



**VII WORLD
CONGRESS OF THE
FINNO-UGRIC PEOPLES**

Lahti, Finland June 15–17, 2016

*Finno-Ugric peoples
towards sustainable development*

Speeches and Documents

Contents

Foreword	1
Main program	2
Speeches:	
- Sauli Niinistö, President of Finland.....	4
- Toomas Hendrik Ilves, President of Estonia.....	6
- János Áder, President of Hungary.....	10
- Greeting Address of the President of Russia, Vladimir Putin.....	14
- Alexander Zhuravsky, Deputy Minister of Culture of the Russia.....	15
- Sanni Grahn-Laasonen, Minister of Education and Culture of Finland.....	23
- Valeri Markov, Chairman of the Consultative Committee of the Finno-Ugric peoples.....	28
- Jyrki Myllyvirta, Mayor of Lahti.....	33
- Greeting Address of Francesco Bandarin, Assistant Director-General for Culture of UNESCO.....	35
- Gunvor Kronman, Member of the Finnish National Commission for UNESCO.....	37
- Alexey Tsykarev, Chairman of the UN Expert Mechanism on the Rights of Indigenous Peoples.....	39
- Maria Lohela, Speaker of the Parliament of Finland.....	43
Programs and Recommendation of the Thematic Sessions:	
- Continuity of mastering and using Finno-Ugric and Samoyed languages and cultures by future generations.....	45
- Finno-Ugric information environment: prospects of the future development.....	51
- Civil society and authorities.....	53
- Economy and environment.....	56
- Demographic and migration processes. Old and new diasporas.....	58
Resolution	61
The list of the participants	62

Foreword

The VII World Congress of Finno-Ugric Peoples assembled during 15-17 June 2016 at the Sibelius Hall in Lahti. The main theme was the Finno-Ugric peoples towards sustainable development. The Congress brought the peoples who speak Uralic languages to a common forum to discuss issues on preserving and restoring the languages and cultures of the indigenous and minority peoples as well as the issues on their rights. During the numerous debates of the thematic sessions the Finno-Ugric information environment development prospects were viewed, as well as processes related to civil activities, economic and environmental issues as well as demographic development, health, and migration.

Congress was attended by representatives of 22 peoples. In addition to the Finnish, Hungarians and Estonians, also the Karelian, Komi, Komi-Permyak, Mari, Mordva, Udmurt, Veps, Ingrian, Mansi, Khanty, Nenets, Vod, Ingrian, Enets, Nganasan, Livonian, Seto, Kven and Sami peoples were also represented. A total of 550 participants, including 40 representatives of the media, were present at the Congress.

The Congress was opened by the President of Finland, **Sauli Niinistö**. Greetings were submitted also by the President of Estonia **Toomas Hendrik Ilves** and the

President of Hungary, **János Áder**. The Russian Deputy Minister of Culture, **Aleksandr Zhuravski** presented in his speech greetings from President **Vladimir Putin**. The Finnish Minister of Education and Culture, **Sanni Grahn-Laasonen** talked about the topic of sustainable development. The report of the Consultative Committee of Finno-Ugric Peoples was presented by its long-term Chairman, **Valery Markov**. The speech of the Speaker of the Finnish Parliament **Maria Lohela** was heard during the closing session.

On the Congress closing day, a Congress resolution was adopted and thematic sessions' reports and recommendations for future action were stated. The Consultative Committee chose Karelian **Tatjana Kleerova** as the new Chairman. The next World Congress will be held four years later in 2020 in Tartu, Estonia.

The World Congress was organized by the Finland-Russia Society in collaboration with other Finnish organizations involved in Finno-Ugric activities. The Consultative Committee of the Finno-Ugric peoples carried out the arrangements on international level.

Merja Hannus
Coordinator of the
Consultative Committee
Secretary General of
Finland-Russia Society

The Finno-Ugric peoples – towards a sustainable development

Program

15.6.2016 Wednesday

- 15.00 – 18.00 **Opening of the Congress and first plenary meeting, Sibelius Hall, Main hall**
- Cultural program:
Sami rapper **Ailu Valle**
Students of the Lahti Dance School and Lahti Conservatory Chamber Ensemble
- Greetings: The President of the Republic of Finland **Sauli Niinistö**
The President of the Republic of Estonia **Toomas Hendrik Ilves**
The President of the Republic of Hungary **János Áder**
Deputy Minister of Culture of the Russian Federation
Alexander Zhuravsky
- Speeches: Finno-Ugric peoples – towards a sustainable development delivered by the Minister of Education and Culture of Finland
Sanni Grahn-Laasonen
- Report of the Consultative Committee of the Finno-Ugric peoples delivered by Chairman of the Committee **Valeriy Markov**
- Greeting: Mayor of Lahti **Jyrki Myllyvirta**
- 17.00 Pause
- 17.15 Confirmation of the working bodies of the Congress:
- Editorial committee
- Chairperson of the editorial committee
- 17.30 Representatives of international organizations
Gunvor Kronman, Member of the Finnish National Commission for UNESCO
Alexey Tsykarev, Chairman of the UN Expert Mechanism on the Rights of Indigenous Peoples
- 20.30 Reception, Forest Hall (Metsähalli)
Greeting words: Permanent Secretary **Anita Lehikoinen**, Ministry of Education and Culture

16.6.2016 Thursday

- 09.30 – 12.30 **Thematic Sessions:** Sibelius Hall, Conference rooms
(according to the separate program)
1. Continuity of mastering and using Finno-Ugric and Samoyed languages and cultures by future generations
 2. Finno-Ugric information environment: prospects of the future development
 3. Civil society and authorities
 4. Economy and environment
 5. Demographic and migration processes. Old and new diasporas.
- 14.00 – 15.30 Thematic sessions continue
- 15.30 – 17.00 Open sessions
- 18.00 – 19.00 **Meeting of the Consultative Committee of the Finno-Ugric peoples**
- 19.30 **Evening concert in Sibelius Hall**
- 20.30 **Reception**

17.6.2016 Friday

- 9.00 – 11.00 Thematic sessions continue
- 11.30 – 14.00 **Closing plenary session, Main Hall**
The results of the Thematic Sessions work are represented by the moderators
Discussion and adoption of the Resolution of the 7th World Congress
- Speech by the Speaker of the Parliament on Finland: **Maria Lohela**
Invitation to the 8th World Congress by the Representative of the Republic of Estonia: Representative of Estonian delegation
Tõnu Seienthal
The cultural program:
Reval Ensemble, Estonia
- Closing the Congress

Sauli Niinistö

The President of the Republic of Finland

I have the great pleasure and honour to be the patron of the 7th World Congress of the Finno-Ugric Peoples. I welcome warmly my esteemed colleagues from Estonia and Hungary, esteemed ministers from Russia and Estonia, other guests of honour and especially the actual representatives and observers of Finno-Ugric and Samoyed peoples. I am also privileged to take part – already for the second time as Finnish President – in this World Congress, which brings together representatives of our kindred nations from around the world.

The Lahti Sibelius Hall and the summer at its most beautiful here next to Lake Vesijärvi provide an excellent setting for the Congress, aptly titled “The Finno-Ugric peoples – towards sustainable development”. The Congress offers an excellent opportunity to view the peoples’ current situation not only in terms of language, development of information environment, economy and the natural environment but also from the viewpoint of civic society and migration.

We have here at this Congress not only numerous civic organisations from Finland, Estonia, Hungary and Russia that represent Finno-Ugric and Samoyed peoples but also civic organisations from language groups that are small or threatened in other countries, such as the Livonians and the Kven. It is delightful to meet representatives of our kindred nations from Central and Northern Europe, from the shores of the Baltic Sea and also from Russia all the way from its northernmost regions.

Finno-Ugric people are living in a world in which the big dominant languages control the international media environment, making it difficult for small languages and cultures to survive. There are a total of over 23 million

speakers of Finno-Ugric languages, which is quite a large number in fact. Some of the languages in our language group are relatively strong, while many of the smaller ones are threatened or even close to extinction.

Therefore the major challenges to cooperation in this Congress are related to how we can preserve and revive small languages and address issues concerning the rights of native peoples and minorities.

Each Finno-Ugric people and the position of its language is special and the result of historical development. Languages change all the time along with the communities that speak them. Interaction and the learning of new things and renewal are signs of a dynamic language. Education is a key way of preserving and developing the culture of native peoples and minorities. However, measures taken by the Government alone are not enough to support the languages of native peoples and minorities – other active parties are also needed. The Karelian language is one that needs such assistance. Spoken actively only by about 5,000 people in Finland, it is nevertheless understood by a much higher number of people. The number of speakers is much higher in the Republic of Karelia and in the Tver Oblast.

Finland will be celebrating her 100th anniversary next year. But our story as a nation and culture goes well beyond our century of independence. In order to understand our own past, we have always taken a keen interest in our kindred nations. Researchers have played an important role in this. This Congress we are attending today would not be taking place without the numerous linguists, archaeologists, ethnologists, geographers and other researchers who have created a solid foundation for our comprehensive cooperation.

Helsinki University's first Finnish language Professor M. A. Castrén did some pioneering work in the study of Finno-Ugric and Samoyed, or Uralic languages, and ethnology. He worked together with Elias Lönnrot – father of Finnish written language and compiler of our national Epic Kalevala – by going on a research trip with him in 1842 to Lapland and Northwestern and Northern Russia, studying the language and habits of our tribal relatives. Castrén's research has been continued by many language and culture researchers in Finland, Russia, Estonia and Hungary. I am please that research in this field is still continuing in the universities and research institutions of our countries.

We engage in Finno-Ugric cooperation aware of the past but working for the future. The world is changing at a fast pace around us. We can feel its effects on the economy and safety both as individuals and as nations. In the light of the recent wave of migration largely created by international crises, maybe it is easier for us to understand that migration occurred in the past, too, gradually taking the Finno-Ugric nations and languages to where they are today. Changes in the global economy, crises and conflicts create a new reality also to language minorities. The objective cannot be to stop change but rather to succeed in changing circumstances.

The young are the future. This is of course also true when building a Finno-Ugric future. In a world that is more and more networked, retaining an identity based on the culture

and language of a minority is much more challenging than it used to be. But only through the enthusiasm, fresh ideas and new practices brought about by the young can the current form of cooperation that has been going on among Finno-Ugric peoples for almost a quarter of a century continue to thrive and develop. I would at this point like to stress the nature of the World Congress of the Finno-Ugric Peoples as cooperation between civic organisations supported by the participating countries. The free operation of people and their organisations and opportunity for cooperation are a strong force that can create something new.

The next World Congress will be organised, according to the agreed system of rotation, in Estonia. The consultative committee responsible for arranging these world congresses has been headquartered in Finland, as part of the Finnish-Russian Society. I would like to express my warmest thanks to the consultative committee for organising this Congress and for their persistent and successful work to retain the World Congress process lively and dynamic. I would also like to thank the numerous civic organisations and volunteers who have helped with the arrangements.

Dear Friends and Relatives,

I hereby open this Congress and wish all those present fascinating and fruitful congress days in sunny Lahti and its scenic environs!

Thank you!

Toomas Hendrik Ilves

The President of the Republic of Estonia

Dear kinsfolk and friends.

First, I would like to invite you to make a conceptual trip from Lahti across the Gulf of Finland to the southeast corner of Estonia, where the village of Obinita with fewer than 150 people, is located directly next to the Russian border. Yet, last year, this old seto village was the cultural capital of millions of Finno-Ugric peoples. This shows how something small can actually be something great.

The dedication and tenacity of the approximately 10,000 Setos, who mostly live in Estonia, could be a compass for us all, showing us how to make sure that a special culture survives difficult times and inevitably changes. In addition to their own will, they also have the support and understanding of the Estonian state.

Moving south somewhat we see how, with the help of kindred peoples and the Latvian state, the culture of the Livs is making a comeback, from the edge of extinction, and becoming revitalized.

Based on my family's experience, I am personally well acquainted with how to preserve the culture and language of one's people even forced to live far from one's homeland. My family fled to the West to escape the Soviet occupation and together with other exile Estonians preserved our culture, and what's most important, kept it alive. Of course, I recognize that in occupied Estonia all this occurred even more vigorously, with Estonians preserving and developing their language and culture, it despite all the foreign pressure and headwinds.

What we must talk about here is the survival and development of the Finno-Ugric world. This involves much more than just recording

and preserving folk culture. It involves those who are larger providing support, assistance and confidence in order to help those who are smaller become great.

In today's global village, or the worldwide information society, as a reaction to openness and globalization, locality – a much smaller communal identity than the state and an independent collective self-determination – is becoming stronger everywhere.

In this, we can see the strength of the free world. Free and democratic societies support projects essential for the preservation of diverse cultures; they support diversity to ensure that the languages and cultures of the smallest nations survive.

