and radio companies of the Finno-Ugrian peoples managed to establish contacts among them. The cooperation in TV has been already developing in different forms for ten years and we have accumulated a good experience of cooperation.

For example, regular TV festivals of the Finno-Ugrian republics and regions of Russia and also of Finland, Estonia and Norway are carried out. A monthly joint TV journal “The Finno-Ugrian world” has been issued since 1993 with participation of the state TV companies of Mari El, Komi, Udmurtia, Mordovia, Karelia, the Khanty-Mansi and Komi-Permian regions and Perm oblast. This TV journal was during many years practically the only mean with help of which the Finno-Ugrian peoples could know the life of each other. The name of this broadcast “The Finno-Ugrian world” is well known not only among the televiewers. It entered the Russian political lexicon as an ethno-political terms. A radio journal “The Finno-Ugrian world” has been made after the same principle since 1998.

In the last year we realized at a TV festival in Budapest that printed mass media stand apart and therefore a huge vacancy exists in the Finno-Ugrian information space.

Thanks to Andres Heinapuu, head of information centre of the Finno-Ugrian peoples’ congress, a meeting of representatives of press and electronic mass media of the Finno-Ugrian countries and regions took place in June of this year in Estonia. And there a draft Conception of development in the sphere of media and informatics for 2000-2005 was designed. However, today we can state that this agreement does not function. Somebody forgot about it, somebody does not have a possibility to do this and as a result we do not have contacts among the press yet.

Naturally, the Information centre of the Finno-Ugrian peoples exists and the newspaper “Kodu+Kudo”. They do a lot but this is insufficient. Also we must note that this problem bear on the Russian press only, for in such countries as
Hungary, Estonia, Finland and Norway the technical base of the press is at much higher level and they do not have problems with circulation of information. And the majority of the Russian newspapers does not have the possibility to connect to the Internet because of poor material and technical base. This base is that bad that this blocks the exchange of information and brings to nought all the efforts to establish contacts.

In connection with the aforesaid the Komi republic offers its help in realization of this conception. After the meeting in Estonia we, participants of a round table, discussed the draft Conception of development in the sphere of mass media and informatics together with government of the republic and judged that we in the republic have a possibility to promote the expansion of the Finno-Ugrian information space.

I speak about creation of a centre of the Finno-Ugrian peoples in Russia. In the Komi republic today we publish above 100 newspapers and magazines, about ten TV and radio companies exist and a media-holding “Komi-inform” works in close contact with them. It spreads information on the life of the Komi republic both there and abroad.

It is already today possible to make an information centre on the basis of the “Komi-inform”, which will at once eliminate several problems. In Komi a project is being elaborated which will allow, firstly, to improve the material and technical base of the Finno-Ugrian mass media and, secondly, it will make news about the Finno-Ugrians accessible to all the world through the global Internet. The appearance of an Information center allows to shorten the distances which informations have to pass in the Finno-Ugrian community. You will not need to send your pieces of news to all the Finno-Ugrian regions – it will be enough that you send them to the “Komi-inform”. In response you will receive a lot of information from all the Finno-Ugrian regions and countries. The media-holding “Komi-inform” is also ready to keep archives and info-packets about the Finno-Ugrian peoples and provide an access to them. For example, they have already made a first multi-media CD “The Komi republic” and prepare a second similar disc.

I hold that we should not discriminate between the printed and electronic mass media as they are not divided in the draft Conception, for this information is necessary to everybody.

We invite the representatives of all the Finno-Ugrian mass media to Syktyvkar to a seminar which we intend to organize in the next April. We propose similar meeting should be held regularly, at least once a year in different Finno-Ugrian countries and regions. I think that we must design a plan of such seminars and their
rough themes at our section. I propose that an international competition of the best journalists should be organized.

As I already said that cooperation in the sphere of TV is more or less developed and that is why we must settle two other questions at this Congress, where heads of the Finno-Ugrian regions and countries are present:

1. The TV journal “The Finno-Ugrian world” has proved its viability and necessity. Therefore, it is very important that the Finno-Ugrian countries – Hungary, Estonia and Finland - will participate at making the journal. The TV workers have different proposals for cooperation (joint work, exchange of programs etc.).

2. We must determine the place of the next IX TV festival of the Finno-Ugrian peoples. The festivals were held in Mari El, Komi, Udmurtia, Mordovia, the Khanty-Mansi region, Estonia and Hungary. We had a proposal of the Norwegian Saami to hold a festival in Norway. Is this proposal still valid? If not, the token should be returned back to Russia. And let us say again that the council of coordinators of the TV journal “The Finno-Ugrian world” with Mikhail Matveyev (the Komi republic) as chairman unites the work in Russia.

In conclusion I should like to remember you that the Finno-Ugrian movement came in existence namely in the Komi republic and we are ready to continue these traditions.

The press is a window into the world. And what it will be – big and clean or small and sooty – it depends upon all of us.
A. SYROV,
member of the Ingria Finns society “Inkerin Liitto”,
editor-in-chief of “Inkeri”

A. KIRJANEN,
chairman of “Inkerin Liitto” and
the national-cultural autonomy of
Ingria Finns of St. Petersburg and Moscow

NATIONAL MASS MEDIA OF INGRIA FINNS
YESTERDAY, TODAY AND TOMORROW

The appearance of national mass media among the Ingria Finns, who after the Northern War turned up to be in an alien language and cultural space, was evoked by national and cultural recovery which started after the cancellation of serfhood in 1861 and zemstvo reforms of Alexander II. Till 1860s contacts of the majority of the rural Ingrian population with the Finnish culture outside their native villages and with the traditional way of life had been restricted to church service. After 1861 the first shoots of the national culture appeared, a first generation of the national intelligentsia came in being and our ancestors for the first time realized that they were a single ethnic community – the Inkerin-suomalaisia. Appearance of the national mass media covering matters of development of education in the native language, culture, maintenance of folk traditions and the everyday life of the national commune was only a question of time. The initiators of creation and veteran active workers of the first Ingrian papers and magazines which had been found in the first half of the 19 century and were published mainly up to 1918 – “Inkeri”, “Neva” etc. – were the best persons of the national intelligentsia in Ingria. Mooses Putro, Paavo and Jakko Räjkkenen, Kaapre Tünni – these names are known today as well.

The Ingrian papers had their deserving place among the other national and commune contemporaries in St. Petersburg – German, French, Holland, Jewish, Greek, Georgian, Polish, Russian old-believers’ and even one Karaim newspaper.

Creative youth constantly met around Ingrian editions; the work in the newspapers was a good start in life and it helped to develop talents of many famous writers, poets, musicians, public figures and the agrarian intelligentsia. An average
Ingrian reader could know a lot of interesting from those worldly Finnish-speaking newspapers. Information on song holidays, works of national writers, employment and job announcements and notes on the activity of social organizations after the February revolution of 1917 – all that was presented on their pages. One can say that the press of those days served the Ingria Finns as a peculiar gateway into the world of the Finnish-speaking cultural space common with the Finns of Finland.

It is not incidentally that after 1917, when common values were substituted by class values, repressions of the new authority turned towards “bourgeois” Ingria newspapers. The idea of mass media started getting a strongly marked “class” character. But it is fair to say that the majority of materials of the only Ingria non-communist newspaper of the revolutionary period – “Kirjasalon sanomat” – which was issued in the territory of Northern Ingria, occupied by rebel troops of colonel Jürjö Elfengren, were of propagandist anti-Bolshevik character.

A sensible development and increase of Finnish-speaking mass media in Ingria after the Tartu peace treaty (1920) was determined by two factors: firstly, a cultural autonomy guaranteed by the peace treaty and, secondly, the Soviet authorities’ pursuit of “enlightenment” of the dependent Finnish peasants in the communist spirit, making them an “advance-guard of the progressive forces of the Finnish people” to the moment when a proletarian Revolution should take place in Finland. In Leningrad and other places newspapers and magazines in the Finnish language “Vapaus”, “Nuori kaarti”, “Punalippu” and even “Punakantele” were published and a publishing house “Kirja” existed with participation of so called “red Finns”, revolutionary emigrants from Finland. Interesting samples of the Finnish press were local papers of Leningrad region, such as, for example, “Toksovan kolhoznik”.

In the 1920s-early 1930s alphabets were created on the basis of both Latin and Cyrillic letters for the representatives of other Finnish-speaking ethnoses of the historic Ingria – the Izhora and the Vod (Vozhian) – and teaching was at schools in their native languages.

With the beginning of mass victimization of the 1930s all the Finnish-speaking mass media ceased to exist. The Finnish activity stopped for a long time. In the whole world the Ingrian press was restricted in the post-war years by a magazine “Inkerilaisten viesti” which was established in Finland by refugees from the Soviet Russia and which is published hitherto, thus playing somehow the role of a unifying factor for several generations of Ingrian repatriates in Finland.

Revival of the national press in the ethnic home-land of the Ingrians was only possible with the beginning of the Soviet perestroika. In 1987 the first issue of
the Karelian magazine “Punalippu” was published which was wholly devoted to the Ingrian Finns. A lot of time has passed since that moment. In the years of perestroika the Ingrian press which had been created anew in their ethnic land went a way from the newspaper “Inkeri heimo”, published in 1989 in Finland, after a long break, especially to the traditional summer Juhannus holiday, to the moment when in February 1998 the first issue of the newspaper “Inkeri” was printed in St. Petersburg, its predecessor being a paper with the same name published in 1884-1918 in the same city.

A good number of other publications are between these two events: they were both successful and not very mush of success – the first Ingrian newspaper “Oma maa” published in Gatchina by the first chairman of “Inkerin Liitto” Victor Hürenen, a quality magazine “Maatalos viesti” which had been founded by the diseased Alexander Pülsü (the magazine exists nowadays as well and continues to be issued as a publication of international agrarian cooperation) and the Russian-speaking magazine “Inkerin uutiset” which was printed in 1996-1997 in St. Petersburg.

Evangelic-Lutheran church of Ingria in the territory of Russia has its own radio program “Uskon tie” (The Way of Faith) and a quarterly “Inkerin Kirkko”.

A significant development marked the national press beyond the historic Ingria, in the places of residence of the Ingrian diasporas. A quality newspaper “Inkeri” in a good Finnish language is published by Viron inkerosisumalaisten liitto (Union of Ingrian Finns in Estonia). The magazine “Vepso” and a number of other editions is issued in the Russian Karelia with participation of the Ingrian union of the Finns of Karelia. The Swedish “Inkerin-liitto” publishes a magazine “Ingria” in Sweden, but in the Swedish language only. Efforts to create the national press in the Ingrian diasporas were made even in Siberia.

In the passed 3 years the paper “Inkeri” in Ingria grew familiar with many Ingrian families. In the newspaper they also print pages in the actually dead languages, prepared by enthusiastic ethnographers. In the time of its existence the paper had both small victories and enough of serious mistakes. Today, in our opinion every Ingrian mass media has two main problems both in the native land and in other countries. The first problem is linguistic one. Every issue of “Inkeri” had more materials in the Finnish language. Culmination of that process was a summer festive edition of 2000 where 95% of the total place was covered by the Finnish-speaking materials. At Juhannus holiday the editor of that paper was addressed by the people, mainly the youth, from Gatchina, Toksovo, Sosnovy Bor, Otradnoye and they openly expressed their displeasure with the absence of materials in the Russian language. Naturally, the Ingrian paper must seek the Finnish language.
Otherwise can it be Ingrian? But how to answer to a person who says: "I am an Ingrian Finn by birth and I feel so in my life, but I now have a poor knowledge of the native language, though I want to know how and what my people lives with. And the texts of your paper are very difficult, we are not taught this at language courses at present..." This is a problem whose settlement we have to discuss in our redaction in the nearest future.

The second problem which we are facing is absence of constant material base and stable financing. Regrettably, the Ingrian Finns does not possess their own industries, their own big business, to say nothing of government institutions. Mass media are financed throughout the world, proceeding from long-term interests of different business and political groups. Under these conditions we cherish hope for the help from outside, from interested organizations abroad. To get that help the journalists have to prove the necessity of their media for a full development and informational assistance to durable humanitarian or other programs, e.g. teaching professional education of population or something else.

To our regret, we can not speak about any help to the development of mass media and other types of humanitarian activities in favour of small nations and ethnic groups from the part of Russian governmental institutions, as it is the case in EU countries.

Today with the improvement of information technologies and communications a further development of mass media is under way. "Inkerin Liitto" has its home-page in the Internet. This is a great victory. We need, and it is not an exaggeration, our own FM radio station. I hope that it can appear in not so a distant future, when a significant decrease in prices of the present FM emitters as a result of technical progress and appearance of more perfect technologies make them available for broad groups of population.

Mass media have always served as linking components of the ethnus in the new historic time. I hope that when developing our newspapers, Internet-sites and radio we shall continue to assist in strengthening our national identity.
POLITICAL SECTION

The III World Congress of Finno-Ugric peoples marked a further consolidation of the Finno-Ugrian peoples. The significance of preservation and development of language and cultural originality of the indigenous peoples and national minorities, that enrich the mankind in the whole, was repeatedly stressed in the process of exchange of opinion in the political section. From the point of view of the observance of linguistic rights it is especially important to ensure the human right for education in the mother tongue and to realize the special role of the mother tongue in the preservation of the national identity.

Some 150 persons took part in the work of this section. 32 participants took the floor. Speeches were made among others by the members of Parliaments of Finno-Ugric countries and of Russian State Duma, representatives of the regional authorities of the Russian Federation, leaders of NGO's as well as participants and observers of the congress. In many speeches it was noted that during the period between congresses positive changes had taken place as to the creation of a legislative basis for protection of indigenous peoples and national minorities.

Russia ratified in 1998 the skeletal agreement of the Council of Europe on protection of national minorities. In 1999 a federal law was adopted on "Protection of the rights of the indigenous peoples of the Russian Federation". During the said period the languages of the indigenous peoples were given in some republics of Russia the status of an official language. The Finno-Ugric cooperation has furthered the adoption of special decisions defending the Finnish population in Sweden and the Hungarian minorities living outside the borders of Hungary. The Finno-Ugric movement has acquired a positive significance in the protection of Finno-Ugric peoples both within the Finno-Ugrian world and beyond it. This was noted in the speeches of the representatives of the Kvens of Norway and the Finnish minority in Sweden.

At the same time in many speeches it was however emphasized that the legislative basis in force has often not been put into effect in practice. Many speakers were of the opinion that one of the reasons for this is the fact that the indigenous peoples of Russia have limited possibilities to participate in power structures at all levels. At the same time the speakers referred to the passivity of NGO's in the protection of the interests of the different peoples. Furthermore reference was made
to the insufficient proportion of the state institutions in the solution of many national problems and the inadequacy of the laws adopted. Unfortunately even international obligations are not fulfilled in every respect. In most speeches it was noted that changes have to be achieved in the present situation, which is possible by way of a well-balanced development of the cooperation between organizations safeguarding the interests of the indigenous peoples and national minorities and the power structures and by way of a direct participation in the activities of the power structures.

Many suggestions were made during the meeting of the political section as to the improvement of the conditions of life of Finno-Ugric peoples and mapping out of their ways of development. The basic suggestions were as follows:

1. The members of parliament of the Finno-Ugric peoples should form a parliamentary council in order to develop a legislative basis for the protection of the rights of indigenous peoples and national minorities.

2. Information activities have to be intensified by way of use of modern technologies in order to illustrate problems of Finno-Ugric peoples and create a positive general opinion.

3. International cooperation should be used in the framework of the program “The Northern initiative”, taking into consideration the needs of the indigenous peoples of the North.

4. Special funds should be established using the assets received from the use of the natural resources of indigenous peoples’ territory in order to improve the living conditions of these peoples and to develop their languages and cultures.

5. In order to secure the prospects as to the development of the Finno-Ugric movement, the cooperation between the Consultative Committee of the Finno-Ugric peoples and MAFUN should be intensified.

6. Mechanisms of representation of the Finno-Ugrian peoples at bodies of power and democratic procedures should be improved, thus creating prerequisites for the growing influence of the indigenous peoples and national minorities un regional and local authorities.

Chairman Jussi-Pekka Alanen, Finland
Vice chairmen Zinaida Strogalshtshikova, Karelia, Russia
Mikhail Mosin, Mordovia, Russia
Secretary Tarmo Hakkarainen, Finland
SECTION OF CULTURE AND EDUCATION

Before the start of the work of the section three writers, Gennadi Yushkov and Boris Shakhov from the Komi Republic and Aleksandr Doronin from the Republic of Mordva were granted the literature price of the year 2000 of the M.A. Castrén Society. All three writers deal in their novels with the history of their country and people, which has until now not been spoken of, in a manner that is new in the literature of the minority peoples of Russia. The aim of the prices was also to honour the life’s work of these classics. Besides this, two smaller prizes were granted to Zoya Dudina and Albertina Ivanova from the Republic of Mari El.

More than 200 participants took part at the work of the section. Speeches were given by 42 persons. 28 Finno-Ugric peoples were represented at the section and Vice-President of the Committee for nationality issues of the State Duma of the Russian Federation, compiler of the Russian language law (1991) delivered a speech, too.

The following issues were dealt with in the section: the right to education in the mother tongue; organizing of teaching in the mother tongue in a bilingual surrounding; the importance of the woman and the family in the development of a bilingual culture and preservation of the mother tongue; cultural heritage and challenges of the 3rd Millennium; enrichment of the national languages, taking into consideration their originality and culture; social organizations and the national intelligentsia and its significance for the intensification of the national development; diaspora problems with respect to the preservation and development of the cultural and language heritage.

Speeches were given by Galina Shkalina from the Republic of Mari El and Tõnu Seilenthal from Estonia. The former dealt with the part played by women in the preservation of the language and culture based on the example of the Mari people and the latter presented the Estonian program for related peoples aimed at supporting the languages and cultures of the Uralic indigenous peoples (1999-2004).

The main attention was paid to spiritual impoverishment, caused by the fact that it is not possible to receive modern education in the minority languages. Economic impoverishment is partly based on the same reasons. It should be noted
that often the discussions were around global problems, while problems must, however, be solved at the local level.

In total, the situation of small languages has improved, but there is still much to be done and the lack of money is not always the main reason for failure. This was the first time that a representative of the Kvens of Norway (Norwegian Finns) spoke at the Congress. Their situation is very serious. There are almost no speakers of the Kven language under 50 left, because the language has during many decades been submitted to repression and even now no attention is paid to supporting and research into this language.

Language is the most important factor in maintaining of the feeling of national dignity. As to the mental development of the individual, a full knowledge of the mother tongue is necessary. A language remains vital only, if it is suitable for serving as means for all human communication. The influence of the home is essential, but a language cannot survive, if it does not have an officially acknowledged status in society.

After appearance of major demands many peoples have themselves taken action in order to save their language and culture. Active work is done in the Baltic Sea region with the aim of development of the literary languages, and in farther away regions new terminology is being developed in order to enlarge the field of use of the language within the different sectors of society.

Support from Estonia, Hungary and Finland has during the recent years been lent to the education of native Finno-Ugric specialists – not only linguists – of aboriginal nations. Many speakers wished that such co-operation should continue to expand.

In many regions there is not as yet a sufficient amount of national schools. Teachers of different subjects as well as teaching aids in the mother tongue are lacking. The contents of the education often depends on the principal of the school or the local administration. The language laws do not work beyond the native republics and do not influence the situation in diaspora, teaching them in the mother tongue is at a totally different level. The work to enhance motivation of parents and children should be intensified and demands to teaching process in the mother tongue should also be increased.

The minority peoples have difficulties in publishing books. They are expensive because of the small print run of copies and in addition to this they are spread poorly among the diaspora. In many areas the circulation of newspapers has also decreased at the same time with the fall of the standard of living of people. Supportive measures for the prevention of newspaper deaths and publishing of literature are still needed. Publication of belles-lettres wants support. A wish was
expressed by the participants in the section that more literature translated from one Finno-Ugric language into another should appear.

The number of the folklore festivals diminishes. On the one hand, there is a lack of money, on the other hand, the festivals are not any more as authentic as they according to many should be. Also the renewal of musical material needs new compositions and songs... Different competitions on cultural issues could be organized.