Here at the World Congress of Finno-Ugric Peoples, let's be honest with ourselves at this. Honest about our concerns related to the decline in the populations of the Finno-Ugric peoples in Russia and the number of speakers of Finno-Ugric languages. This is our common concern that is related to our own identity; an identity that would be much poorer without the Finno-Ugric peoples in Russia. Imagine the voids that would be left with if we excised Lennart Meri's films, Veljo Tormis's music or Kaljo Põllu's graphic art from our culture. They all are based on the cultural heritage of the Finno-Ugric peoples in Russia.

Therefore, these peoples help us to we support ourselves, our own linguistic and cultural space. We support the cultural richness and diversity of the entire world.

The small and unique Finno-Ugric and Samoyed peoples need to be protected and supported by those who are larger. Only a few dozen people speak the language of the

Votes and Eenets; about a hundred speak the language of the Izorhi and the Nganasan. They are the only ones and the last ones. They are our common wealth and it requires very special attention. We are used to protecting animals and plants, recording them in Red Books, using both legal and radical methods to defend them. But the disappearance of languages, against the background of developing raw-material-based economies and conflicts between the fragments of unique peoples and large industrial enterprises are seen as a natural process.

The snow of the Siberian oil fields red with the suffering of the indigenous peoples, which was already worrying 30 years ago, must not be seen as an acceptable norm in the 21st century. And we must silently reconcile ourselves to this. Someone's financial profit must not outweigh the loss of languages and cultures, because this destroys something in all of us. We, along with the rest of humankind, become poorer.

The Forum of Indigenous Peoples, and an Estonian as its member, is making a global contribution to make sure this does not happen; because the Finno-Ugric peoples who have their own states are obligated to support our smaller kindred peoples. Thus, I am very pleased about the initiative for a Forum of Finno-Ugric Villages, which will provide support to our kindred peoples and promote our cooperation.

I am pleased to forward an idea from Tarmo Soomere, the President of the Estonian Academy of Sciences, which could help Finno-Ugric linguists that write in Russian to make the results of their research work available to the global academic community, by translating them into English and publishing them in

*the journal *Linguistica Uralica*. However this also assumes cooperation between our countries.*

Looking at the Finno-Ugric world, we must see increased cooperation, because only together will be able to achieve anything; hopelessness must never be our ally, we must always transcend it.

Dear listeners,

Let's think about the fate of the Estonians and Finns. Preparations are actively underway for celebrating the first great jubilee – the 100th anniversary – in two Finno-Ugric nation-states. In this Finno-Ugric universe, this fact definitely deserves to be remembered and elucidated.

Estonian history and the experience of preserving Estonian culture show us that, although the Estonian national awakening started in the rural areas, in order to establish a broader base, it was necessary to attract urban intellectuals and entrepreneurs who could lead the movement and accept it as their own. Although we still sometimes call ourselves a rural people, the keys to our independence already a century ago were in the city and they continue to be found there today.

Cities are often described as being cosmopolitan in nature. Diversity blossoms in cities. In the cities, citizens of the world often preach about the lack of boundaries as well as nationalities. However it is not enough now nor will it ever be, for a people to be a strong and conservative keeper of values in the countryside, while relinquishing their cities to foreigners that in a foreign language and with a foreign mindset.

Estonians understood this more than a hundred years ago, and simultaneously with seizing power in the cities, the national intelligentsia quickly established cultural, economic and also political institutions in the cities, which a decade later became the cornerstones of statehood.

Everything that had been born and created in the countryside is dear to our heart, but the banks, theatres, shipping companies and political parties could never had been established in dispersed villages with only a few dozen houses.

However, urbanization cannot and should not be treated as a repudiation of the customs and culture of one's forebears or the betrayal of one's people. Urbanization must be viewed as an opportunity to develop one's culture and preserve one's people.

Another Estonian experience speaks of friends.

When Estonia was occupied, we naturally lost our foreign embassies. It's true that there were principled emissaries that continued to represent the people who had lost their freedom and they continued to be recognized as Estonia's representatives. However we needed a different type of foreign representation in the many states and cities of the free world throughout the occupation decades of the latter part of the 20th century. The societies, associations and country-less institutions of the Estonian refugees upheld the legal continuity of the state and created support for the continuation of the "non-recognition policy".

However, there were not enough Estonians to go around and, for instance, here in Finland there was no Estonian exile community. However, this did not mean that an embassy

was not established. If you can't do something yourself, your friends will help. I believe that it was here in Finland in the 1980s that one of the brightest chapters in Estonian diplomacy related to the official restoration of Estonian independence was written, when our kindred brothers the Finns volunteered to act as unofficial diplomats. During the moments of crises as the Soviet Union was collapsing, the Tuglas Society, which had started as an Estonian cultural representation, became ever more clearly an Estonian political representation. This culminated on the hot days of August 1991 when Foreign Minister Lennart Meri set up his global headquarters at the Tuglas Society.

Dear participants in the World Congress!

A little more than a hundred days are left before the 107-year-old Estonian National Museum opens the doors to its splendid new home in Tartu – its first true home. The steadfast traditions of the Estonian National Museum have also included collecting, researching and promoting the cultures of our linguistic kin. This will now be done at a totally new level – the permanent exhibition devoted to the Finno-Ugric peoples will spread across 1,100 square meters, a space not significantly smaller than the Estonian embassy building in Helsinki.

This exhibition is an anchor, around which the life of the Finno-Ugric peoples can live and bubble. An embassy for all the small Finno-Ugric peoples is being born in Tartu.

Indigenous peoples need no longer be afraid to preserve their culture and history. Quite the opposite, this unique singularity should be their pride and provide them dignity. It is the common wealth of us all.

Dear kindred brothers, let's understand that, in the long term, the backbone for the sustainable development of every Finno-Ugric people is a good and supportive network of friends throughout the world.

Let's preserve and establish that network. So that our small but tenacious linguistic tree will continue to be verdant forever.

Thank you!

János Áder

The President of the Republic of Hungary

A Hungarian poet visited Moscow in 1934.

Upon departure already, he thought he should meet some of his kins.

Not of his family, but kins of Hungarians.

It turned out to be a tough task.

After many inquiries and searching in the suburbs, getting lost in the maze of the many unknown streets, all of a sudden he heard the sound of a zither.

This is what he wrote about the feelings he had when he heard the sound:

“I was overcome with confusion and warmth; yet, all of a sudden, coming from one of the nearby streets it was as if I was hearing the tunes of a familiar song.”

Three or four zithers started to play the song together; the bouncing staccato soon began to take the shape of a familiar refrain.

I was not wrong.

I also knew this tune, it seems I forgot it.

I remembered the tune of five or six Hungarian folk songs; the song coming from the neighbouring street reminded me of all of them...

All of a sudden, quite clearly, as if I was hearing in Somogyuszob, I recognized the tune of these few lines:

“Three eggs laid by the little quail / quail, quail, tiny quail...”

The poet, whom the tunes reminded of his land of birth, was Gyula Illyés, who followed the sounds and arrived in the club of the

Mordvins living in Moscow and felt that he was home.

Or at least that he was with his kins.

It was not only the tunes of the Mordvins, but also their faces that seemed familiar to him.

He met people he had never seen before.

Still, he was surrounded by faces that he had also seen in his homeland a thousand kilometres from there.

He felt the bond to be so strong that talking about one of them, he remarked:

“Why is he looking at me as if I was a stranger, what have I done to offend him?”

*Dear Finno-Ugric relatives,
Esteemed Presidents,
Distinguished Ladies and Gentlemen,*

It gives me great joy that I can be here with you with the same feelings you have, when you meet a relative that you rarely have the opportunity to see.

Perhaps I am not exaggerating when – allegorically speaking - I say that the participants of this world congress have known each other for decades.

*- We might not have met for several centuries.
- We might have temporarily forgotten about this kinship.*

But this kinship is preserved in the turn of our sentences, the suffixes we use, our intonation and tonality, even if with the passing of time sounds are articulated differently and if new words keep coming to the language with each new piece of knowledge gained.

This bond rooted in the depth of the past is an asset that we have to preserve.

To ensure that we are not only bound by the mysterious kinship in the ancient past of our language, but also by as many living links as possible.

The 7th Finno-Ugric World Congress also serves the purpose of building such links.

It is proof that the feeling of belonging together is there and it helps to preserve the ties between our people who geographically but in some cases also sociologically are far away from each other.

This is something we especially need in this 21st century world of ours.

The process of globalization is posing a challenge to national cultures, which makes the strengthening of national identity especially important.

Many are rightly concerned about the world turning into one single economic area.

Those belonging to smaller national communities have to learn that changes not only bring good, but also pose new dangers.

Nowadays many people – especially nations – think that the diversity of languages and cultures only unnecessarily complicate life and is posing an obstacle to even more dynamic growth.

However we think differently about this.

First of all we believe that national diversity is also something that makes the world complete.

Esteemed Ladies and Gentlemen,

Almost every member of the family of Finno-Ugric nations is aware that the community of those speaking his/her language is small. We Hungarians also feel this way; our concern over this is an important component of our national identity and culture.

When we are reminded of this among our kins, we Hungarians also immediately remember that ours is the largest in this community.

There are two things that can be derived from this.

One is that we are conscious of our responsibility.

The other is the extent to which we sympathise with the concerns of those much smaller in number than we are.

No person is unnecessary in the world, thus there are no languages or cultures that are dispensable.

We should never forget that language is not a mere communication tool.

If it was only this, we could replace it with something else any time.

Every language is also the historic memory of the community that created it and carries ancient memories that are not to be found anywhere else.

This is what we are also seeing in the case of the Finno-Ugric language family.

Wondering in the maze of time, we have gotten very far from each other.

We have lived together with other people, we have been affected by other cultures and we had to survive in different circumstances.

Looking at it from a distance, we might not have much in common.

And yet, the element of our once common mythology, the shared words of an ancient lifestyle, the utensils we still use in folk culture and the oldest tunes are all testaments to a common past.

If language disappears, if one piece of the chain wears out, then we will all be for the worse.

Because language is one of the most important guarantees of people's identities, the most important sign of their culture.

Esteemed Ladies and Gentlemen,

It was not easy to recognize the community of Finno-Ugric language communities spread out on a huge area and barely in contact with each other, to prove their existence and to have this accepted.

Hungarian academia has significant merits in this, just as Finnish and Estonian linguists and language historians.

There is no doubt; the life of nations who enjoy independent statehood is much easier than the life of those who only get to live in an autonomous region at the most.

This privilege at the same time also increases the responsibility of the larger nations, like we Hungarians are.

To this end and in the interest of preserving their linguistic identities, Hungary will

continue to support the production of new curricula and related digital material for the Finno-Ugric Republics in Russia.

We wish to use this to strengthen the use of language to meet contemporary requirements.

We also support the organization of Hungary Summer Universities in order to promote understanding of each other and also plan to send Hungarian visiting professors to the universities of these Republics.

The sense of belonging can help to ensure that none of us feel as lonely as we Hungarians do – among the families of the German, Latin and Slav people.

During their travels, the Hungarians were affected by many ethnic, linguistic and cultural influences.

Our language also changed, formed and became richer as a result of this.

Among the many components of our Hungarian character, we have the Finno-Ugric thread – just as distantly related people also developed under influence from so many sources.

This tradition, this kinship is important for us; it provides an explanation for several peculiar traits of our culture.

We stand to learn a lot from our distant brothers and sisters, not only about them, but about ourselves also – but we have to get to know each other even more to do this.

We are proud that throughout all the centuries and sometimes even in a hostile environment we have managed to remain Hungarians and this is a character we see among kin nations, who despite all the difficulties

they had to overcome, the historic ordeals they had to endure, also managed to preserve their identity.

Preserving this diverse legacy is our common responsibility.

It is not only our responsibility but also one for those who are bigger than we are.

Those who have to know that they will be poorer when a language is confined to the depths of libraries and not used in everyday life anymore.

It is our shared responsibility /for large and small nations/ to help our kins whose numbers are fatally falling.

To help preserve our declining cultural values and rich traditions.

Meetings like this also serve this purpose.

I wish you all fruitful discussions, faith and courage for this.

Vladimir Putin

The President of the Russian Federation

Dear friends!

I cordially welcome you to the opening of VII World congress of Finno-Ugric Peoples.

The Finno-Ugric Peoples living in the vast plains of Eurasian continent, have contributed greatly in developing the human civilization. Their unique spiritual legacy, reflecting particularly deep understanding of nature has long ago become the heritage of the world culture.

For almost a quarter of a century, your Congresses that gather together authoritative scientists, politicians, public figures, representatives of economic community of several nations, have been giving a good opportunity for discussing actual social, economic,

humanitarian and demographical issues. Such collective work is very important for preserving the ethnocultural and linguistic self-sustainability of Finno-Ugric Peoples and for providing them a harmonic and successful development in all sectors.