With the changes in society the status of women has in principle become stronger. The responsibility as to matters of the home and social matters has to be equally born both by men and women. Women do not receive enough support from society. Nevertheless, in the countryside there are still in many places traditional women’ networks. Women organizations are needed, because they further the awareness of the women of their status and responsibility as caretakers of national self-consciousness of their people.

The Uralic peoples of Siberia are facing other problems. The traditional means of livelihood and way of life are endangered because of environmental pollution and globalisation. Securing the reproduction is the guarantee of preservation and development of the Finno-Ugrian of Siberia.

The section recommends the following:
1. The Day of related peoples should be celebrated everywhere (the 3rd weekend of October);
2. On January 21 the Day of the mother tongue should be celebrated on the initiative of UNESCO;
3. In 2001 we should take part at events of the Year of European languages;
4. We should continue taking part at the decade of indigenous peoples;
5. We should more often turn to the information on the kindred peoples in the Internet;
6. We should take part at a seminar organized by the Consultative Committee devoted to finding financing in different European foundations.

Chairwoman of the Section
Eniko Szij, Budapest
Vice-Chairwoman of the Section
Tatiana Kleyerova, Petrozavodsk
Secretary of the Section,
Merja Salo, Helsinki
SECTION OF ECOLOGY AND HEALTHCARE

It is most gratifying to be able to note that the Finno-Ugrian peoples are beginning to realize the importance of solving problems dealing with ecology, health care and ecological education. Our nations wholly understand their great responsibility in preservation of the Finno-Ugrian heritage and passing it on to future generations.

More than 70 representatives of different peoples took part in the work of this section. 19 speeches, most of the lecturers were from Russia and Estonia, revealed not only a sincere and radiant love for nature and their own small motherland, but also a troubled concern for the state of the natural environment, decrease of nativity and life expectancy, growth of morbidity and as a result a decrease in their population.

The following main problems were discussed in the section: the influence of the natural environment on the world outlook and life of the Finno-Ugric peoples; the ways and forms of solving contradictions between the industrial exploitation of the dwelling areas of the indigenous peoples and their traditional life style; environmental pollution and the need for complex ecological monitoring in the dwelling areas of the Finno-Ugric peoples; the health condition of indigenous peoples and the reasons for its deterioration.

In the speeches the close interconnection among these problems was stressed, as well as the role of making progressive-minded political decisions based on the understanding of the importance of ecological, economical and social issues and their direct influence on the environment and health of the population. The decisions made must take into consideration the specific features of each people and attach special importance to the needs of the indigenous population and the environment in which they live.

In all the dwelling areas of the Finno-Ugric peoples in Russia the health condition of the population is characterized by negative tendencies. The unfavourable development of demographic processes (decrease in nativity and growth of child mortality, decrease of the average life expectancy), growth of morbidity, deterioration of the physical and mental development of the population leads to a decrease of the present and future vital capacity of some Finno-Ugric peoples. The positive experience of Finland and Hungary in solving some ecological
and demographic problems would be of great help to Russia, Estonia and other countries.

The ecological well-being and preservation of the most important elements of the historically established tenor of life of the Finno-Ugric peoples during the 21st century will to a great extent depend on the successful solution of the problem of rational use, protection and renewal of natural resources. In a broad sense this means uniting the economical, social, ecological and health care problems into one whole.

The section deems necessary in the interest of a sustainable development of the Finno-Ugric regions:

- to base the strategy of exploitation of natural resources and siting of industrial facilities on preliminary ethnic and ecological division into districts, with the aim of solving such priority tasks as the preservation and development of unique population groups and maintenance of the quality of the natural environment in a state that does not endanger the life and health of the population;

- to provide for the development of scientific research, science-consuming production and new technologies, including present day trends of biotechnology dealing with the processing of renewable raw-material, which will allow to solve the problem of complex and little waste creating use of biological resources, to provide new jobs and a competitive production for the food stuff and agricultural industries and medicine;

- to carry out ethnographic and ethno-botanic research on the use of natural resources in popular medicine and in the study of the customs of indigenous Finno-Ugric peoples in the past and in the future, as well as to take notice of special development of new types of medical preparations and food additives improving the quality of life owing to the correction of the adaptive reactions of the organism in the conditions of the North;

- to develop norms of anthropogenic transformation of taiga and tundra landscapes for zones and regions with restriction of industrial exploitation of territories in the areas of traditional trades of the indigenous population with due regard for the ecological and social importance of forest and tundra ecosystems.

With the aim of organizing and carrying out the work in connection with the above problems the section recommends the following to the Consultative Committee of Finno-Ugric Peoples:

- creation of a Work group on ecological, health care and educational problems under the auspices of the Consultative Committee consisting of representatives of interested national organizations of the Finno-Ugric community;

- consideration of the issue of creating of a common information space of
the Finno-Ugric community on ecological, health and educational issues, using traditional (periodical publication of a newspaper and a magazine) and electronic technologies and means;
- organization of an ecological charity foundation in support of citizens' initiatives in the field of environmental protection in the dwelling areas of the Finno-Ugric peoples;
- organization in the year 2002 of an international conference of the Finno-Ugric peoples with the aim of development of a work strategy and programmes on problems of environmental protection, health of the population and education within the framework of preparation of the IV World congress of Finno-Ugric peoples.

Chairman, Anatoli Taskaev, Republic of Komi, Russia
Deputy Chairman Mikhail Yakuntsev, Mordovian Republic, Russia
Secretary Veli-Pekka Tynkkynen, Finland
SECTION ON THE MEDIA AND INFORMATION SYSTEMS

In the section the following themes were discussed:
- the possibilities of mass media and information technologies in the development of Finno-Ugric languages and cultures;
- what does the world know about Finno-Ugric peoples and how can the volume of information be increased and propagated?

Nadezhda Bykovskaya (Editor-in-Chief of the newspaper «Komi mu») and Aleksander Kirjanen (Chairman of the «Inkerin liitto») presented reports.

The section on the Media and Information Systems of the III World Congress of Finno-Ugric Peoples makes an appeal to the representatives of the mass media of all the Finno-Ugric countries and regions to actively participate at formation of national self-consciousness of the own peoples. The mass media bears the heavy responsibility to make the voice of the Finno-Ugric peoples heard, thus giving peoples the possibility to preserve and develop their cultures, in as much as it is necessary to secure human rights in practice.

In the section on the Media and Information Systems several proposals have been discussed and included in an appendix, which is recommended to the Consultative Committee of Finno-Ugric peoples for examination to the next congress.

The section on the Media and Information Systems also recognises that the mass media cannot exist separately, it needs an audience: spectators, listeners, and readers.

Not all inhabitants of the world have ready access to the Internet, so it is important not to ignore the development of the traditional mass media and to support them. It is necessary to guarantee the continued existence of the mass media of national minorities.

Besides learning to respect and use their mother tongues, it is also necessary to teach future generations to be critical to the mass media: one has to know to read between the lines in the future, too. One must know how to gather information with the aim to propagate.

Mass media culture is not confined by borders – distances are meaningless – the modern person should be able to engage with different cultures. Globalisation facilitates the strengthening of ethno-national identity and meetings with new cultures.

Chairman
Andres Heinapuu, Estonia
Deputy chairwoman
Liudmila Gromova, Tver region, Russia
Secretary
Marja Lappalainen, Finland
Addendum to the report of the section on the media and information systems

STRATEGIC CONCEPT IN THE FIELD OF MEDIA AND INFORMATION TECHNOLOGIES FOR THE YEARS 2000 TO 2004

Basic Principles

1. Expansion of the use of Finno-Ugric languages in mass media.
2. Propagandising, in the Finno-Ugric and other mass media, the need to preserve and develop Finno-Ugric languages and cultures.
3. Adherence to the fundamental democratic principle of independence of mass media.
4. Increasing economic efficiency of the Finno-Ugric mass media.
5. Introduction and active application of modern information transfer technologies in the Finno-Ugric mass media.
6. Regular information exchange between the Finno-Ugric mass media.
7. Regular information of the world population and international organisations on the problems and cultural life of Finno-Ugric people.
8. Development of co-operation between the information structures of Finno-Ugric peoples.
10. Personnel training and increasing of the professional skills in the sphere of mass media.
<table>
<thead>
<tr>
<th>Objective</th>
<th>Means</th>
<th>Responsible institutions</th>
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<tbody>
<tr>
<td>Influencing the national policy in the sphere of mass media.</td>
<td>Appealing to the respective governmental institutions.</td>
<td>Consultative Committee of Finno-Ugric Peoples.</td>
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<td></td>
<td>Follow-up monitoring after appeals.</td>
<td>Consultative Committee of Finno-Ugric Peoples.</td>
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<td></td>
<td>Analysing the situation and making additional appeals or taking other steps under own initiative, as well as following a notification by representatives of the Finno-Ugric mass media.</td>
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<tr>
<td></td>
<td>Monitoring the situation and informing the Consultative Committee.</td>
<td>Finno-Ugric mass media, Working Group on Media and IT, national NGOs, national cultural autonomous, members of human rights organisations.</td>
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<tr>
<td>Campaigning in the Finno-Ugric and other mass media to propagate Finno-Ugric languages and cultures.</td>
<td>Series of articles, radio and TV broadcasts, advertising campaigns, etc.</td>
<td>Editorial boards, NGOs and culture organisations, Working on Media and IT.</td>
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<tr>
<td></td>
<td>Producing and distributing information packages on Finno-Ugric peoples containing the most important information on a people's culture and history in text,</td>
<td>The Consultative Committee shall commission the information packages from the respective information</td>
</tr>
<tr>
<td>Establishing archives in the mass media on history, culture and traditions of Finno-Ugric peoples.</td>
<td>Cataloguing the archives, transferring them to the modern media, and placing the catalogues on the Internet.</td>
<td>Regional media organisations and governmental bodies.</td>
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<td>Extending the use of Finno-Ugric languages in the television and video.</td>
<td>Providing the translation of TV programmes from and into Finno-Ugric languages by means of subtitling.</td>
<td>The Working Group on Media and IT (TV Section) of the Consultative Committee, regional companies and interested organisations.</td>
</tr>
<tr>
<td>Teaching modern management in the sphere of mass media.</td>
<td>Seminars and training courses on the use of equipment and the linguistic problems in subtitling.</td>
<td>Editorial boards, SURI.</td>
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<tr>
<td></td>
<td>Fundraising to provide the purchase of equipment.</td>
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<tr>
<td>Facilitating the access to information sources and information processing. Promoting information exchange between the Finno-Ugric mass media.</td>
<td>Establishing and implementing a programme of purchasing computer equipment and providing the access to the Internet (above all, for the media organisations lacking those means).</td>
<td>Consultative Committee in co-operation with the Working Group on Media and IT.</td>
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<tr>
<td>Practical training courses on the use of modern equipment and Internet for journalists and other information workers.</td>
<td>Compilation of mailing lists and newsgroups.</td>
<td>SURI, media-holding “Komi-infrom”, other organisations or private persons.</td>
</tr>
<tr>
<td>Signing agreements between Finno-Ugric mass media on exchange of information.</td>
<td>Opening of Information center of the Finno-Ugrian peoples in Russia. Opening and registering the web site of the Finno-Ugrian peoples in the Internet. Exchanging hyperlinks and making up a Finno-Ugric web-ring. Recommendation to all the Finno-Ugrian mass media to send information in printed and electronic form to the Russian information center. In the first stage the project languages are Russian and English.</td>
<td>Editorial boards under co-ordination by SURI.</td>
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</tbody>
</table>
| Opening of Information center of the Finno-Ugrian peoples in Russia. Opening and registering the web site of the Finno-Ugrian peoples in the Internet. Exchanging hyperlinks and making up a Finno-Ugric web-ring. Recommendation to all the Finno-Ugrian mass media to send information in printed and electronic form to the Russian information center. In the first stage the project languages are Russian and English. | Consultative Committee of Finno-Ugric Peoples. Coordinator – Media-Holding Kominform (Komi, Syktyvkar). All Finno-Ugric media and interested organisations. Support in Estonia delivered by SURI. | }
<table>
<thead>
<tr>
<th>Activity</th>
<th>Description</th>
<th>Interested Parties</th>
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<tbody>
<tr>
<td>Fundraising.</td>
<td>Seminars and training courses to convey the worldwide experience of running NGOs (including project drafting to apply for grants).</td>
<td>Fundraising.</td>
</tr>
<tr>
<td>Developing the information infrastructure, training specialists.</td>
<td>Providing the wide access to the Internet.</td>
<td>Developing the information infrastructure, training specialists.</td>
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<tr>
<td>Teaching computer skills. Teaching new media.</td>
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<tr>
<td>Encouraging and supporting projects of opening computer classes in Finno-Ugric schools.</td>
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<td>Student exchange.</td>
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FINAL RESOLUTION
of the III World Congress of Finno-Ugric Peoples

In today’s world, the Finno-Ugric community has formed itself as a force, which can express and protect the values and ideals common to all humanity, that is:

- Preservation of the priceless historical and cultural heritage of all peoples for future generations;
- Harmonious combination of the development of civilisation and traditional folk spirituality;
- Raising the young generation in the spirit of respect and love in regard to the historical heritage of their ancestors.

Since the time of the I (Syktyvkar) and the II (Budapest) World Congresses of Finno-Ugric Peoples, some significant changes have taken place and are still continuing inside the Finno-Ugric world itself, namely:

- the Finno-Ugric world has became a real factor, consolidating our peoples and playing an even more constructive role in the sphere of relations between the states;
- the development of all-round relations has led to the rapprochement of Finno-Ugric peoples. Most clearly it manifests itself in the spiritual sphere: in culture, education, and science; there is deeper understanding of all the things in common that bring our peoples closer together;
- our peoples have acquired the experience of solving vitally important issues of self-determination in the process of dialogue with and participation of all the stakeholders - both governmental bodies and non-governmental organisations involved in the process;
- special attention has been paid to the processes of reviving and developing cultures and languages, and to national self-consciousness of Finno-Ugric peoples; systems of national education are being expanded; mass-media is being developed; the number of Finno-Ugric languages, which are protected by law, is increasing;
- the Consultative Committee of Finno-Ugric Peoples has become the co-ordinating centre of the Finno-Ugric community and has managed to create a broad network of relations with different governmental and non-governmental
organisations that makes it possible, in particular, to protect the rights of indigenous people and linguistic minorities through assistance rendered by international structures.

Current tendencies at the global and European levels are generally positive, enabling ethnic minorities and indigenous peoples to implement their rights. Noteworthy in this context are certain regional legal instruments: the Framework Convention on the protection of ethnic minorities’ rights (1992); the Chart of the Council of Europe on regional languages and languages of ethnic minorities (Strasbourg, 1992); Convention No. 169 of the International Labour Organisation. The Congress appeals to all the States where Finno-Ugric people live traditionally to ratify those documents.

At the same time, during recent years, in some regions of traditional residence of Finno-Ugric peoples, one can observe the deterioration of their social and economic conditions, which, in its turn, has a negative impact on the general situation, reproductive factors and self-development of these peoples. The problems of demographic development are especially serious. Due to certain unfavourable processes (assimilation, negative natural increase of population, etc.), the absolute number of some peoples is decreasing.

The matters concerning protection and development of Finno-Ugric languages must be given more support and encouragement. People who forget their language, eventually, are assimilated by and absorbed into the dominating cultural milieu. Today, there are few Finno-Ugric diasporas which are able to develop or, moreover, modernise their culture just in their own communities, being separated from the ethnic cores of their ancestral homelands.

With the objective of further all-round development of related peoples, the III World Congress of Finno-Ugric peoples hereby resolves:

I. To assist all Finno-Ugric peoples to exercise their right to self-determination in accordance with generally recognised international norms and principles, taking into consideration the opportunities and status of each nation existing in reality.

II. To contribute to and facilitate the development of living cultural traditions and traditional world-outlooks, the creation of modern urban cultures of related peoples, new approaches and methods enabling to combine the traditional spirituality with modern forms of perceiving the surrounding reality of life by the younger generation of Finno-Ugric peoples, aiming to resolve the problems of bringing up the young people and to create proper conditions for their physical, mental and spiritual health, through their introduction to the traditions, culture and languages of the Finno-Ugric peoples.
III. Based on the principle that every human being has the right to get education in its own mother tongue, it is necessary to continue to support the establishment of educational facilities which apply mother tongue in the educational process (from basic to higher) and to expand their educational opportunities. Having this objective in mind, it is necessary to develop the terminological basis of the language, to assist in elaborating and publishing of educational materials in the mother tongue as well as to train teachers. In order to increase the survivability of the language – to insist on its application in all spheres of communication, including electronic and traditional mass media. To support the return of the mother tongue to the family life and to the youth community.

IV. To pay special attention to the issues of developing the cultures and languages among the diasporas of Finno-Ugric peoples, because each of them is an integral part of the historical and cultural heritage common to the entire national community.

V. To carry out series of scientific investigations aimed at the study of the conditions of and the environmental influences on people’s health, the conditions conducive to population reproduction and family problems in the areas where Finno-Ugric peoples reside compactly.

VI. To continue the work on the further improvement of state legislation in the field of indigenous peoples’ rights, including the rights of numerous-small peoples, as well as national minorities. To strive to pass special acts, which will secure the legal status of these peoples and their representative bodies in socio-political and governmental structures, will protect the territories they inhabit, as well as will safeguard the social, economic and cultural basis of their existence and development.

VII. The Consultative Committee should support the adoption of the Declaration of Rights of Indigenous People, elaborated by the UN.

VIII. To ask Hungary, the Russian Federation, Finland and Estonia to initiate together the process of declaring the Decade of Finno-Ugric Peoples.

IX. To declare the Saturday of the third week of October as the Day of Related Finno-Ugric Peoples.

X. The Consultative Committee of Finno-Ugric Peoples must play a coordinating role in the process of implementation of the current Resolution.

_Helsinki, December 13, 2000_
DECISION
made by the III World Congress of Finno-Ugric Peoples

On the location of the headquarters of the Consultative Committee of Finno-Ugric Peoples

According to the proposition concerning the location of the headquarters of the Consultative Committee of Finno-Ugric Peoples and with the consent of the Finnish delegation as to the continuation of the activities of the headquarters in Helsinki, the III World Congress decides as follows: to continue the activities of the headquarters of the Consultative Committee of Finno-Ugric Peoples in Helsinki (Finland).

_Helsinki, December 13, 2000_

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DECISION
On the organization of the IV World Congress of Finno-Ugric peoples

Taking into account that the world congresses according to the regulations of the Consultative Committee of Finno-Ugric peoples are organized at least every four years and the proposition of the Estonian delegation, the III World Congress decides as follows:

The IV World Congress of Finno-Ugric Peoples will be held in 2004 in the Republic of Estonia.

_Helsinki, December 13, 2000_
CONCLUDING SPEECH GIVEN BY THE SPEAKER
OF THE FINNISH PARLIAMENT MRS. RIITTA UOSUKAINEN

at the III World Congress of Finno-Ugric Peoples
in Helsinki, Finlandia Hall, December 13, 2000

Dear delegates and guests of the Congress! Ladies and Gentlemen!
This World Congress of Finno-Ugric Peoples – already the third in order –
is now coming to the end of its three day job. This Congress has been carried out at
a most distinguished and high level. The Presidents of three independent Finno-
Ugric states, many regional heads of administration, Ministers and deputies of
Parliament from different countries have participated in the Congress and given
their valued contribution to its contents with their deep going speeches. Thanks to
the Congress the cause of the Finno-Ugric peoples and their culture, which we
have had the possibility to admire in the form of the Finno-Ugric theatre festival
that has taken place simultaneously with the Congress, have been given more
attention both in the Finnish and the international media than ever before. The
successful congress of the Youth Association of Finno-Ugric Peoples MAFUN,
which took place parallely with the World Congress, has inspired new faith in the
future of our peoples.