I am convinced that the ideas, developed through your discussions, will be practically implemented and will contribute to the further expansion of commonly valuable international cooperation as well as enforcing understanding and trust between the citizens of different countries.

I wish you fruitful work and all the best.

V. Putin

Alexander Zhuravsky Deputy Minister of Culture of the Russian Federation

*Dear Mr. Niinistö,
Mr Ader, Mr Ilves!
Honorable delegates, observers and guests of
the Congress!*

*Allow me to add a few words of welcome
on behalf of the Ministry of Culture of the
Russian Federation.*

*First of all, I want to thank our Finnish
colleagues, who have invited us all to the
Congress. Public diplomacy is an initiative
that countries should support. We have a
long-standing, friendly neighboring and
bilateral relationship with Finland.*

*The Russian-Finnish Cultural Forum is
the largest cultural event that has unified
community initiatives and interregional
collaboration between the two countries. They
are alternately taking place in our coun-
tries. In 2014, XV Forum was held in Oulu
(Finland), XVI forum was held in 2015
in Petrozavodsk (Russia). XVII Forum will
take place in Tampere from September 30 to
October 1, 2016.*

*We are associated with Finland, not just
through cultural, but also through economic
ties as well as mutually beneficial tourism ac-
tivity. It is not just a chance that the Russian
National Tourist Office “VisitRussia” was
inaugurated in Finland last July becoming
the first Russian tourist office abroad.*

*This year a “FeelRussia” festival is planned to
be held in Finland. It is a large-scale project,
which will introduce the audience to the most
important creative achievements of Russian
culture. On July 8-9 2016 one of the largest
arenas of Helsinki, “Arena”, will host a cul-*

*tural and tourist festival “Silver Necklace of
Russia”, in which each of the 11 participating
North-Western regions of Russia will present
their own touristic routes, including routes
associated with ethnographic and pilgrimage
tourism.*

*In recent years, there has also been a revival
of bilateral cultural ties with Hungary. Last
year in March, the Ministry of Culture of
Russia held the Days of Russian Culture in
Hungary for the first time for ten years. The
event was held in the most prestigious area of
the Hungarian capital - the Palace of Arts,
Budapest. Later Days of Hungarian Culture
was also held in Russia.*

*Cooperation between Russia and Estonia
in the field of culture is based on a 2008
inter-ministerial agreement between the
two countries. The program for the years
2016-2018 was signed on 3 June this year
in Narva. We look forward to intensify our
cultural contacts.*

*We often say that the culture is outside of
politics, and culture overcomes boundaries,
prejudices and stereotypes. This is true. That
is why legitimately elected delegates and
observers have now come from in Russia to
Finland despite these political and economic
sanctions against Russia, that constituted ob-
stacles to a more representative participation of
the Russian delegates at the Congress.*

*Russia and our delegates are open to equal
and decent intercultural dialogue. Dialogue,
in which there are no large and small Fin-
no-Ugric peoples, but in which there is respect
for other people’s views and knowledge of
historical truth, not its falsification. The four*

years that have passed since the last congress have been positive and very dynamic for Russia and our Finno-Ugric peoples.

Two documents of utmost importance were approved by the President of Russia. Those documents were: State National Policy Strategy until year 2025, approved in December 2012 and Fundamentals of the State Cultural Policy, approved in December 2014.

Both documents define the Russian long-term strategy in the field of cultural and national policy. The basic value approaches of these strategies are to strengthen civic identity and unity of the Russian nation as well as preservation and development of ethnocultural diversity of Russia.

By approving the Bases of the state cultural policy, the Russian government has identified culture as a national strategic priority, recognizing the culture as one of the most important growth factors of the quality of life and dynamic socio-economic development and the guarantor of preservation of common cultural space and territorial integrity of Russia.

Why is Russia paying such attention to these issues?

Not because we are worse than our neighbors. No, we are doing a lot better on the cultural and national issues than most countries of the world. The unresolved migration problem in Europe is a proof of that, as well as the complexity of integrating foreign cultural communities migrating to Europe as well as a European identity crisis and a crisis of multiculturalism. This has been mentioned by many European leaders, including those of Russia, Hungary and Finland.

The aforementioned strategic documents were adopted by Russia, because preservation and promotion of cultural diversity is not a declarative but real politics in our country.

Our President has often said that "Russia is a civilization State", whose cultural code organically includes a variety of ethnocultural traditions, including Finno-Ugric ones. Russian strength is in organicity of including variety of cultures in the Russian cultural code. Integration through assimilation is not our path. We have a positive action programme - integration through preservation and mutual enrichment of cultures. It seemingly sounds simple, but somehow it rarely works for anyone. In Russia it works.

For example, we have for long been urged the necessity of ratifying European Charter for Regional or Minority Languages, which purports to be able to solely protect and even save the minority languages. For three years we have been carrying out a project in cooperation with the Council of Europe on modeling implementation of the Charter. For example, we got acquainted with experience of ratification and implementation of the Charter by the United Kingdom, Sweden and Spain. This experience was not convincing against the background of the effective centuries-old Russian language policy. The linguistic preservation of Welsh, Gaelic and Scottish languages in the UK was much lesser compared to that of Finno-Ugric languages in Russian regions. The Scottish Parliament and The National Assembly for Wales, appeared only in 1999, was much less self-sufficient on the issues of linguistic and cultural policy than Russian regions.

Complex, assimilated position of Finnish, Romany languages and dialect of meänkieli (Tornedal Finnish) in Sweden can not work

as a role model. I'm not talking about the fact that there is no other federal state like Russia on a global scale. The Russian standard of protecting native languages is higher compared to any European one. And given the number of protected languages, this standard is simply unique. So, it's not about the ratification of some convention, but the ability to integrate without assimilation. The path that Russia went through, back in the 18-19th centuries, is being taken by many European states just in the 21st century. But we are open to all who are interested in Russian experience in reconciled preservation of cultural and linguistic diversity. We are open to all who are willing to learn. And we are ready to learn from those who are able to teach and who have the best practices. But they just have to demonstrate that these practices are working and they are better than Russian practices.

There are 24 languages functioning in the state system of education of the Russian Federation as educational languages and 74 languages as school subjects. I would like to note that the majority of the Finno-Ugric and Samoyedic languages are included in the public education system. Russia has gained experience in preserving and promoting cultural diversity over a period of a few hundred years and is surely the leading nation in doing so. This is proven by the history of the majority of cultures of the Finno-Ugric peoples that have transformed over the period of 150 years from a writingless state to having highly developed linguistic systems, recorded epics, secondary and higher education and even operas in their native language.

We are also convinced that in the framework of the federal state joint education of children of different nationalities is a competitive advantage of our country.

The Russian state, which has included most of the residential territories of Finno-Ugric peoples in the various periods of its history, is a historical homeland, place of formation of ethnocultural traditions and epics of most of the Finno-Ugric peoples living in Russia and other European countries.

We have a lot in common. One of our common features is history. In 2009 we celebrated together with our Finnish colleagues the 200th anniversary of the Great Duchy of Finland, in other words; the emergence of Finnish autonomy. Many recognize that this event in particular helped to preserve Finnish language and culture. This becomes particularly apparent in comparison with the the present situation of the Finnish language in Sweden.

Next year, together with Finland, we will be celebrating the 100th anniversary of Finnish state's independence, which was achieved largely due to, once again, the decision of the Russian government.

In addition to the historical ties, we are, of course, bound together through our cultures. Therefore it is not accident that the XVIII Finnish-Russian Cultural Forum, which will be held in St. Petersburg in 2017, will mark the 100th anniversary of Finland's independence.

Now we often say that Russia is a heart and center of the Finno-Ugric world. Russia is the home to majority of the Finno-Ugric Peoples and all Samoyedic peoples. The Finno-Ugric cultural and linguistic diversity is not only a cultural heritage of Russia, but over the period of almost two centuries, it has been a source of scientific and creative inspiration for many foreign researchers. All the modern

Finno-Ugric studies are based on ethnographic and field research materials obtained in Russia. Finno-Ugric world is largely a part of the Russian civilization.

After all, this world formed and expanded largely within the framework of Russian civilization. The runes of Karelian-Finnish epic Kalevala were preserved and studied by a Russian researcher of Finnish origin, Elias Lönnrot. Kalevala was the first piece of written Finno-Ugric epics that was recorded. The latest piece of recorded Finno-Ugric epics, Mordovian Mastorava, appeared, in turn, in Russia.

Russia has always known how to create social elevators for representatives of different nationalities and cultures and has been able to integrate cultural and intellectual elites without losing their own identity. Particularly in Russia, the talent of scientists, linguists, anthropologists involved in Finno-Ugric studies was blossoming through the support of the Imperial Academy of Sciences. Those, whom we now call Finnish and Swedish scientists, then lived in the Russian Empire and were considered Russian scientists of Finnish and Swedish origin. We truly are connected by many things.

Of course, we know our own problems. But we see the problems in status and protecting human rights in other countries, too. And we are ready to discuss them, especially if other countries are ready to do the same. We are also seeing positive changes. For example, since the last Congress, when situation of the Seto people in Estonia was criticized, we see now some positive dynamics in ensuring their ethnic and cultural rights. Although this is not enough. Moreover, the Estonians are facing demographical difficulties in Estonia, not to mention the problems of human rights protection.

Everyone knows that the Russian government annually supports thousands of ethnic and cultural projects of non-governmental organizations. Also the cultural infrastructure keeps improving each year.

Major infrastructural projects are being implemented in Russian regions with a compact residence of Finno-Ugric and Samoyedic peoples, aimed at supporting Finno-Ugric culture. Let me present you an example of Mari El, which isn't one of the biggest or richest regions with Finno-Ugric population. In 2013, the National Presidential boarding school for gifted children was opened there. The school has comfortable living conditions, where over 200 talented children from Mari villages receive music, art and choreography education.

In June 2014, with the participation of Russian Prime Minister Dmitry Medvedev, a grand opening of a new E.Sapaeva Mari National Opera and Ballet Theatre building was held. The theatre equipment corresponds to the best examples of European theaters. The theatre building built by a French company includes a newly installed organ. In September of the same year, the National Puppet Theatre was opened. There are two troupes working in that theatre - Russian and Mari.

In 2015, when Russia celebrated the Year of Literature, a Republican Youth Library was opened in Yoshkar-Ola, equipped with modern special library equipment, having an electronic library in Mari language.

Also, there is a House of Creative Unions where Mari branches of the unions of theatrical actors, composers and writers are located in comfortable environment.

In May 2015 there was an opening event of Old Mari Manor - a museum and ethnographic complex in the village of Shorunzha of Mari El Republic. It became a frequently visited object of ethnographic tourism.

This year 2 branches of the National Museum - Museum of Childhood and the Orthodox Museum, were constructed and put into operation.

The former puppet show building is being reconstructed into a Mari Theatre Centre for Children and Youth, which will house a theater company operating in the Mari language.

Philharmonic hall is being constructed and the State Ensemble of Dance and the Mari State Choir will be based there.

To all of these objects the federal budget assigned over 2.2 billion rubles. A comparable amount was assigned from the regional budget. And this concerned only one region of Russia! Where else can you find such concern of the state?

I could list dozens of similar projects implemented over the recent years in Mordovia, Udmurtia as well as in Taimyr, Evenkia and Pskov region (where Seto people live), in the Khanty-Mansi and Yamal-Nenets autonomous districts.

In the near future, with the support of the Russian Ministry of Culture the reconstruction of Murmansk Regional Philharmonic will be completed as well as the construction of Mordovia National Museum building and archive complex. Also, the National Library of the Republic of Karelia will be reconstructed as well as the Petrozavodsk State Conservatory, etc.

Over the past four years, an equivalent of approx. 1.5 bln. dollars from the federal and regional budgets has been assigned on just the objects of cultural and educational infrastructure in residential territories of Finno-Ugric Peoples. Of course, these objects are available for representatives of all the peoples living there.

As a federal state, Russia takes close concern about regions' interests. At the federal level, with the participation of the country's leaders, there are anniversaries held in association with the formation of the subjects to the Russian Federation, as well as the occurrence of major cities or the inclusion of the peoples into the Russian state.

In October of this year in accordance with the Decree of the President of Russia, we will celebrate the 100th anniversary of the founding of the city of Murmansk. The 100th anniversary of the three countries - Republic Mari El, Republic of Komi and Karelia is planned to be celebrated in 2020. Corresponding decrees of our President have been issued allocating significant budgetary funds. Part of the facilities is being built or has already been built or renovated for the anniversary celebrations.

So carefully and systematically our state takes concern of the cultural and educational needs of the regions by investing in cultural infrastructure and human capital.

Of course, this is a very small part of what is being done by Russian government for its citizens, including representatives of the Finno-Ugric peoples.