The Finno-Ugric peoples live in very different conditions. Three of them –
the Hungarians, the Estonians and we the Finns – have their own independent
national states, where we live as the national majority. The Komi, Mordva, Mari,
Udmurts and Karelians have their own autonomous republics within the Russian
Federation, where they are however the national minority. The Khanti, Mansi,
Permyak Komis, Vepses and some other peoples also have their own national cultural
or other autonomous administrative areas, but many of the Finno-Ugric peoples
live spread out in different parts of Russia and are because of their small number
on the verge of extinction.

It is therefore a magnificent achievement that these peoples despite their
very different points of departure and problems, have been able to find the common
aims and goals, which are in conformity with the interests of all these peoples, and
have been able to agree on a common activity for their achievement by supporting
each other. With us Finns, as well as the Hungarians and Estonians, things are in
many respects better than with the other peoples represented here – our language
and culture is not directly endangered and we can independently decide on all
matters concerning ourselves.
This places on us the better well off Finno-Ugric peoples also a certain responsibility. We must like older sisters and brothers try on our part to take care of our smaller sisters and brothers, help them to stay in our common Finno-Ugric family. But there are of course matters and problems, which touch upon all peoples both large and small.

Problems that give rise to menacing images also among the Finno-Ugric peoples are first and foremost issues connected with the environment and the health of the population. Destruction of the environment leads also to the destruction of the traditional form of life of the indigenous peoples and gives rise to new both mental and physical diseases. On the other hand the few in number indigenous peoples should not become any rare museum-piece, which in the name of saving a people and its traditions is placed in a reservation and forgotten about. All peoples irrespective of their number have to have the right to develop on the basis of their own culture, to bring their own folk traditions to the present time and to enjoy the achievements of modern science and technology.

In order for this to become true, a special contribution must be made into education and its realization also in the national language. A national identity is not created and main-tained by way of studying of the mother tongue only as one subject among others – as if it were a foreign language among studies in another language. I can assure you on the basis of my education as a Finnish language teacher that knowledge of the mother tongue, its life long preservation and conveying of the same to the next generation is a basic issue of the national existence of each people. This is however not easy in conditions, where one is not each day surrounded by the mother tongue community, because he lives as a minority in a foreign language environment. Such menacing images exist also in other places than just among the Finno-Ugric peoples of Russia.

The stormy development of the means of communication of information, which at the same time creates menacing images of the small cultures being squashed by the feet of the supra-national media, also creates new possibilities for national cultures, if only we know how to make use of them. The present time makes it possible to unite all the Finno-Ugric peoples living apart through information networks, which opens huge perspectives for distance teaching and education, electronic cultural exchange, common Finno-Ugric publications in the net, Finno-Ugric databanks, virtual travelling, youth contacts etc., etc.

All of these issues were dealt with in detail in the three work groups of the Congress, where exchange of opinions and experiences of different peoples continued late into the night.

Awarding of the literature prize of the year 2000 of the M.A. Castrén Society
to three writers – Gennadi Yushkov and Boris Shakhov from the Komi Republic and Aleksandr Doronin from the Mordovian Republic, as well as two smaller prizes to Zoya Dudina and Albertina Ivanova from the Republic of Mari El are an indication of the vital force and high level of the Finno-Ugric culture. These writers deal in their novels with the history of their own country and people, which until now has been kept silent, in a way which is new in the literature of the minority peoples of Russia.

In all the work groups of the Congress, although also the menaces and serious problems were discussed, topmost was however faith in the future, faith in the preservation of the Finno-Ugric cultures and the improvement of the conditions of life of the different peoples. Such an optimistic faith in life has created an excellent working atmosphere for the entire Congress. It seems almost unbelievable that 520 representatives and observers, who represented more than 20 different peoples were able to approve a common conclusive declaration, to elect a Consultative Committee to lead their common aspirations until the next World Congress, which will be held in Estonia in 2004.

As patron to the III World Congress I would like to congratulate the members of the new Consultative Committee and especially its chairman Mr Valeri Markov for the trust received by him from the peoples and to wish them success in their difficult but most valuable work.

Allow me at the same time to thank all the parties, who have participated in the organization of the World Congress, the organizing committee, Finlandia Hall and especially the Finnish-Russian Society, which has born the main responsibility for the organization of the congress. I thank all the officials of the congress, the assistants, the caretakers and of course the interpreters, without whom we couldn’t manage, even though we belong to the same language family.

The greatest merit for the success of the Congress belongs however to you – esteemed participants and observers. Without your active participation and forward directed sticking to the point, this Congress could not have been realized.

At the same time I would like to wish our Estonian friends success, as they have promised to act as hosts for the next World Congress. I believe that we shall then be able to express our satisfaction over the realization of the decisions of this Helsinki Congress and to note that the co-operation between Finno-Ugric peoples has again achieved a new level.

With these words I proclaim the III World Congress of the Finno-Ugric Peoples closed!

I wish you all a safe journey home, Merry Christmas and happiness and success in the beginning New Year!
THE LIST OF THE PARTICIPANTS ACCORDING TO THE NATIONALITIES

THE KHANTS
The official delegation
Konstantinov Aleksandr Mikhailovich, member of the Consultative committee of the Finno-Ugrian peoples
Kravchenko Olga Aleksandrovna, director of the information centre of the Yugris Salvation Society
Nemysova Evdokia Andreevna, Docent of ethnoscience formation department of the local scientific centre
Permyakov Aleksandr Ivanovich, member of the Yugris Salvation Society
Potpot Rimma Mikhailovna, teacher in the native language in the Kasym school, Beloyarski district
Ryabchikova Zoya Stepanovna, Vice-President, the Yugris Salvation Society
Sopochina Agrafena Semenovna, senior scientific worker of the local scientific centre
Usoltseva Raisa Nadeevna, department director of the local lore museum, Radyzhny city, Nizhnevartovski district
Voldina Maria Kuzminichna, editor-in-chief of "Khanty yalan"

THE MANSIS
The official delegation
Afanaseva Klavdia Vasilevna, head of the faculty of the ethnoscience formation of the Ob-Ugrian peoples, the local scientific centre
Gerasimova Dina Vasilevna, Docent of the Uralic languages' department of the Petrozavodsk University
Khromova Anfisa Mikhailovna, senior scientific worker, the Museum "Torum maa", Khanty-Mansiisk
Kurlin Mikhail Mikhailovich, Chairman of the Committee on the Affairs of the Northern Small Peoples of the Beresovski administration, member of the Consultative committee of the Finno-Ugrian peoples
Merova Tamara Sergeyevna, journalist of "Luima seripos"
Plekhanova Klavdia Semenovna, teacher in the Mansi language, the Narykar school, Oktyabrski district
Rombandeeva Evdokia Ivanovna, head of the Mansi language, literature and ethnography department of the scientific research institute of the Ob-Ugrian peoples
Rombandeeva Svetlana Matveevna, journalist of “Luima seripos”
Stakanova Lyubov Pavlovna, deputy head of administration, Saranpaul, Berezovski district
Stanislavets Albina Romanovna, teacher in the native language at the pedagogical college, Khanty-Mansiysk

The observers
Cherkashin Sergei Aleksandrovich, deputy head of the Surgut regional municipal body for self-government
Kipriyanov Andrei Kirillovich, head of the Oktyabrsk regional municipal body for self-government
Sakhautdinova Zinaida Borisovna, head of the administration of foreign economic and regional relations of the Autonomous District
Sondykov Vasili Semenovich, deputy chairman of the government on national policy and small peoples of the North

THE IZHIORIANS
Konykova Olga Igorevna, ethnographer, the Izhorian Society "Shoikula", St. Petersburg

THE INGRIANS
The official delegation
Kabanen Toivo, chairman of the Ingrian League in Estonia
Kirjanen Aleksandr Ivanovich, head of the delegation, chairman of the Ingrian Finns League and the regional autonomy
Kiiro Eino Semenovich, vice-chairman of the Ingrian League in the Republic of Karelia (RK)
Mäki Artur Eldenovich, member of the Ingrian League in RK, deputy of the Russian Federation Duma
Mishin Armas Josifovich, member of the Council of the Ingrian League in RK
Otti Alina Nikolaevna, Finnish language teacher, instructor of adult and children's folklore groups
Soittu Paavo, member of the Council of the Gatchina branch of the "Inkerin Liitto"
Tupin Toivo, chairman of "Inkerikeskus" of Finland
Verolainen Yakov Fomich, member of the "Inkerin Liitto" society and of the nationa-cultural autonomy, Vsevolozhsk branch of the "Inkerin Liitto", Koltushi Vlasova Galina member of the Vyborg branch of the "Inkerin Liitto"

The observers
Gildi Leonid Andreevich, the Ingrian inter-regional League chairman
Patrin Aleksandr Ivanovich, chief expert, the Committee on external relations, the city of Saint-Petersburg

THE KARELIANS
The official delegation
Akimov Ivan Alekseevich, member of plenipotentionaries' council of the Karelian Congress
Antonova Natalya Nikolaevna, correspondent of the newspaper "Oma Mua", "Nuori Karjala" organization
Bogdanov Viktor Egorovich, chairman of the Council of the Representatives of the Karelians Assembly, deputy head of the legislative body apparatus of the Karelian republic
Dubininina Zinaida Timofeevna, teacher of the Kotkozero school, plenipotentiary of the Karelian congress from the Olonets district
Grigorev Anatoli Semenovich, chairman of the Karelian congress
Karlova Olga Leonidovna, post-graduate of the Petrozavodsk state university, the youth association "Nuori Karjala"
Kieleväinen Impi Grigorevna, representative of the Karelian Congress from the Kem district
Kleerova Tatyana Semenovna, deputy head of the state committee on national policy of the Karelian republic, plenipotentiary of the Karelian congress from the Kalevala district
Likhtorovich Lyudmila Nikolaevna, director of a culture house, Novaya Vilga, representative of the Karelian Congress from Prionezhski district
Mäkelä Oiva Yuryevich, chairman of the public organization "Uhutseura"
Markianova Lyudmila Fedorovna, chief expert, State committee of Karelia on national policy
Minin Nikolai Timofeevich, representative of the Karelian congress from Segezh district
Nazarov Viktor Yakovlevich, representative of the Karelian congress from Muosero district
Saveleva Zoya Lukinichna, chairwoman of a branch of the Karelian people’s union, Essoila, Pryazhinski district
Torvinen Lyudmila Ivanovna, teacher in the Karelian language, representative of the Karelian congress from Kostomuksha
Vershinina Lyudmila Pavlovna, teacher of Medvezhyegorsk school, member of Karelian Congress from Medvezhyegorsk district
Vlasova Anna Ivanovna, cultural worker, Päosero, member of the Karelian Congress from Loukhski district
Volkov Aleksandr Lukich, Chairman of the Karelian people’s union, writer
Zaikov Petr Mefodyevich, Professor, head of the Karelian and Vepsian languages’ department, the Petrozavodsk university, member of the Karelian Congress
Zakharov Yuri Petrovich, representative of the Karelian Congress from Olonets district

The observers
Akhtiev Viktor Georgievich, chairman of the State Committee on nationality policy of RK
Gnetnev Konstantin Vasilevich, correspondent of the newspaper “Karelia”
Kalashnik Tatyana Nikolaevna, Minister of Culture of RK
Katanandov Sergei Leonidovich, chairman of the Government of RK
Krasavtseva Natalia, correspondent of the newspaper “Liceum”
Lekkerev Aleksandr Mikhailovich, deputy chairman of the Chamber of the Representatives of the Karelian Legislative Assembly
Mikhailov Petr Nikitich, advisor to the chairman of the Government
Pokomaya Olga Valerevna, TV-journalist
Razbivnaya Galina Anatolevna, Minister of Education and Youth Affairs of RK
Shlyamin Valeri Aleksandrovich, Minister of Foreign Relations of RK
Vesnin Aleksandr Vladimirovich, operator of the Karelian TV
Zhuk Valeri Nikolaevich, assistant to the chairman of the Government
THE KOMIS

The official delegation
Bazhukov Vladimir Andreevich, pensioner, head of the representation of the executive committee of the Komi people’s congress in Troitsk-Pecherski district of the Komi republic
Beznosikov Aleksei Semenovich, head of the Komi Republic publishing administration, member of the Presidium of the Komi people’s congress
Bykovskaya Nadezhda Nikolaevna, editor-in-chief of the newspaper “Komi Mu”
Chugunova Nadezhda Kirillovna, director of Komi Cultural Centre of Sosnogorsk district
Doronin Pavel Nikolaevich, chief physician of Ust-Pozhegodski clinic of Syktvyvd district
Gorchakov Genii Dmitrievich, pensioner, member of the Presidium of the Komi people’s congress
Kaneva Ekaterina Ivanovna, teacher of Korovorucheski middle-school of Ust-Tsilem district, member of the Presidium of the Komi people’s congress
Karakchieva Nadezhda Il’inichna, deputy director of the Tuiskero secondary school of Ust-Tsilemski district, member of the Presidium of the Komi people’s congress
Kholopova Galina Ivanovna, deputy head of county administration of Ust-Kulom
Kiselev Ivan Fedorovich, head of local administration of Sysolskoye district
Kiselev Vasili Albertovich, secretary of the Executive Committee of the Komi people’s Assembly
Konyukhov Aleksei Kimovich, deputy head of the Komi Republic, member of the Presidium of the Komi people’s congress
Markov Valeri Petrovich, deputy in the Russian State Duma, chairman of the Executive Committee of the Komi people’s Congress
Serditov Konstantin Stepanovich, journalist in the county newspaper “Znamya Truda”
Smetanin Leonid Borisovich, head of the organisational department in county administration, member of the Presidium of the Komi people’s congress
Spiridonov Yuri Alekseevich, Head of the Komi Republic
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Igusheva Viktoriya Evgenevna, interpreter
Koyushev, Stanislav Nikolaevich, member of the executive council of the Komi people’s congress
Lipin, Aleksandr Alfredovich, director general of the “Komi trading house”
Markova Lyudmila, director of company “Strong”
Nesterova Nina Aleksandrovna, head of regionalistics of the Finno-Ugrian department of the Syktyvkar university
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Popov Aleksandr Aleksandrovich, chief senior scientific worker at the Institute of History, Languages and Literature
Potolitsyn Valeri Andreevich, vice-chairman of the KR State Council
Pyatkova, Tatyana Vasilevna, student of the Syktyvkar university
Savelyeva Eleonora Anatolyevna, deputy director of the Institute of History, Literature and Languages
Shpektor Igor Leonidovich, head of Vorkuta administration
Terenteva Svetlana Borisovna, Minister of Nationalities of the KR
Timin Vladimir Vasilevich, deputy chairman of the writers’ union of KR

The press
Kochanov Pavel Vladimirovich, general manager of the Kominform News Agency
Lisetski Georgi Evgenevich, photocorrespondent
Lyurov Aleksandr Aleksandrovich, correspondent of the Kominform news Agency
Nikiforov Yuri Anatolevich, TV operator in the Komi Gor TV Company
Savenko Olga Nikolaevna, TV journalist in the Komi Gor TV Company
Sivkova Anna Nikolaevna, journalist, the newspaper "Respublika"
Vedernikova Galina Veniaminovna, radiojournalist in the Komi Gor TV and Radio Company
Volokitin Zakhar Aleksandrovich, the Kominform News Agency

THE PERMIAN KOMIS
The official delegation
Batalova Tatyana Valeryanovna, assistant to the State Duma deputy
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Konshin Anatoli Evdokimovich, director of the branch of the Udmurt State University in Kudymkar
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Rukavitsyn Ivan Efremovich, deputy head of the Administration of the Permian Komi Autonomous District
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Sizykh Galina Aleksandrovna, MAFUN coordinator in the Russian Federation
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Toropov Aleksandr Vasilevich, head of the organisational department of Koigorodski municipal administration
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THE LIVONIANS

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Ermanbriks Aldis, Livonian Union "Livōd Īt"
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Stalte Julgi, Livonian Union "Livōd Īt"

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THE MARIS

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Kozlov Vladimir Nikiforovich, editor of the newspaper "Kudo+Kodu"
Makarov Vitali Ivanovich, Rector of the Mari El State University
Mocharov Valeri Aleksandrovich, director of the non-commercial corporation
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Nikitina Lyudmila Nikolaevna, teacher in the Yoshkar-Ola school № 14
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Petrushin Aleksandr Fedorovich, director of the Tyum-Tyum school, the
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Radygin Anatoli Ilich, head of department in the Udmurt Ministry of Internal
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Sataeva Raisa Andreevna, Vice-Chairman of the Collective Farm "Krasnyi
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Shkalina Galina Evgenievna, docent at the Mari El State University
Smolentseva Lidia Pavlovna, director of the Nurma school in the Medvedevo
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Yanalov Vasili Georgievich, head of the section of nationality politics and relations between nationalities in the government of the Mari Eli Republic

The observers
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Sadovin Albert Ivanovich, deputy representative of the Mari El Republic at the president of Russia, Moscow

THE MOKSHAS
The official delegation
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Chirkova Aleksandra Nikolaevna, soloist at the State Opera of RM
Fanakin N.B., head of county administration
Fomin N.E., first deputy rector of the Mordovian State University
Isaeva Anna Pavlovna, editor of the program “Siyazhar” of the Mordovian TV and radio company
Kadakin Vasili Vasilevich, Minister of Education of the Republic of Mordovia (RM)
Kechkin Valeri Alekseevich, Chairman of the State Assembly of RM
Kevbrin Boris Fedorovich, rector of the Saransk branch of the Moscow cooperative institute
Kosheleva Nina Vasilevna, teacher in the Saransk musical college
Kulkova Nina Vasilevna, head of cultural department in the Temnikov county
Lushkin Ivan Stepanovich, editor of the newspaper ”Mokshen Pravda”
Luzgin Aleksandr Stepanovich, Minister of press and information in the RM
Makushkin Viktor Mironovich, rector at the Mordovian State Pedagogical University named after Evseev
Mishanina Valentina Ivanovna, writer
Petrovskaya Anastasia Fedorovna, Chairman of the Moksha women’s associations "Yurkhtava"
Polyakov Osip Egorovich, head of section, scientific research centre at the government of RM
THE ERZYAS

The official delegation
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Chaturov Pavel Fedorovich, chairman of the Saratov Association of the Finno-Ugric Peoples
Chetvergov Evgeni Vladimirovich, editor of the newspaper "Erzän Mastor"
Danyaeva Valentina Vladimirovna, head of the Ichalkovski county cultural department
Efimov Ivan Andreevich, professor of the Mordovian state university
Fomin Valentin Afanasevich, head of the rural administration of the village Severnoye
Gaushev Aleksandr Petrovich, director of the Tavlinski children’s art school
Konakov Valentin Vasilevich, vice-chairman of the government of RM
Krymkin Mikhail Ivanovich, chairman of the national and cultural autonomy in the Ulyanovsk oblast
Levaev Valentin Nikolaevich, “I Maya” company director
Lobanov G.S., head of the Chamsinski county administration
Lyabin Aleksei Ivanovich, “Saranski elevator” company director
Mosin Mikhail Vasilevich, dean of the faculty of philology of the Mordovian state university
Shchankina Raisa Borisovna, chairwoman of the Erzya Women’s League in Saransk
Slugin Anatoli Sergueevich, director of the Bayevski secondary school
Suldin Viktor Mikhailovich, chairman of the Mordovian cultural and educational society “Mastorava”
Tsypina Yulia Sergeevna, secretary of the Executive Committee of the Interregional Council of the Mordovian People’s movement
Yakunchev Mikhail Aleksandrovich, docent of the Mordovian state pedagogical Yevseyev-University
The observers
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Antoshkin Nikolai Timofeevich, colonel-general
Chekashov Viktor Ivanovich, chairman of the Finno-Ugric Society in the Chelyabinsk oblast
Ivanov Vladimir Aleksandrovich, film director
Kudashkin Fedor Dmitrievich, deputy director of the joint stock company "Xenon"
Kuznetsov Aleksandr Sergeyevich, director of the Mordovian cultural centre in the Saratov oblast
Natashkin Valeri Viktorovich, general manager of the off-budget fund of the government of the Saratov oblast
Petrushkin Nikolai Vladimirovich, Minister of finance of RM
Semaev Vjacheslav Nikolaevich, private entrepreneur, director of the non-commercial Mordovian cultural centre
Sezganov Mikhail Stepanovich, trade representative of RM in Hungary
Shumkin Aleksandr Fedorovich, director of the company "Stella"
Spiridonov Aleksei Mikhailovich, head of the Buguruslanski county administration