We very much hope that other countries, given the rich and successful Russian experience in the preservation of cultural diversity, will

seek to improve the protection of cultural rights of Finno-Ugric minorities, minority languages and the rights of the national minorities.

Representatives of the Samoyedic peoples have attended this Congress. The Samoyedic peoples (Nenets, Enets, Nganasan, Selkup) living in Russia, according to Russian law, are (along with Khanty, Mansi and a number of other Finno-Ugric peoples) among indigenous peoples of Russian Federation.

This status provides them with special protection by the government. Russia has a long successful track record of ensuring the rights and interests of indigenous peoples.

Carrying on the call of UN General Assembly a Second International Decade of World's Indigenous People from 2005 to 2014 contributed to a further improvement of Russia's own Standard for sustainable development of the indigenous peoples. Therefore, on its own initiative in 2015 Russia produced and distributed in Russian and English languages a fundamental report "Sustainable Development of Indigenous Peoples. The experience of Russia" dedicated to the resume of the Second Decade of indigenous peoples of the world. This report is available on the official website of the Russian Ministry of Culture.

I would like to highlight a few conclusions on this report.

1. As recognized by the special rapporteur of United Nations on the Rights of Indigenous Peoples James Anaya, the adoption and implementation of the Concept of Sustainable Development of Indigenous Peoples of the North, Siberia and the Far East in 2009, Russia has made an important contribution to the international practice of supporting the

indigenous peoples. Therefore, Russia invites governments of other countries to join the Russian initiative of approving strategic documents and action plans in relation to indigenous peoples of the world and not only to unsubstantially talk about the Red Book of Small peoples.

2. As a federal state, Russia creates conditions for maximal inclusion of representatives and organizations of indigenous peoples to develop public policies for sustainable development of indigenous peoples. Advisory bodies under the President of Russia, the Russian government and heads of the Russian regions include representatives of indigenous nations and organizations. Specialized advisory councils on indigenous peoples were created under the authorised representatives of the President of the Russian Federation in the Siberian and Ural federal districts.

In some regions posts of commissioners (ombudsmen) on the Rights of Indigenous Peoples were established. Those posts are held by representatives of indigenous peoples.

We call on other governments and authorities of residential areas where indigenous peoples are living to establish positions of Ombudsmen on the rights of indigenous peoples as well as advisory bodies on the issues of indigenous peoples.

3. There are programs for supporting indigenous peoples and their communities accepted on federal, regional and local levels in Russia. During the period from the year 2005 to 2014 approx. 83 bln. roubles of program and non-program funds (according to incomplete data) were assigned from the budgets of all levels. Apart from that, a significant portion

of state funds was mediated through other program relating to all the inhabitants of the Arctic regions.

Significant funds are allocated to indigenous communities by industrial companies operating in the residential territory of indigenous peoples.

- 4. Russia has achieved an unprecedented level of education among the indigenous peoples: 98.8% of the indigenous peoples that are over 15 years old have education, which includes higher education for 12% of them.*

We encourage to use the Russian experience of indigenous peoples education as well as to create educational conditions and incentives for peoples' representatives. This also applies to Russian education practice related to nomadic peoples.

- 5. In all strategic documents and plans regarding Arctic development Russia consistently takes the interests of local indigenous peoples into account, including maintaining the traditional way of life, traditional nature management as well as developing of languages, traditional culture, knowledge and folklore of indigenous peoples.*

We call for all governments that have interest in the Arctic zone to have a similar approach,

- 6. During the period of the Second International Decade, Russia achieved sustainable decline in child mortality rate, while increasing the birthrate of a significant part of indigenous peoples' population.*

- 7. Russia calls for acknowledging and using*

diverse experience of Russian regions, including that of Yamalo-Nenets Autonomous District and Khanty-Mansi Autonomous District, the Republic of Yakutia and other Russian regions in the sphere of preserving the rights of indigenous peoples.

This applies to issues of creating funds to support indigenous peoples as well as working with industrial companies providing support to indigenous initiatives, environmentally responsible industrial activities, adherence to the principle of free, preliminary and informed consent of indigenous peoples.

- 8. The Russian government encourages other countries to present the results of their work to ensure the rights of indigenous peoples, having initiatively and as the first of the UN member countries provided an expertise on Second International Decade of the World's Indigenous Peoples.*

And finally a few words about the role of the NGO's. During the years that have passed since the Congress in Siófok, life confirmed the correctness of the choice of the Finno-Ugric and Samoyedic peoples of Russia that entrusted to represent their interests to the Finno-Ugric Association of Russia. For the Russian public authorities Association is the only nationwide registered organization representing in a legitimate way interests of all of the Finno-Ugric peoples of Russia. Moreover, in many respects, the position of the Association determines and will determine the formation of the official attitude of Russian authorities to different international public projects and initiatives in the field of Finno-Ugric cooperation.

Over the years, the Presidium and the Council of the Association have visited almost all regions of the Finno-Ugric Peoples residence, met with all the heads of these regions having solved many issues in the interests of Russian Finno-Ugric peoples.

Dear Colleagues! We live in an open world where any borders can be overcome via social

networks and information technologies and the economic sanctions can be overcome thanks to our cultural ties. We believe that bilateral relations are strengthening, including through public diplomacy.

Thank you for your attention!

Sanni Grahn-Laasonen

Minister of Education and Culture of Finland

*Mr President,
President of the Republic of Estonia and
President of the Republic of Hungary
Distinguished Ministers
Honourable Members of Parliament,
Ambassadors and other honoured guests
Dear representatives of
the Finno-Ugric peoples!*

It is a great honour for me to welcome you all to Finland and to Sibelius Hall which oozes with Finnish culture.

Sustainable development makes a very good theme for this World Congress. Despite its long history, sustainable development is a highly topical issue right now in our rapidly globalising world. For many Finno-Ugric peoples, sustainable development is no less than a lifeline.

For me as the Minister of Education and Culture, it is a pleasure to be heading an administrative branch that has a key role in laying down a foundation for future. Education, research and culture can be used to build the knowledge base and state of will that are essential for solving the challenges of today and tomorrow. It is of utmost importance that the future wellbeing is based on sustainable development. We can affect this by ensuring that we provide today's children and young people with sufficient knowledge and skills to act in society as responsible individuals both at local level and as part of the global world.

International agreements and commitments form an important foundation for the promotion of sustainable development. As we all very well know, last autumn the UN Summit adopted global sustainable development goals that extend until the year 2030. As the UN

Secretary-General put it, "the new agenda is a promise by leaders to all people everywhere". The Agenda is universal and strives to bring about real change. Each country has a lot to do to make their economy and model of society sustainable and socially just.

Education has an important role in Agenda2030, as it should have. One of the objectives of the Agenda is to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all by 2030. The objective concerning education also emphasises vulnerable groups' right to education, acquisition of sufficient knowledge and skills needed to promote sustainable development, appreciation of cultural diversity, and culture's contribution to sustainable development. These are among the themes that the Ministry of Education and Culture has striven to promote also in the ongoing negotiations over the Nordic Sámi Convention. The objective of the Convention is to create uniform Nordic regulation concerning the legal status of the Sámi people. The Nordic Sámi Convention will attract wide international attention, and I wish that it will provide an inspiring example on the promotion of the status and rights of indigenous peoples also for other countries.

I am proud to be able to tell you that sustainable development is extensively taken into account in the Finnish education system. A new core curriculum will be introduced in the comprehensive schools and upper secondary schools next autumn. In accordance with the new curriculum, sustainable development will be integrated into the contents of several different subjects, which means that it will have more weight and visibility than before. The aim is to support the improvement of not only knowledge but also skills, values

and attitudes so that our children and young people grow into responsible and active builders of sustainable future. It is important to listen to the students' own views and provide them with opportunities to participate in the decision-making. The teaching methods and learning culture must support the development of students into independent, active, cooperative and target-oriented citizens.

Education is also an important means of preserving and developing the culture of indigenous and minority peoples. In Finland, Sámi language skills are promoted by means of legislation. Pursuant to the Basic Education Act, children speaking Sámi and living in the Sámi homeland must be provided with basic education mainly in the Sámi language. It is also possible to provide education in the Sámi language in upper secondary schools and vocational education and training. The Sámi Education Institute provides an opportunity to attain vocational qualifications in the Sámi language, also in the traditional Sámi trades. It is possible to follow this education path all the way up to academic education and research.

The great challenges of the mankind, such as climate change and biodiversity loss, constitute a threat to the indigenous and minority peoples. International environmental agreements, such as the UN Convention on Biological Diversity and the recent Paris Climate Agreement, oblige countries to take the indigenous peoples' rights into account and to protect the traditional knowledge. These agreements strive for their part to ensure that the benefits arising from the utilisation of the traditional knowledge of the Sámi people in research or product development are shared with them. The aim is that the Sámi Parliament would also administer the traditional knowledge database. The amendments

required by the so-called Nagoya Protocol to the Convention on Biological Diversity will enter into force for Finland this year.

Research related to the indigenous and minority peoples plays an important role in overcoming the sustainable development challenges. Besides a need for research related to the peoples themselves, there is a need for cooperation with the local communities when doing research concerning the regions inhabited by these peoples. In order to promote such cooperation, guidelines on the collaboration between the indigenous peoples and researchers have been drawn up for example by the Arctic Council.

Ladies and gentlemen,

In recent years, people across the world have better and better started to understand how great a significance culture has for sustainable development. Culture is the framework and foundation that strongly affects our values and value-based decisions in everyday life. Culture is also dynamic and evolving, it grows and blossoms along with individuals and peoples. Culture is therefore an important factor affecting the way each of us views sustainable development.

There are several international agreements to guide and support us if we wish to foster the culture in the spirit of sustainable development. The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage is a great example of an instrument that can be utilised to realise sustainable development and enhance the cooperation between the Finno-Ugric peoples. The Convention was adopted in 2003 and so far it has been ratified by as many as 168 countries. Finland acceded to the Convention in 2013, Estonia and Hungary already in 2006.

Intangible cultural heritage is living heritage, present in people's everyday lives. We celebrate Christmas and many other annual holidays following certain traditions. One person knits mittens with a pattern learned from grandmother, another does woodwork just like father used to do, and the third knows all the traditional songs. Rune singing in Finland and Russian Karelia, reindeer husbandry in the Sámi regions, the Seto polyphonic singing tradition in Estonia and the Busó festivities in Hungary are all examples of living heritage.

Intangible cultural heritage relates to all forms of human action. It is passed from one generation to the next, it lives and is recreated. The UNESCO Convention emphasises the transmission of traditions, the importance of cultural diversity, and people's participation in the management of cultural heritage.

The Convention stresses that the indigenous peoples play an important role in the safeguarding of the living heritage and takes account of the fact that indigenous peoples possess a lot of such know-how on nature, farming, food management and social communities that promotes sustainable development.

The challenge is that the lifestyles and people's relationship with nature are no longer transmitted from one generation to the next the same way they used to be. Changes in the industrial structure, decrease in the use of small languages, poor profitability of the traditional trades and migration away from the traditional homeland areas are factors that pose a threat to the preservation of intangible cultural heritage all over the world.

Different communities, for example NGOs, play a key role in the identification and definition of intangible cultural heritage. In

Finland, the preservation of cultural heritage is promoted and secured for example in education and research and through recording. The purpose is to support the communities' prerequisites to practice their living heritage and to transmit it from one generation to the next. An important tool in this effort are Circles of Living Heritage, which are multisectoral networks where practitioners of a tradition as well as researchers, recorders and educators can come together.

One of the measures for safeguarding intangible cultural heritage under the Convention is drawing up inventories and lists. The aim of these is to make living heritage more visible around the world and to share the best practices between the countries. The UNESCO lists of intangible cultural heritage include already approximately 400 elements around the world.

Inventories of intangible cultural heritage are compiled also on the national level. In Finland, Wiki-Inventory for Living Heritage was established by the National Board of Antiquities this spring. When the inventory was launched, it contained more than 20 traditions from 40 different actors in four different languages to give examples of the types of elements that can be listed. Sauna, Karelian pies, midsummer traditions, Sámi handicraft and the Romani song tradition are among the traditions listed in the inventory. This living inventory will be supplemented all the time with examples of living heritage and traditions, both small and large, national and regional, traditional and surprising. The Finnish way of making living heritage visible by utilising Wikimedia is exceptionally open and invites a wide array of actors to participate.

In addition to the Convention on Intangible Cultural Heritage, also the UNESCO

Convention on the Protection and Promotion of the Diversity of Cultural Expressions, the so-called Convention on Cultural Diversity, deals with sustainable development. Sustainable development is one of the eight guiding principles of the Convention, and the promotion of sustainable development by integrating culture in the development policy is one of the operational guidelines set out in the Convention.