THE NENETS
The official delegation
Elysheva Maria Ivanovna, journalist of the "Yamal-region" TV and radio company
Yevai Aleksandr Vadetovich, chairman of the Committee on the affairs of the nationalities in the State Duma of YNAD, president of the association "The Yamal - to the progeny"
Purungui Evgeni Verevich, chief expert of the legal department of the State Duma of the Yamal-Nenets autonomous region, vice-president of the association "The Yamal - to the progeny"
Syazi Antonina Makarovna, director of the research centre of the Small Peoples of the North, vice-president of the association "The Yamal - to the progeny"
Taleeva Matrena Ivanovna, teacher in the Nenets language, the Nenets boarding school named after A.Pylerko, member of the Council of the movement "Association of the Nenets people "Yasavei" of the Nenets autonomous district" Yamkin Miron Aleksandrovich, vice-governor of YNAD
Yashkin Nikolai Nikolaevich, head of the department on international and foreign economic affairs of YNAD
THE SAMIS
The official delegation
Afanaseva Nina, the Sámi society in the Kola Peninsula, Murmansk
Aikio Leena, The Sámi Council in Finland
Khrapeichuk Ekaterina Mikhailovna, the Sámi society in the Kola Peninsula, Murmansk
Laiti Petteri, Samediggi – the Sámi parliament
Nuorgam Anne, The Sámi Council in Finland
Seurujärvi-Kari Irja, vice-chairman of Samediggi – the Sámi parliament
Tretyakova Anastasia Sergeevna, the Sámi people from the Murmansk Oblast
Vinogradova Iraida Vladimirovna

THE SELKUPS
The official delegation
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Goferberg Margarita Petrovna, chief expert of the department of the affairs of the Northern indigenous peoples in the administration of the Krasnoselkup county of the Yamal-Nenets autonomous region

THE SETOS
The official delegation
Sarv Õie
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The observer
Sarv Ain, the Culture University of Viljandi

THE TVER KARELIANS
The official delegation
Chigrina Nina Alekseevna, chairwoman of the Tver Karelians regional national and cultural autonomy in the Maksatikhinsk county
Elkin Viktor Vyacheslavovich, vice-chairman of the Tver Karelians’ regional national and cultural autonomy
Glumina Mariya Albertovna, member of the national-cultural autonomy of the Likhoslavl district
Golovkin Anatoli Nikolaevich, vice-governor of the Tver oblast, head of delegation
Golovkina Zinaida Ivanovna, chairwoman of the Tver Karelians’ regional national and cultural autonomy
Gromova Lyudmila Georgievna, editor of the newspaper “Karielan Sana”
Kiskina Tatyana Vasilevna, member of the national-cultural autonomy of the Spirovski district
Petrova Svetlana Olegovna, chief expert, cultural department of Tver region
Popkova Zoya Nikolaevna, member of the national-cultural autonomy of the Romashkovski district
Turycheva Zoya Aleksandrovna, main expert on education of the Tver Karelians

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THE UDMURTS
The official delegation
Baimetov Iltimir Mintimirovich, editor-in-chief of “Vordskem kyl”
Bilyk Valentina Mikhailovna, expert on methodology, Peoples’ Friendship House, Naberezhnye Chelny, Tatarstan
Bochkareva Tamara Ivanovna, expert on nationality affairs and religion in the city of Votkinsk
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Galyamshin Renat Biktimirovich, “Demen” collective farm chairman, Bashkortostan
Ivanova Lidija Fedorovna, managing director of the regional representatives’ council in Balesinsk
Kulikov Kuzma Ivanovich, director at the Udmurtian Institute of the Udmurt history, language and literature of the Urals’ branch of the Russian academy of sciences
Malykh Nina Ignatevna, publishing director at the Udmurt Institute for teachers’ continuing education
Mikhailov Vjacheslav Dmitrievich, correspondent of the State TV and Radio Company “Udmurtia”

Mitrofanov Valeri Jakovlevich, artistic director of the Udmurt State Philharmonic society

Musalimov Nikolai Nikolaevich, Minister of Nationality Affairs in the Republic of Udmurtia

Nikitin Valerian Arsentevich, deputy in the State Council of Udmurtia

Nikitina Galina Arkadevna, senior worker in the Institute of the Udmurt history, language and literature

Prokopeva Tatjana Arkadevna, chairman of the Udmurt youth society "Shundi"

Smirnova Svetlana Konstantinovna, deputy of the Russian State Duma

Strelkov Nikolai Sergeevich, rector of the Medical Academy in Izhevsk

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Vinogradova Elena Markovna, correspondent of the newspaper "Udmurt dunne"

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Mikhailov Vasili Fedorovich, director in the Udmurt TV company

Moskvin Vasili Ernolaevich, director of the Malopurginsk branch of the Udmurttelkom company

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Shudegov Viktor Evgrafovich, vice-chairman of the Udmurt Government

Stepanova Nadezhda Andreevna, radio correspondent of the Udmurt TV and radio company
Suworova Zoya Vitalievna, director of the Udmurt Institute of national problems of education, director of the department of the Educational ministry of Udmurtia
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THE HUNGARIANS

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Bozsaky Katalin, director general, Ministry of Foreign Affairs of Hungary
Dán János, deputy of Parliament of Hungary
Erdélyi Zsuzsanna, senior scientific worker, folklorist
Csepregi Márta, guest-professor in the University of Helsinki
Fazekas Sándor, deputy of Parliament of Hungary, mayor
Csúcs Sándor, professor, head of the department of Pázmány Péter University
Kovács László, secretary of the IPU section of the Hungarian Parliament
Kozmács István, lector of the Szeged University
Klima László, docent of L.ETVES University, Budapest
Dolinszki Árpád, Lutheran bishop in Serbia
Novovszky György, Head of Department of the Ministry for Foreign Affairs, former Ambassador of the Hungarian republic in the Russian Federation
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Hoppál Mihaly, folklorist
Kárpati György, interpreter
Kerekes András, correspondent of the Hungarian Radio in Moscow
Keskeny Ernő, ambassador of Hungary in Russia
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Tomcsányi Vilmos, TV director
Tóth Márton, TV operator
Urai Erika, graphic artist
Váradi Eszter, interpreter
Tóth Józsefné, deputy head of section, Ministry of cultural heritage
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The delegation of President Mádl
Mádl Ferenc, President of the Republic of Hungary
Akóts Klára, counsellor on foreign affairs, Ministry of Foreign Affairs
Bartus Péter, police major
Becker Pál, head of chancellery, chancellery of the President
Csaba Soós, police captain
Domokos Péter, professor of the ELTE University, Budapest
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Rembot Nina Konstantinovna, teacher of the Ryborets school of the Vepsian
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THE ESTONIANS

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Hansen Vootele, member of Parliament of Estonia
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Kordemets Gerda, Union of Journalists
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Nutt Mart, deputy of Parliament of Estonia
Prozes Jaak, deputy director of Fenno-Ugia,
Rahman Jan, the Võru Institute
Rannut Mart, professor, the Pedagogical University of Tallinn
Rüütel Arnold, deputy of Parliament of Estonia
Rüütel Ingrid, Museum of Estonian Literature
Sarv Heno, Estonian National Museum
Seilenthal Tönu, lecturer, the University of Tartu
Sulg Külli, Estonian of the East, Saint-Petersburg
Sürje Krista, director of Fenno-Ugia
Suurvääli Piret, the CC of the Finno-Ugric Peoples
Vallikivi Arvo, Concern of the Literatures of the Finno-Ugric Peoples
Viires Kadri, Union of Artists of Estonia
Värnik Airi, Research Centre on Suicides

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Järv Madis, Ministry of Culture
Kadakas Mari, Ministry of Education
Kalabugin Valeri, Fenno-Uugria
Kaus Jan, newspaper Sirp
Kivi Signe, Minister of Culture in Estonia
Kohjus Margit, Estonian-Sámi Association, MAFUN
Lell Regina, Estonians of the East – Ülem Suetuki
Luksep Peeter, Estonians Abroad
Maiberg Tiina, Ministry of Foreign Affairs
Pelisaar Georg, deputy of Parliament
Raudoja Ahto, Center for Forest Protection
Saks Katrin, Minister of Demographic Policy in Estonia
Sikk Rein, newspaper Eesti Päevaleht
Summatavet Kärt, Estonian Academy of Arts
Taluste Veiko, Tallinn Pedagogical University
Tarand Mari, radio channel Vikkerraadio
Tormis Veljo, Union of Composers
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Kuik Valentin, Union of Cinematography
Weidebaum Reet, Ministry of Culture

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Mati Vaarmann, Ambassador
Toomas Kiho, Foreign Affairs Counsellor
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Blokhin Aleksandr Viktorovich, Minister of Federation, Nationality and Migration Affairs in the RF, head of the delegation
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Komogorov Viktor Ivanovich, deputy director of the Federal security service in the RF
Korenev Nikolai Grigorevich, deputy head of department of regional development in the Russian government
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Rakhaev Anatoli Izmailovich, deputy minister of culture in the RF
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Martsenko Viktor Vasilevich, chairman of the regional council of the deputies of the Amur region, deputy of the Federal Council
Pushkina Tamara Aleksandrovna, director of the apparatus of the committee on social policy in the Federal Council
Shcherbakov Gennadi, consultant of the international relations’ department in the Federal Council
Torlopov Vladimir, chairman of the Komi Republican State Council, deputy of the Federal Council
Yudin Valeri, assistant to Mr. V. Torlopov

The delegation of the Russian State Duma
Bicheldei Kaadyr-ool Alekseevich, deputy chairman of the Committee on national affairs in the State Duma
Glushchenko Kira, expert of the interparliamentary relations’ administration in the State Duma
Kosachev Konstantin, deputy chairman of the Committee on International Affairs in the State Duma
Pivnenko Valentina, head of the delegation, chairwoman of the Committee on Northern and Far Eastern Affairs in the State Duma
Tomov Aleksei, member of the Committee on Ecology in the State Duma