As the goal of sustainable development is to secure the biological, linguistic and cultural diversity in the world, it is justified to say that the protection and promotion of cultural expressions are, all in all, an essential part of sustainable development. There is no such culture that does not have or create cultural expressions, both traditional and new. Cultural expressions maintain and recreate identity, and they are both manifestations and sources of creativity. As a matter of fact, the activity and diversity of cultural expressions is an indicator of the vitality of the culture.

Finally, I would like to tell you about the implementation of Finland's Cultural Environment Strategy, which, as a government resolution, applies until the year 2020. Culture, cultural identity and cultural environments form a framework for all human activities, thinking and ability to understand others.

When the cultural environment is well taken care of, regionally characteristic and constructed over different periods of time, it constitutes a massive national heritage that includes important social and cultural values. Systematic maintenance and enhancement of the cultural environment increase the vitality and attractiveness of areas, implement sustainable development and sustain the values of the national heritage. In Finland, these goals are included in the Cultural Environment

Strategy adopted by the Government. The achievement of these goals requires cooperation and interaction between the different actors, authorities and the civil society. This applies also to the role of the Sámi people as experts of their own cultural heritage and cultural environment.

As an outcome of the work of the experts of the Sámi Museum, a Sámi Cultural Environment Programme was completed in 2013. The Programme gives an insight into the indigenous people's special connection with their environment. The cultural landscape of the Sámi people is a unique combination of natural landscapes and man-made environments. The values and meanings incorporated into it may be invisible to the outsiders and open up only for those who live in the environment. There exists only little written information, and the knowledge is passed from one generation to the next orally and in the form of traditions. This is related also to sustainable development: the traditional knowledge and skills enable the use of the necessary resources in the right season and in the right way. The risk is that these values and meanings are not recognised in the decision-making or that the tradition and experts in it become extinct. As the cultural environment of the Sámi people is living and constantly changing and evolving, it is important that the changes and respect are based on the Sámi people's own cultural understanding and that they are involved in the decision-making.

In Finland, the Sámi Museum Siida has been responsible for the expert duties and public authority functions relating to the archaeological cultural heritage and built cultural environments in the Sámi region since 2011. The State provides financial support for the activities of the museum and has designated it as the national museum of the Sámi culture.

Ladies and gentlemen,

It is our obligation to do our best to ensure that the next Finno-Ugric generations will have at least as good as or even better living conditions than we do. The World Congress provides every four years a unique international forum for the promotion of these shared issues through projects and multinational initiatives.

I wish that the next few days here in Lahti provide you all with many fruitful encounters, new solutions and operational models that will support our common endeavours also in the years following the Congress!

Valery Markov

Chairman of the Consultative Committee of Finno-Ugric Peoples

Dear President of the Republic of Finland, Mr. Niinistö!

Dear President of Hungary, Mr. Ader!

Dear President Ilves of Estonia, Mr. Ilves!

Dear Deputy Minister of Culture of the Russian Federation, Mr. Zhuravsky!

Dear participants of the Congress!

Ladies and Gentlemen! Dear friends!

4 years have passed and we are gathered again at our next congress, this time in a beautiful Finnish city, the Finnish capital of skiing sport, Lahti.

We are grateful to the Finnish government and all the residents of Finland for the fact that, despite the recent challenging problems in our countries, they have done everything possible to ensure that today's meeting was arranged.

In our work, we have always been guided by the main principles, goals and objectives that were set out in the Resolution, adopted by the first Congress in Syktyvkar in December 1992.

For almost a quarter of a century our common affairs have included special state programs in different countries, dozens of completed projects, a number of joint activities in various areas, such as: culture, education, ecology and many others. Let's observe namely the work of the Consultative Committee for the past 4 years. Firstly, I remind you that the Consultative Committee is a body that carries out the coordinating function between our peoples' non-governmental organizations and promotes their activities if necessary. It helps building links between different social associations in different regions and countries. In this work,

you can count on success, only if the collaboration is friendly between the members of the Consultative Committee.

The civic movements of peoples can participate in the work of the Consultative Committee as permanent members or observers. After the Siofok Congress, representatives of almost all of the Finno-Ugric and Samoyed peoples participated in the work of the Consultative Committee as permanent members. Only Livs participated in that work as observers. Public organizations of three Samoyedic peoples - Nganasan, Enets and Selkup, have not yet confirmed their readiness to work in the Consultative Committee to date. I would like to note that also some other public organizations of our peoples did not immediately begin working with the Consultative Committee.

Coordinators from 4 countries are responsible for preparing the sessions of the Consultative Committee. They are: Gyorgy Nanovski of Hungary, Valery Markov of Russia, Merja Hannus of Finland and Tõnu Seylenthal of Estonia. Given the number of Finno-Ugric and Samoyedic peoples living in Russia, as well as its geographical extensiveness, the Consultative Committee decided to appoint 3 more sub-coordinators representing Russia. They are: Zinaida Strogalshchikova representing the North-Western region, Vasily Sondykov representing Trans-Ural region, and Peter Tultaev representing Volga region.

The Consultative Committee has had 8 sessions in accordance with the rules. The meetings were held in Syktyvkar, Moscow, Khanty-Mansiysk, Petrozavodsk and Lahti. As you can see, the locations of the meetings cover a comprehensive geographical area, although there could be more representation.

I want to stress that the main principles of our work have been and still are:

- *equal participation of representatives of the people (regardless of the population number of peoples themselves)*
- *consensus on making major decisions.*

One of the main tasks of the Consultative Committee is to assist the implementation of the Congress' main documents. A resolution was adopted at the Siofok World Congress and recommendations were prepared at thematic sessions.

The non-governmental organizations of the Finno-Ugric and Samoyedic peoples have done much for the realization of the adopted documents in their own regions and countries. On behalf of the Consultative Committee, the coordinators are extremely grateful to all of our activists of the Finno-Ugric movement, authorities and governments of regions and countries for their hard work in the sake of our peoples.

It is difficult to list all the things that have been done over the past four years and there isn't enough time available to report all of them. However, the following is noteworthy:

- *in Finland - it is certainly the work of the headquarters; implementation of two very interesting Finnish-Russian projects, which will be discussed in more detail below.*
- *In Hungary: In September of the last year there was a XIII Congress of Finno-Ugric writers held in Hungary. 29 books of literary translations of Finno-Ugric writers were prepared and published for that occasion. It is significant that it took place during the Russian year of literature. Under the auspices of the Institute of Collegium Fenno-Ugricum, five experts of the*

Finno-Ugric regions of Russia have developed a terminological lexicon for ten school subjects to support the native language teaching in Erzya and Moksha, Komi, Mari and Udmurt languages.

- *In Estonia: During the period between congresses Fellows Program of kindred peoples have defended 3 doctorals and 2 master's thesis. Program funding was used for publishing more than 40 books on various Finno-Ugric languages and translations of Finno-Ugric literature. Days of kindred peoples turned into extensive festivals that cover the entire country for a whole week. During this period organization of annual thematic Finno-Ugric conferences started. The Estonian initiative for choosing a Finno-Ugric cultural capital has been implemented successfully.*

Here are some of most significant examples of work in some regions of the Russian Federation:

- *Karelia has arranged, in accordance with the previous decision of Congress an interim conference in September 2014. As part of this conference, NGO's representing three peoples' nations: Union of Karelian people, Vepsian Culture Society and Ingermanland Union of Finns of Karelia had their 25th birthday. 2013 was declared as the Year of Karelian language, which gave a significant boost to its development.*
- *Mordovia has held XIV international ethno-cultural expedition "Volga - The Peace River. Dialogue of the Volga's peoples' cultures." An educational project of teaching Mordovian languages remotely has started. The first forum for native language teachers was held in Ulyanovsk.*
- *The constant consistent work in the Khanty-Mansi, Nenets and Yamalo-Nenets*

Autonomous Districts to improve legislation to protect the rights of indigenous peoples, should be noted. Considerable local work was carried out by the Association of Finno-Ugric Peoples of the Russian Federation. At the same time I want to emphasize that all of this - your local work- the Consultative Committee does not consider as its work, although members of the Consultative Committee participated in it.

Now let me highlight some of the activities and events, which the Consultative Committee has either facilitated or taken active part in.

In their resolution, the participants of Siofok congress appealed to the non-governmental organizations of the representatives and the Finno-Ugric and Samoyedic peoples, to step up work on a number of areas. The appeal was also addressed to the Consultative Committee.

If we look at the resolution, which deals with appeals to the representatives of Finno-Ugric and Samoyedic peoples, the Consultative Committee has strived to support the activities of non-governmental organizations in formation of real bilingualism. This requires the following:

- more and more people should speak their native language*
- the language study shouldn't only limit to school, but the basics of the language should also be available in pre-schools and for adults*
- native languages should widely be used in the media and social networks.*

Among the activities that have been carried out to reach this goal, it should be noted a Finnish-Russian project "The Finno-Ugric languages and cultures in the pre-school education" implementation of which was atten-

ded by all of the Finno-Ugric and Samoyedic regions of Russia. The main objective of the project is to create a modern and efficient system of native language training in kindergarten, with the active involvement of families in the language process. As a part of the project implementation, regional and interregional seminars were organized in the Republic of Karelia, Komi, Mari-El, Mordovia, Udmurtia, Khanty-Mansi Autonomous District - Yugra, Komi-Perm district and Taimyr.

Also, an another successful Finnish - Russian project was completed during these years, called: "The Role of NGOs in the preservation of the Finno-Ugric languages and cultures."

The project is aimed to preserve the language and culture in the urban environment, to support the emergence of cultural self-expression forms and areas of language use that are new to the Finno-Ugric peoples, including the urban environment. The project also aims to modernize and popularize the image of the Finno-Ugric cooperation.

Successfully hosted the 3rd and the 4th international conferences in Syktyukar in 2013 and 2015 were dedicated to the study of native languages in a bilingual environment. In several regions, the study of native languages among young people and adults, including public officials, was intensified.

The work of our young people promoting the mother tongue in social media should be noted, as well as the emergence of native language websites and blogs in Russia.

Modern information technology has been lately used more extensively in promotion of native languages. In this context, it's noteworthy to mention the successful work of the Inter-regional laboratory of information support for the Finno-Ugric languages at

the Komi Republican Academy of Public Administration and Management. Currently, it has become a mechanism for creating information products, resources and tools that contribute to the expansion of the area of linguistic use, providing preservation and promotion of ethnic and cultural heritage of the Komi and other Finno-Ugric peoples and also developing international communications, distance education programs and access to information resources of ethno-cultural orientation. Activities of the laboratory have a systematic basis, including the carrying out research activities and developing and approving e-products that are based on the research activities as well as training others to use them, etc. In my opinion, the success of the laboratory was mostly due to a multi-ethnic composition of the laboratory staff consisting of three persons: Komi, Mari and Komi-permyak. You can hear more information about this unique laboratory, at one of the thematic sessions. At the same time, it should be noted that the use of modern information technologies in the study of native languages is quite successfully underway in Udmurtia, Mari-El and Mordovia. International cooperation in this area could give even greater impetus to their further development.

In its resolution the Congress also urged non-governmental organizations of peoples to participate more actively in development of civil society institutions. This call did not go unnoticed, since a number of NGO's have commenced this work by themselves, starting from strengthening of their organizational structure.

The Consultative Committee has supported participation of their representatives in activities of international organizations, such as, for example, the United Nations Permanent Forum on Indigenous Issues and UN

Expert Mechanism on the Rights of Indigenous Peoples. Recently, the Karelian regional public organization "Center for Support of Indigenous Peoples and public diplomacy" Young Karelia" organized an expert seminar "The Finno-Ugric peoples and sustainable development in Petrozavodsk: health of Indigenous Peoples" with the support of the Ministry on National Policy and Relations with Public and Religious Associations of the Republic of Karelia. The seminar was attended by invited experts on the rights of indigenous peoples as well as scientists, representatives of public authorities and local governments, health care institutions and non-governmental organizations.

The Siofok Congress resolution also included direct assignments to the Consultative Committee. Some amendments were made on documents that govern the work of the Consultative Committee during the implementation of these assignments. Recommendations to national organizations were made during the preparation of this Congress. Website of the Consultative Committee was updated and documents were added to it. But especially I would like to note that at the beginning of the preparation of this Congress, there was a broad discussion organized at an interim conference in Petrozavodsk in 2014. There, a detailed discussion was held of how we would like to see the Congress in Lahti and how the peoples could be represented there and also, what should be the main thematic area of the Congress and how to best to handle the several organizational issues. Decisions and proposals that were adopted in that conference formed the basis for the preparation of this Congress.

I would like to point out some areas in which the work was carried out to implement the Congress thematic session recommendations in Siofok.

Culture thematic session:

- development of information and communication resources for the promotion of culture and art of our peoples
- implementing ethno-cultural youth projects
- further development of intercultural relations including forums, festivals, touring exchanges, translation, and publishing
- implementing the project "Cultural capital of the Finno-Ugric world."