The observers
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Rosanova Evgenia, critic
Vezhlivtseva Natalia

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Hakkarainen Tarmo, project secretary, M. A. Castrén Society
Hannus Merja, general secretary, Finland-Russia Society
Hatakka Erkki, chairman, Friends of the Tver Karelians
Helle Esko, deputy of Parliament Parliament
Ihamäki Timo, deputy of Parliament Parliament
Kuusisto Seppo, executive director, Tuglas Society
Laine Jarkko, chairman, Union of Finnish Writers
Laitinen Kai, professor, Finnish Literature Society
Lallukka Seppo, researcher, Society of Russian and Eastern European Studies
Lappalainen Marja, executive director, M. A. Castrén Society
Lehtinen Ildikó, doctor of philosophy, M. A. Castrén Society/Finno-Ugric Society
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Saarinen Sirkka, Finno-Ugric Society
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Valta Helena, executive director, Karelia Association
Vento Urpo, counsellor, Finnish Literature Society

The observers
Aaltio Juhani, Vaajakoski
Ahava Paavo, Karelian Educational Society
Andelin Teemu
Barantsiev Aleksandr, the Ludovian Society
Bell von Aarno, The Northern Finland Regional Organisation of the Finland-Russia Society
Belov Aleksandr, executive director, Russia-Finland Society
Finholm Nils, Kronoby section of the Finland-Russia Society
Flinkenberg-Glushkov Marianna, University of Helsinki
Frilander Timo, Church Government
Hagfors Eila, Centre for International Exchange of Personnel (CIMO)
Heiskanen Irma, secretary, Eco-psychology Network
Hongisto Anja, amanuensis, Lönrot Institute
Huru Helge, Ruija Kveens League
Huss Leena, Central Association of the Finns in Sweden/Uppsala
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Karjalainen Ella, Kotka Unit of the Helsinki University Adult Training
Keynäs Pentti, Karelian Educational Society
Laakso Anita, Institute of Bible Translation
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Metropolitan Leo, president, Karelian Language League
Nesholen Birger, Museum for Forest Finn Culture in Norway
Nuolijärvi Pirkko, director, Research Centre of Domestic Languages
Pakhomov Miikul, president, Ludovian Society
Pakhomov Vladimir (Väinö), Ludovian Society
Pasanen Annika, Karelian Educational Society, MAFUN
Postashova Lidia, Ludovian Society
Rantala Leif, University of Lapland
Ruokoranta Mirja, chief inspector, Ministry of the Environment
Räisä Eila, secretary of international educational Government affairs
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Savander Juha, Uusimaa League
Seppola Bjørnar, Ruija Kveens league
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Sulkala Helena, University of Oulu
Sundelin Egil, Ruija Kveens League
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Torikka Marja, Karelian Educational Society
Toukkari Satu, president, Eastern Finland Regional Organisation of the Finland-Russia Society
Ukkola Matti, executive director, Northern Finland Regional Organisation of the Finland-Russia Society
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Viranto Hannu, Northern Finland Regional Organisation of the Finland-Russia society
Vuoristo Sakari, Karelian Educational Society
Zaïkov Sergei, Interpreter and Translation Service
Scheinin Martti, professor, University of Turku
Iyina Irina, Research project on Uralic mythology
Ulyashev Oleg, Research project on Uralic mythology

The delegation of President of the Republic
President of the Republic Tarja Halonen
Secretary General Jaakko Kalela
Adviser Jarmo Viinanen  
Head of Press Relations Maria Romantschuk  
Major Kim Mattsson  
Chief Police Officer Mauri Ohtonen  
Senior Police Officer Christer Ahlgren  
Senior Police Officer Tero Järvensivu

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Junttila Jussi Santeri, League of the Finnish related peoples associations  
Kauppala Pekka, deputy chairman, Finnish Ingrian Society  
Manni-Hämäläinen Marjatta, executive director, Finland-Hungary Society  
Melakari Esko, general secretary, Central Association of Finns in Sweden  
Solanko Laura, researcher, MAFUN

**Invited guests**  
Aikio Pekka, chairman of the Saami Parliament  
Anttonen Matti, head of unit, Ministry of Foreign Affairs  
Bailes Alyson, ambassador, Embassy of the United Kingdom  
Dolivo Georg, Helsinki Cultural City Foundation  
Forsberg Fredric, government secretary, Ministry of Education  
Gardasdóttir Gudrun, senior advisor, Nordic Council  
Halinen Hannu, ambassador, Embassy of Finland in Hungary  
Hietanen Sirpa, Helsinki Cultural City Foundation  
Hirvi Maija-Liisa, head of development, Institute for the Enhancement of Professions AEL  
Isookanla-Asummaa Tytti, member of the Committee, Council of Europe on Education and Culture, chairman of the Subcommittee on media  
Jelinkó Árpád, counsellor, Hungarian Cultural and Scientific Centre  
Jumppanen Pauli, director, Wärtsilä NSD Ltd  
Kaipio Ritva counsellor of cultural affairs Ministry of Education  
Krastins Valdis, ambassador, Embassy of Latvia  
Lóvró Csaba, counsellor, Embassy of Hungary  
Mansikkamäki Taina, Helsinki Cultural City Foundation  
Menshikov Yuri, director, Russian Cultural and Scientific Center  
Mickwitz Margaretha, vice-president of the UNESCO  
Numminen Jaakko, minister  
Nykänen Anna, Helsinki Cultural City Foundation  
Patsev Aleksandr, ambassador, Embassy of Russian Federation
Remes Seppo, director, Fortum Moscow office
Seregin Vladimir, counsellor, Embassy of Russian Federation
Siikala Kalervo, consul general, Alli Paasikivi Foundation
Slotte Kristian, director, Ministry of Education
Suutari Heli, Helsinki Cultural City Foundation
Suvorov Dmitri, first secretary, Embassy of Russian Federation
Torstila Pertti, under-secretary of state, Ministry of Foreign Affairs
Trönningsdal Kristina, Embassy of Finland in Moscow
Vaarmann Mati, ambassador, Embassy of Estonia
Viinikka Antti, master of social sciences
Vänskä Antti, Finnish Consulate General in Saint-Petersburg

Honorary Committee of the Congress
Uosukainen Riitta, speaker, Parliament
Hassi Satu, minister of the environment, Ministry of the Environment
Hirvi Vilho, head of the chancellery, Ministry of Education
Ojala Outi, deputy of Parliament, Parliament

Participants of the MAFUN Congress
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Pappila Minna, Finn
Aarnos Petteri, Finn
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Yushkov Evgeni, Sámi
Guttorn-Graven Anja, Sámi
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Kochevatkin Aleksandr, Moksha
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Gausheva Svetlana, Erzya
Chashkin Evgeni, Mari
Pekhmetova Svetlana, Mari
Chernyshev Eduard, Mari
Svetlakov Anatoli, Mari
Akpatyreva Elvira, Mari
Bushkov Vasili, Mari
Gordeev Yuri, Mari
Cherashov Sergei, Mari
Zamyatin Konstantin, Udmurt
Buranova Larisa, Udmurt
Babintsev Sergei, Udmurt
Kapitonov Vladimir, Udmurt
Yusupova Galina, Udmurt
Edygarova Svetlana, Udmurt
Pyatkova Tatyana, Komi
Belorusova Svetlana, Komi
Moiseeva Svetlana, Komi
Elfimova Olga, Komi
Mityushev Ilya, Komi
Maltsev German, Permian Komi
Yarmingina Lidya, Mari
Sadikov Runas, Udmurt
Meos Eduart, Estonian
Sidorova Tatyana, Erzya
Toktaev Oleg, Mari
Moldanova Evgenya, Khanty
Tarlina Tatyana, Khanty
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Khromov Sergei, Mansi

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Anne Kuorsalo, Suomen Kuvalohti
Martti Valkonen, prokarelia.net
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Heidi Zidan, radio Finland
Heli Kostov, radio Finland
Eija Laitinen, radio Finland
Esa Koukkari, Rakennustaitolehti
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Erkki Ilo, Yleisradio
Arvo Ahlroos, TV 1 Cultural programs
Riitta Turunen, STT

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Seppo Laaksonen, STT/Moscow correspondent
Gennadiy Muravin, Estonian Radio
Markku Heikkilä, Kaleva
Liisa Koivulehto, Ruija Kaiku
Martti Hosia, Yle/Moscow correspondent
Juhani Nousuniemi, Saami Radio
Liisa Paavilainen, Radio Sweden
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Jakov Lapatka, Belarus
Terhi Arel, Ensimmäiset kansat
Katariina Lahtonen, Yle/Swedish language programs
Nadezhda Sorokina, Karjalan Sanomat
Elinna Hatakka, Länsiväylä
Vladimir Losev, Pietarin kauppatie
Solomon Kagna, Pietarin kauppatie/Russian language edition
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Kristiina Ruuti, Ankkuri
Jyrki Hara, TV 2
Venla Hiidensalo, Nykypäivä
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Andrei Popov, Itar-Tass
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Juha Tainio, SR Sisuradio (Sweden)
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Markku Peltonen, Etelä-Suomen Sanomat
Igor Andrystsenko, Embassy of Russia
Rudolf Hiltunen, Peterburgskie Vedomosti
Albert Myshkin, Pietarin kauppatie
Johanna Lemola
Eija Loueniva, Turun Sanomat
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Kalle Mannila, Sámi Radio
Markku Ulander, Lehtikuva
Tuomas Laurinen, Aktivisti
Yrsa Grüne, Hbl
Johanna Mannila, HS
Liisa Takala, HS/photographer
Kirsikka Moring, HS
Kirsti Becker, Yle
Jouni Tossavainen, Savon Sanomat
Tuomas Keskinen, Ilta-lehti
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Ilpo Rossi, Retkeilijä
Hannu Oittinen, Hiidenkivi
Markus Kokko, Swedish TV
Pasi Pikkupeura, N66
Irja Raita, Karjalainen
Paavo Voutilainen, Carelia
Lauri Haataja, HS
Varshad Farooq, Jang London
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