Language and Education thematic session:

- ensuring continuity in education process,
- supporting education in native language,
- preserving linguistic diversity, introducing new techniques.

Information Technology and Media thematic session:

- forming a common Internet space
- exchanging of television and radio programs,
- educating the peoples on IT
- codification, cataloging and promoting languages.

Health, Demography and Ecology thematic session:

- participating in the preparation, adoption

- and implementation of decisions relating to the protection of peoples' original habitat
- improving adaptation of traditional economic activities to modern realities
- promoting a healthy lifestyle.

In conclusion, I would like to note, as in the previous Congress, that the development of the international Finno-Ugric movement has allowed us to be more aware of the need to join our efforts in order to solve problems that our nations face. Different peoples have different challenges. But our common conversation at the Congress, sharing of experiences, working together with authorities and governments of our countries to resolve these problems – all that gives hope for a stable and dignified development of Finno-Ugric peoples in the future.

The Consultative Committee thanks all of you for your selfless work for the sake of the present and the future of our peoples.

Thank you for your attention.

Jyrki Myllyvirta

The Mayor of the City of Lahti

Dear Presidents, other high-ranking representatives, dear Finno-Ugric family members and esteemed participants of the World Congress.

It is a great honor for the City of Lahti to host the VII World Congress of Finno-Ugric Peoples here in Lahti and at the Sibelius Hall. The organized cooperation of Finno-Ugric peoples has been going on for a quarter of a century, and it is great that Lahti can now be a new link in this chain of cooperation.

The history of Lahti is based on issues, which at least in Finland are considered to relate to Finno-Ugric traditions. The city was built along the water connections and natural resources, exploiting the wood resources.

Lahti grew from a village to a city thanks to transportation links at the end of the 1800's, when Finland's industrialization took off and urbanization began. Today, urbanization with its various phenomena has transformed vibrant, growing cities into more attractive places. Cities must compete with each other and that's when cultural characteristics can be decisive factors of success.

Before the industrialization, the residents of Lahti were Finnish speaking. Gradually, a small Swedish-speaking minority was formed. And now, a number of foreign language speakers has moved to the city over the last decades. While we are proud of the Finnish language, we can also be proud of the fact that we give a good life and environment that enables maintaining the native tongue of foreign language speakers.

The success of the cities requires identifying the local resources and utilizing the competitiveness, which is characteristic to this region. The success factors of Lahti include environmental expertise, environmental technology and industrial design. They have brought success and the internationalization of many businesses in Lahti.

In addition to the economically significant companies, the city's development requires other diverse activities. In Lahti, we have obtained good results from environmental and design education, as well as the college and university activities. The city is particularly known for its physical activities and sports. Next winter we will host the World Cup of Nordic skiing sports. And within the Sibelius Hall, is also worth mentioning the musicians and other diverse cultural life of Lahti, which we shall see during this Congress; here in the building, on the city square and on the streets.

The agenda of the Finno-Ugric World Congress not only includes the economic and environmental issues but also the issues of modern migration. Global urbanization is particularly challenging for small linguistic and cultural areas. We are witnessing an interesting phenomenon, whereas the sparsely populated areas the minority culture often becomes integrated with the mass majority, while in the urban areas, well-educated young people are more interested in their Finno-Ugric roots and create a new urban culture.

In competition between cities, questions like: what is there, who is there and what is happening there; define the quality of the location



according to a Finnish researcher, Timo Aro. Differentiation is crucial to a region's and city's reputation. There's an increasing trend of finding the most interesting people and events at the grassroots level or from the minorities, as the vivid street culture needs its creators.

It is my pleasure to warmly welcome you all to a lively and vivid Lahti. We hope this congress shall remain memorable for the good kinship spirit, positive and constructive results and the enjoyable summer framework offered by the city.

Thank you!

Message by Francesco Bandarin, Assistant Director-General for Culture of UNESCO

On behalf of UNESCO, I wish to congratulate the Consultative Committee of Finno-Ugric Peoples for organizing the “Seventh World Congress of the Finno-Ugric Peoples” in Lahti, Finland. With the theme, “The Finno-Ugric Peoples – towards sustainable development,” this congress represents an excellent opportunity to highlight the vital contributions of indigenous peoples to the implementation of sustainable solutions for development challenges, from the management of natural resources to the fight against climate change.

Promoting the cultures, languages and knowledge of indigenous peoples is an essential component of UNESCO’s action. We know that safeguarding knowledge systems and local languages – including those of indigenous peoples – is one of the preconditions for successful, inclusive and equitable development.

Inherited from the past and transmitted to future generations, heritage – natural and cultural, tangible and intangible, movable and immovable – serves as an important source of capital that should be taken into account in development strategies.

Culture is indeed at the centre of the most pressing challenges facing humanity: climate change and natural disasters; loss of biodiversity; conflict and violence; unequal access to food, safe water, education and health; migration and urbanization; social marginalization; and economic inequality. This insight is highlighted in UNESCO’s conventions in the field of culture, including the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, which has been ratified by 168 countries to date.

Intangible cultural heritage is an integral aspect of life for all societies. The 2003 Convention recognizes this, asserting that intangible cultural heritage cannot exist independently from the people (individuals, groups and communities) who create, enact and identify with it. The Convention also acknowledges the key responsibility of the communities concerned in transmitting this heritage. At the policy level, national authorities have a leading role in the safeguarding of intangible heritage, for instance by ensuring an education system that takes into account the local context, local authorities would be able to integrate the community’s heritage into school curricula. For this, efficient and inclusive cooperation between authorities, communities and civil society is necessary. It is essential that governments encourage and support the efforts and initiatives of communities, with a particular focus on young people.

The cultural diversity of indigenous peoples, including their artistic traditions, music, craftsmanship and contemporary art, represents an infinite source of dignity, identity and cohesion for these communities, and greatly contributes to the world’s beauty and richness. Furthermore, this heritage provides a reservoir of know-how and expertise, and acts as an important tool for innovation and renewal. Deepening our understanding of how indigenous peoples mobilize and adapt can contribute to a more holistic and effective response to new global challenges. We must therefore continue our efforts to promote and transmit these practices, to safeguard them and ensure their continuity for future generations.

Allow me to congratulate once again the Consultative Committee of Finno-Ugric Peoples for organizing this event, which supports the objectives of UNESCO by promoting culture, in all its diversity, as a valuable common good for creative innovation, well-being, dialogue,

employment, income generation and sustainability.

I wish you all fruitful and enriching discussions during this Seventh World Congress of Finno-Ugric Peoples.

Gunvor Kronman Member of the Finnish UNESCO committee

*Esteemed guests,
Esteemed World Congress of the audience,*

It is my great honor and pleasure to be here at the World Conference, bringing you greetings from UNESCO. I am the member of the Finnish National Commission for Unesco and I have also worked as the CEO of the Hana-saari Swedish-Finnish Cultural Centre.

Today we are discussing rights to one's own cultural heritage. Regarding this, I think the most important principle is that the cultural heritage also includes language.

Plenty of challenges

As a second generation bilingual person I have seen riches and opportunities of bilingualism. Bilingualism and multilingualism are working when families, schools, public authorities and the rest of the environment are the encouraging factors. I have been privileged in the sense that bilingualism is a natural trait and I was amazed to see later in my life how threatening and frightening it was considered in many situations.

Through bilingualism, many new doors are opened and connection with your own culture and history remains intact.

This isn't the case in every situation. Bilingualism isn't always encouraged. The Council of Europe, as well as Finland, Hungary and Estonia have, for example, over a number of years sought to apply language nests in Russian early education. Most frequent obstacles have related to the study curriculum and opposition of the authorities. There currently are a few language nests and they have led to some good experiences. However, there is no guarantee that the school would continue

teaching. This results in a huge lost opportunity.

In Russia, the Finno-Ugric peoples are living as minorities. There is a big pressure regarding a unified language and culture, objectives and measures to preserve and develop the Russian language are overlapping the need for development of small languages. There are over 160 different spoken languages in Russia, e.g. Finno-Ugric languages. Although the Maris, Komis, Udmurts and Mordvins have populations of over half a million people, their spoken language is impoverishing. The language evolves when it is spoken. Language speakers should be encouraged to use their own mother tongue. The attitudes are sour, however. In my opinion, the biggest problem is education reduction for mother tongue teachers, lack of mother tongue teaching materials and shortage of mother tongue teaching in schools.

Language is important from the identity standpoint and everyone has the right to use it. The number of native language publications has been reduced to perhaps a few books per year. Native language magazine publications have been reduced as well, the number of television and radio programs is small. The language evolves when it is spoken, especially in different environments and in different contexts; in the kitchen, as well as at the diplomatic or scientific level.

The government's sour attitude reflects families' attitudes. Parents do not consider mother tongue education to be important because in their opinion it undermines their competence in Russian language. Although it would be possible to demand mother tongue lessons, they aren't always sought after.

Some good news

There are some good news, however. The young people of minorities use their mother tongue in social media and also smart phones. In addition, the rap pieces are sung in native tongues. Thus, there are various means of using one's native tongue and some take advantage of this opportunity.

In northern regions, there are tent schools, where attention is focused on teaching language to children of reindeer nomads. The government looks favorably upon the activities of museums and other memorial institutions. Many people who speak Finno-Ugric languages are bound to their own people, following the ways of their natural religion, honoring the annual feasts and customs and the intellectual and material cultural heritage, clothing and foods related to them.

International pressure is important. How would UNESCO or any other international body be able to make a constructive impact? By encouraging the use of rights established in international conventions and,

of course, encouraging the use of a mother tongue. By emphasizing the people's right to their own cultural heritage - it is the right of every person.

Finland's role?

The awareness of the Finno-Ugric the linguistic kinship has always been part of Finnish identity. In the 1840's extensive Finnish locality formed by languages related to Finnish, has been a resource for the Finns, now it should be the other way around. There are connections, both on a scientific as well as on a cultural level, however, the support from the Finnish state has been reduced each year. We thank the Finnish Cultural Foundation and the Kone Foundation, both of which have adopted programs for linguistic and cultural preservation and development.

And finally: every mother tongue ultimately lives as long as its users appreciate it. It is said that when a language dies, the nation (as a community) dies. Lived and used language guarantees its continuity.

Alexey Tsykarev Chairman of the UN Expert Mechanism on the Rights of Indigenous Peoples

*Dear Congress Audience,
Dear Friends and Partners,
Ladies and Gentlemen!*

It is my pleasure to bring you the best wishes of my colleagues, on behalf of the Expert Mechanism on the Rights of the Indigenous People of the United Nations.

The Expert Mechanism was established in 2007 to prepare the UN Human Rights Council recommendations and thematic studies related to the rights of indigenous peoples. So far, the experts have gone through the language and cultural rights, education rights, cultural heritage, participation in decision-making and access to a trial. Right now, a study on indigenous peoples' right to health and health care is being prepared. Expert Mechanism advice and studies interpret and expand our understanding on the rights of indigenous people and help the Member States to implement international human right standards more effectively.

Indigenous peoples are the earth's most endangered and sensitive community. Over the history of mankind, it has experienced some of the most complex challenges: they have been conquered, discriminated, victed from their own homelands, their families have been disrupted and their children have been assimilated. They have been killed and deprived of their human dignity. In many countries, violence and violations of human rights have continued to this day. Decolonization and establishment of the United Nations have given indigenous peoples some hope that the historical errors and injustices could be remedied. UN human rights machinery works at full speed now, even though its Member States

often use it as a weapon in humanitarian wars they are waging between themselves. Indigenous peoples have had difficulties finding a place in this bureaucratized system, but that place has been found, and its prestige is still increasing. Rights of indigenous peoples can no longer be so easily ignored or breached. The United Nations, which recently celebrated its 70th Anniversary, is now going through an important stage, as the Millennium Development Goals have shifted to Sustainable Development Objectives, i.e. post-2015 development objectives. The objectives direct development of the International Community for a period of several decades to come and the indigenous peoples have their own natural role in it. The Chairman of the Norwegian Sámi Parliament, Aili Keskitalo, made a statement two years ago in the World Conference on Indigenous Peoples. The message of the statement was that only by cooperating with indigenous peoples the States are able to build more sustainable and more harmonious world, a better place to live.

According to an estimate, the total current population of world's indigenous peoples is nearly 400 million people. By no means this sizeable population could be considered as a homogeneous one. On the contrary, of six thousand different cultures, five thousand represent indigenous peoples. Three-quarters of the world's six thousand languages are spoken by indigenous peoples. It has been calculated that the indigenous peoples have been able to retain 90 percent of the earth's biodiversity. Researchers have noticed that with regard to biodiversity, the most important tropical countries are at the same time the most important from the linguistic and cultural diversity standpoint.

Peoples who have been living in close contact with nature for thousands of years still worship Mother Earth, whose conservation concept is one of the most important issues in the beliefs and cultures of indigenous peoples. Mother Earth and the nature have been more than just a resource, or a source of wealth and satiety to the initial population. It has rather been a living creature that affects the whole life. Good relations with the Mother Earth were inherited by the indigenous peoples as important piece of information in, for example, traditional medicinal properties of herbs, which has been carefully preserved in the rich storages of ancient languages. This concept also applies to the Finno-Ugric peoples, many of which are included in the population of indigenous peoples. Others are included in the population of indigenous peoples with a very small populations.

In spite of all the historical difficulties and injustices, the counter-reaction of the indigenous peoples has been a desire to preserve the identity and the right for distinctive development, because the western modernization and enlightenment have been synonymous with violence and attacking, according to the views of many offsprings of the initial population. Conceptually the global movement of indigenous peoples has emerged as a united front in the battle for human dignity and the ability to constantly live in ancestral lands.

The Global Citizens Movement that began in 1960-70's, also brought about the 'awakening' of the indigenous peoples. Over the last thirty years, the indigenous peoples have really achieved a lot. As a result of this multiannual work, two consecutive international decades and three special mandates for indigenous peoples in the UN system. The purpose of the decades and mandates was to identify violations of indigenous peoples' rights and to provide advice and recommendations to

UN Member States, indigenous peoples and national human rights institutions.

Thousands of representatives and human rights activists gathered in 2000 at the UN headquarters in New York to celebrate the establishment of UN's permanent forum on Indigenous Affairs. The Forum has become a body whose purpose is to promote the rights of indigenous peoples in the UN system. The second mandate is being enforced by a Special Rapporteur on indigenous peoples' rights, who visits different countries, notes the good practices and negative trends and prepares country-specific and thematic reports. The final UN's mandate on indigenous peoples is mechanism for indigenous peoples' rights, that I represent.

Over time, the negative attributes associated with the indigenous peoples were turned upside down. Indigenous peoples became a great thing. That which before was barbarism, was now the real thing. What was considered backwardness, was now traditional knowledge, and what was past, was now future. Thus indigenous peoples created their own identity, which reflected through colonialism.

It took decades to achieve this important break. The peak achievement of legal battle that became the meaning of life for many people, has been the adoption of Declaration on Rights of Indigenous Peoples at the UN General Assembly session in 2007. This document, which does not bind States legally, however, has great symbolic significance. It has become a standard for compliance with the rights of indigenous peoples, in the same way the Declaration on Human Rights once was. The Declaration does not offer anything new, but it is a compilation of individual and collective rights imposed by international agreements.

At this very moment the UN is going through important periods for indigenous peoples. In 2014, UN member states unanimously confirmed their obligations in front of the indigenous peoples, and agreed to their new obligations. The World Conference was held in the form of the UN General Assembly session, which in itself was a great achievement. The preparatory process had revealed that deep disagreements had remained between the indigenous peoples and the states. However, the unanimous vote on Conference resolution shows that you can get into an agreement even on difficult issues.

Last year in September, the UN General Assembly granted 17 global targets with directives on the planet's development until the year 2030. The indigenous peoples were mentioned six times in the document. The indigenous peoples also took an active part in preparation process of Paris Agreement on Climate Change adopted last year. An initiative of the indigenous peoples resulted in UN General Assembly's President currently having negotiations on upgrading the status of the indigenous peoples within the UN's system. Perhaps the world has matured to fully recognize the indigenous population's rights, allowing them to sit at the same table with countries, solving the challenges of the planet.

It may be noted that the indigenous peoples' movement has become one of the world's most efficient and dynamic civil society players. It succeeded because the peoples share the same values and adhere to common principles of solidarity, impartiality, relevance, interaction between genders and turnover of elites. And as the most important thing of all, indigenous peoples know exactly what their rights and interests are and do not give up defending them. The red line is visibly drawn and it must not be exceeded because otherwise you'll have to start from beginning.

I arrived in Lahti directly from Brussels, where I attended a discussion organized by a Finnish MEP. 15 representatives of indigenous peoples arrived in the EU capital from all corners of the globe and tried to establish long-term discussion channels to the EU, which is an important global player. One European Commission official said at the meeting that we can not change the system, we can not change the EU or the UN and that we must adapt and find solutions within the existing framework. But what are we doing, if not changing the system? Haven't the indigenous peoples already changed the attitude of the majority towards them, as well as their own self-esteem?

Yes, the system is working slowly, sometimes clumsily, but the practical experience shows that it can be adjusted to comply with human rights. The Finno-Ugric representatives are already a part of this important movement. In January, no other than the Finno-Ugric representatives came up with the idea of declaring an international year of endangered languages and after five months, the idea seems to be gaining more and more supporters. Our representatives are actively involved in other discussions, for example, one that concerns drafting an index for development of the indigenous people according to the human development index model. The index could become an indicator scale that would be applicable to each country's policy.

Dear participants,

I am convinced that the Finno-Ugric peoples have played an important role in the international movement of indigenous peoples. I believe that this constructive policy will continue in the future. It is emphasized by the recent decision of the President of UN's Economic and Social Council to appoint an Izhorian (Ingrian) representative, a partici-

part of the World Congress Dmitry Harakka-Zaitsev as an expert member for the UN Indigenous Peoples Permanent Forum for the period of 2017–2019. Dmitry rose to a new position by a motion from the Youth Association of Finno-Ugric Peoples, MAFUN. I would like to take this opportunity and congratulate Dmitry Harakka-Zaitsev on the appointment and wish him success. I believe that this time the Finno-Ugric peoples have thus received their own new energetic and dedicated expert on international level.

The nations can decide for themselves on matters that concern them, and no party can impose its own will. I am sure that the international operations on a national level are the most important issue, but it's also important to operate on international arena because that's where the States and indigenous peoples have managed to set up an efficient discussion mechanism.

The former chairman of Indigenous Peoples' Permanent Forum Dalee Sambo Dorough said in his speech at the World Conference that "The human rights are common and they do not stop at the borders of developed and developing countries". According to him, all nations must develop cooperation and unders-

tanding with the indigenous peoples, based on both legal and moral imperatives. The former Secretary-General of the UN, Boutros Boutros-Ghali stressed the same idea in 1993: "Human rights constitute the common language of humanity". It is important that the three pillars of the current UN are peace, security and human rights.

Dear Congress participants,

Tomorrow you can take a deeper look at the expert mechanism work that I represent at the open session that covers health topics of the Finno-Ugric peoples. You can also take a closer look at the initial results of health-related research carried out by the mechanism. You shall also see the results and recommendations of the seminar on Finno-Ugric peoples' health that was held in Petrozavodsk. The right to health is one of the most important rights because without it, you can't speak on other rights. Welcome to the discussion.

In conclusion, I would like to wish you three successful working days and new achievements in your long and convoluted journey.

I thank you for your attention!

Maria Lohela

Speaker of the Parliament of Finland

*Distinguished participants
of the World Congress*

I do not need to travel far to understand how the Finno-Ugric culture unites all of us. I live the suburbs of Turku, called Varissuo. My region's name comes from the old Finno-Ugric vocabulary. A crow (in Finnish "varis") is "varis" in the Vepsian language. In Estonian, the same word is "vares". A swamp (in Finnish "suo") is in Lydian language "suo". In Votian language it's "soo".

These little words open big meanings. Especially the words that depict animals, nature and forest are similar in all of our relative languages. I think that each of us is familiar with the forest in the same way as our national author Aleksis Kivi, who in 1870 wrote as follows:

"A quiet noise comes from the woods. Black grouse dines on a birch, waxwing loft on a reddened rowan. Magpie carries twigs, covering its nests."

Should Aleksis Kivi be writing today, he might no longer hear the noise from the forest. According to an extensive study, there are now 421 million individual birds less than thirty years ago in Europe, not to mention compared to the times of Kivi.

Today, people are very aware of the natural erosion and loss of animal species. We are also witnessing a trend in culture, which is similar to that of nature. Cultures are becoming poorer, lifestyle diversities are disappearing, languages are dying out. It is anticipated that half of the world's 7,000 languages will become extinct during this century. This means that the languages will disappear even faster than bird or fish species.

There are various reasons for the disappearance of languages. The number of language users is too small, perhaps the use of the language is limited due to political reasons, perhaps the position of a dominant language is just too strong. Today, they even talk of digital extinction of languages. The digital language technology mostly includes English terminology, only inadequately supporting smaller linguistic areas. Finnish and Hungarian, for example, are considered endangered languages in a digital format.

However, nothing in history is inevitable. The Finnish language, for example, is a language that by the mid-1800s was predicted to become extinct. However, the 1863 Language Act led to development, which in twenty years transformed Finnish language from a spoken vernacular to a language of government, education, and civilization. Language strengthening was also influenced by writers such as Aleksis Kivi, who began writing in Finnish. The above-quoted paragraph is included in the book "Seven Brothers" (Seitsemän Veljestä), which can be regarded as the first novel that is written in Finnish language. Today, there are approx. 1500 novels published in Finnish language every year.

Without people there is no living language. Elias Lönnrot, the compiler of Kalevala and Kanteletar, said that "it is each nation's own duty to maintain their language and undoubtedly we Finns take the best care of trying to use our language for explaining all the knowledge."

I feel a tiny sting in my heart when I say these words of Lönnrot. Even we, Finns, do not always appreciate or understand the meaning of our own language. I just heard from a mother tongue teacher that he had given his

students an assignment to write an essay on a book in Finnish language. More than one student had asked the teacher: "Can I write the essay in English?"

Luckily, I'm here, among my relatives. Between the relatives, you can openly discuss your own failures and mistakes. We Finns have to admit that we haven't always been treated our Sámi language minorities well. The Sami speaking children have been able to use their mother tongue at school only since 1979. Before that, there were attempts to assimilate the Sámi children to Finnish ways and they were not allowed to use their own language at school. Today, the situation is thankfully better. Approximately 500 students are currently receiving education in the Sámi language in primary schools and high schools. Also early childhood education is given in Sámi. There is even a Sámi language kindergarten group in Helsinki!

If your own language isn't used, it will fade away, disappear and die. There are many ways of concern regarding the preservation of biodiversity. We are currently living in the Decade of Biodiversity, declared by the UN. There is also a valid biodiversity strategy of the European Union.

Unfortunately, there yet isn't vigorous work to be carried out for the sake of languages and cultural diversity. The 2007 UN Declaration on the Rights of Indigenous Peoples is certainly a good start in the work on behalf

of small nations. By adopting this Declaration, Finland recognized its own mistakes in treatment of indigenous peoples. However, the implementation of the Declaration is still a problem, which must honestly be recognized.

Dear listeners.

It is clear that the future of the Finno-Ugric peoples is affected by many different things. I do not even consider myself being fully aware of what kind of social situation there currently is in Udmurtia or Mordovia. However, I hope that the experiences in Finland give hope for the future. A language that is doomed to extinction, can be strengthened and become an official language. Modernization of society is creating entirely new kind of appreciation towards the minorities. The use of language and culture is more and more being understood as a human right, which must also be implemented with regard to small nations. Indigenous language and culture become an important part of identity and the identity becomes an important part of political activity. As a result, the political decision-makers are beginning to realize the value and importance of small Finno-Ugric peoples.

An Estonian poet, Jaan Kaplinski, once said beautifully: "The same sea is in all of us." We all need to work to ensure that this sea does not dry out.

Thank you!

Thematic Session: Continuity of mastering and using Finno-Ugric and Samoyed languages and cultures by future generations, block I

Thu 16.6.2016, from 9.30–12.30

9.30–9.40 Opening of the session
Moderators:
Natalia Antonova (the Karelians), Young Karelia Society
Riho Grünthal (the Finns), Professor of Finnic and Finno-Ugric Languages and Cultures, University of Helsinki
Secretary: **Jouni Sirkiä**, Finland-Russia-Society

Bi- and multilingualism

9.40–9.55 **Theme:** Bilingual communities. Linguistic practices and governing policies.
Janne Saarikivi (the Finns), PhD, University of Helsinki

9.55-10.10 **Theme:** Bilingualism of the Finno-Ugric and Samoyed people in Russia
Valeri Markov (the Komis), Inter-regional Social Movement
"Komi Voityr"

10.10-10.25 **Theme:** Bilingualism in diaspora: functioning and preservation.
Case: Hungarian minorities
Enikő Molnár-Bodrogi, (the Hungarians), Docent,
Babeş-Bolyai University

10.25-10.45 Comments from experts:
Mark Djachkov, PhD, Moscow State Social University
Svetlana Jedygarova, PhD, University of Helsinki

10.45-11.20 Discussion

Attitude of peoples towards native languages. Prestige and status of languages in society, revival procedures

11.20–11.50 **Theme:** Uralic languages in today's world
Annika Pasanen (the Finns), PhD, Linguist

Theme: Contemporary models of minority language revitalization.
Case: Vepsian language.
Larisa Chirkova (the Vepses), Correspondent for the Russian national television company Karelia

11.50-12.10 Comments from experts:

Nina Zaitseva (the Vepses), DSc in Philology, Karelian Research Centre of the Russian Academy of Sciences, Institute of Language, Literature and History.

Riho Grünthal (the Finns), Professor of Finnic and Finno-Ugric Languages and Cultures, University of Helsinki

12.10-12.30 Discussion

Fri 17.6.2016, from 9.00–11.00

Education levels and procedures, preschool education, language in the family

9.00–9.30 **Theme:** Project “Finno-Ugric languages and cultures in early childhood education” and the project’s future outlook.

Zoja Ostapova (the Komis), Head of The National Laboratory on Early Childhood Education, Komi Republican Institute of Education Development

Theme: The relationship between different types of bilingual education and identity

Ildikó Vancó (the Hungarians), Constantine the Philosopher University in Nitra,
Hungarian linguistics and literature science

9.30–9.50 Comments from experts:

Ekaterina Protasova, Doctor of pedagogical sciences, docent, University of Helsinki

Zoya Bolina (The Enets) Taimyr Folk Art House

9.50–11.00 Discussion, Closing conclusions.

Thematic Session: Continuity of mastering and using Finno-Ugric and Samoyed languages and cultures by future generations, block II

Thu 16.6.2016, from 14.00–15.30

14.00–14.10 Opening of the session

Moderators:

Irma Mullonen (the Ingrian Finns) Professor, DSc in Philology, Karelian Research Centre of the Russian Academy of Sciences, Institute of Language, Literature and History

Ildikó Lehtinen (the Finns), Docent, PhD, University of Helsinki, Chair of the Kalevala Women’s Association

Secretary: **Eeva-Kaisa Linna**, Karelian Cultural Society

Vocational training

- 14.10–14.25 **Theme:** Education of national intelligentsia
Natalia Kondratjeva (the Udmurts), Dean, Institute of Udmurt philology, Finno-Ugrian studies and Journalism, Udmurt State University
- 14.25–15.00 **Comments:**
Ellen Pautamo (the Sámis) The Sámi Education Institute
Irma Mullonen (the Ingrian Finns) Professor, DSc in Philology, Karelian Research Centre of the Russian Academy of Sciences, Institute of Language, Literature and History
- 15.00–15.30 Discussion

Fri 17.6.2016, from 9.00–11.00

Rural education

- 9.00–9.15 **Theme:** Nomadic school at the tundra and its role in child education.
Antonina Siazii, (The Hantys) Regional Institute of Education Development
- 9.15–9.25 **Comment:** **Anastasia Lapsui**
- 9.25–10.20 Discussion
- 10.20–10.35 **Theme:** Preserving and developing native minority languages of Taimyr
Svetlana Zhovnitckaia (the Nganasans), Information and Methodology Center in Taimyr
- 10.35–11.00 Discussion. Closing conclusions.

Recommendations of the Thematic Session “Continuity of mastering and using Finno-Ugric and Samoyed languages and cultures by future generations”, block I and II

The session was divided into three blocks. Following topics were discussed in session 1.1: Bi- and multilingualism; Attitude of people towards native language. Prestige and status of languages in society, Revival procedures; Education levels and procedures, preschool education, language in the family. Vocational training; Rural education were discussed in session 1.2. The sessions assembled during two days.

Over 200 attendants participated in the session work. There were lots of presentations and plenty of comments from the audience.

Recommendations presented at sessions 1.1 and 1.2 are:

- The right to a mother tongue is a basic human right.
- The first linguistic choices are made at home at an early learning stage. These options give direction to a basic skill development in mother tongue and learning of foreign languages.
- Language learning and mother tongue skill development require collaboration between home and school. The aim of early education is to support the child's growth, development and learning and to promote wellbeing. Early childhood education creates a foundation for linguistic development.
- In basic education, the decisive factor is the language of teaching. International experience shows that the most important thing is conducting the teaching in a mother tongue, which makes it possible to fruitfully assimilate other languages and disciplines as well.
- In northern regions, natural livelihoods and education need to be reconciled. Sustainable development requires multilingualism to be taken into consideration in teaching.
- The use of the Finno-Ugric languages should be extended to vocational education. Also, educational cooperation between different regions in this area should be developed.
- Linguistic choices are also made later in adulthood and those deprived of their language shall have an opportunity to return to their language community.
- Platforms for using languages should be expanded and opportunities of Internet and social media should be used.
- It is important to find and develop teaching methods and learning environments most suitable for local conditions in collaboration with those who are familiar with the local culture. Minority language teachers should receive continuing and adequate education in linguistics and pedagogics.
- Collaboration between universities of Finno-Ugric regions helps to achieve higher level language and education related teaching and studying.

Thematic Session: Continuity of mastering and using Finno-Ugric and Samoyed languages and cultures by future generations, block III

Thu 16.6.2016, from 14.00–15.30

- 14.00–14.05 Opening of the session
Moderators:
Tatiana Klejerova (the Karelians), Council of the Representative Assembly of the Karelian League
Madis Arukask (the Estonians), University of Tartu, Institute of Estonian and General Linguistics
Secretary: **Soile Tirri**, Finland-Russia Society

Cultural heritage, national culture

- 14.05–14.20 **Theme:** The cultural heritage of Finno-Ugric peoples in relation to the improvements in ethno-ecological technologies
Galina Shkalina (the Maris), Mari State University, Head of the School of Culture and Arts
- 14.20–14.40 Comments: **Eremei Aipin** (the Khants)
Eszter Ruttkay-Miklan (the Hungarians), Linguist, director of Reguly Antal Ethnographic Museum
- 14.40–15.30 Discussion

Fri 17.6.2016, from 9.00–11.00

National professional arts

- 9.00–9.15 **Theme:** How to recreate one’s home surroundings?
Our visual identity.
Kart Summatavet (the Estonians), Doctor of Arts, designer and decorative artist, member of the Estonian Association of Designers, visiting professor at the Guangdong University of Technology
- 9.15–9.50 Discussion
- Experience gained from the operation of national cultural centers**
- 9.50–10.05 **Yuri Mishanin**, (the Mordovians) Doctor of Philology, Professor, Dean of Philology Department
Tatjana Barahova, (the Komis) Head of the Finno-Ugric Cultural Centre in Syktyvkar.
- 10.05–10.15 Comment:
Alla Ishtimirova-Posokhova (the Khants),
Theatre “Sun” of the Ob-Ugrians
- 10.15–11.00 Discussion. Closing conclusions.

Recommendations of the Thematic Session “Continuity of mastering and using Finno-Ugric and Samoyed languages and cultures by future generations”, block III

The following topics were discussed at the session 1.3: Cultural heritage and folk culture; National professional art and Experience gained from the operation of national culture centers.

Thematic session assembled during two days. Approx. up to 100 attendees participated simultaneously in the session. There were plenty of speeches and comments coming from the audience.

Scientific pieces of research and practical development work in preserving and developing the cultural heritage of Finno-Ugric peoples were presented during the discussion. Participants of the meeting noted that new practices of successful networking as well as institutional and civic cultural initiatives are arising in residential regions of Fenno-Ugric peoples. They should be developed and supported.

- Particular attention of Congress delegates and observers was attracted by the activity of “open workshops” acting within ethno-cultural centers and local centers of culture (Dom Kultury). Everyone can participate in those workshops, as explained by the employees of Antal Reguly Museum and the Folk Art House of Zirc, Hungary.
- Participants endorsed Karelian Republic’s experience in creating a general network of ethno-cultural centers with different activity types and content. With collective effort, the ethno-cultural centers network allows enhancing the centers’ functional possibilities of preserving, learning and development of native languages, traditions, customs, celebrations, the song and dance culture. They also enable building a strong informational support to the activities and thus attract wide attention among the local population.
- The participants of the discussion approved a practice of creating a visual domestic ethnic space by involving representatives of ethno-cultural communities in creative activities. One of the ways of preserving the ethno-cultural traditions and strengthening of ethnic identity as “visual identity”, developed by scientists and artists of the Estonian Art School, was presented at the Congress by an Estonian artist and designer, Mrs. Kärt Summatavet.
- The delegates and observers of the World Congress of Finno-Ugric peoples participating in the work of this thematic area praised the experience of Finno-Ugric ethnic and cultural centers in Russia as a methodological platform with successful practical experience in the national and international Finno-Ugric community.
- The proposal of the Ludic Karelians on including an ancient Ludic wedding ceremony in the Federal Register of intangible cultural heritage of the peoples of Russian Federation, was supported.
- It was recommended to organize an exchange of theatrical productions in the framework of international Finno-Ugric cultural cooperation.

Thematic Session: Finno-Ugric information environment: future development prospects

Thu 16.6.2016 from 9.30–12.30

- 9.30–9.40 Opening of the Thematic Session
Moderators:
Nina Nesterova (the Komis), Deputy of the State Council of the Komi Republic
Andres Heinapuu (the Estonians), Member of the board, Estonian House of Taara and Native Religions
Secretary: **Marja Lappalainen**, M. A. Castrén Society

Native languages and advanced information technologies

- 9.40–10.05 **Theme:** Finno-Ugric languages of Russia in the electronic information space: experiences, problems and perspectives.
Marina Fedina (the Komis) Candidate of Philological Sciences, Docent, Head of the Innovative Language Technology Centre at the Komi Republic Academy of Civil Service and Management
- 10.05-10.15 Comment:
Jack Michael Rueter, Language Researcher at University of Helsinki

- 10.15–11.40 Discussion

Use of languages in social networks

- 11.40–11.55 **Theme:** The use of languages in social media, including Wikipedia
Sven-Erik Soosaar, The Institute of the Estonian Language, Head of the Department of Finno-Ugric Languages and Dialects, Researcher
- 11.55-12.30 Discussion

Fri 17.6.2016 from 9.00-11.00

- 9.00–9.15 **Theme:** Traditional Finno-Ugric media (print and television) in today's information environment
Elizaveta Haritonova, (the Vepses) Veps Culture Society
- 9.15-9.30 **Urmo Soonvald** (the Estonians), Express media As
- 9.30-9.40 Comment:
Margarita Ljange, Guild of ethnic journalism, radio station "Radio Russii"
- 9.40-11.00 Discussion. Closing conclusions.

Recommendations of the Thematic Session “Finno-Ugric information environment: future development prospects”

Following topics were covered during the thematic session: Native languages and advanced information technologies; The use of languages in social networks.

During two days a total of approx. 130 attendees participated in the session. The audience was actively participating in the discussions.

In the Internet age, where the IT technology development is taking big leaps and common information space has already shaped itself, the problem of preserving Finno-Ugric languages becomes highly relevant, not only with regard to their traditional use, but also in terms of having existing e-literacy. Creation and development of e-writing is a key factor for survival of the Finno-Ugric languages in globalization conditions and a pledge for preserving cultural and linguistic diversity on the planet.

Given the vital importance of actively promoting the Finno-Ugric languages in the electronic environment, as well as expanding common Finno-Ugric information space, engaging its customers and realizing the need for coordination, synergy expertise and resources of the Finno-Ugric countries and regions, we the participants of thematic session “Finno-Ugric information space: prospects for development” strongly recommend that:

- States, which are homes to small Uralic population, should support the electronic literature in Finno-Ugric and Samoyedic languages.
- An international association for supporting the Finno-Ugric and Samoyedic electronic literature should be created by linguistic technology specialists to generally coordinate the activities of promoting of Uralic languages in the electronic information space.
- All of the Finno-Ugric peoples should communicate in their native languages in social networks and electronic communications channels.
- Voluntary organizations should promote and enhance Wiki movement among the Finno-Ugric and Samoyedic youth.
- All Finno-Ugric publications and mass media should use all new technologies, Internet platforms and capabilities e.g. to attract a large number of grassroots and citizen journalists, works of whom are published on the native Uralic languages.

Thematic Session: Civil Society and Authorities

Thu 16.6.2016, from 9.30–15.30

- 9.30–9.40 Opening of the Thematic Session
Moderators:
Heikki Talvitie (the Finns), Ambassador, Finland-Russia Society
Gecse Géza (the Hungarians), PhD, Historian, Journalist, Chair of the Club Aspect at the Eötvös Loránd University
Secretary: **Kirsi Muurama**, Finland-Russia Society
- Interaction on different levels; experience and practice***
- 9.40–9.55 **Theme:** Finno-Ugric peoples and the authorities:
Problems of interaction
Aleksei Konjuhov (the Komis), Vice director of the Komi Republic
Piritim Sorokin Heritage Centre, Candidate of Sociology
- 9.55–10.05 Comment:
Zoltán Kántor (the Hungarians) National Policy Research Government
organization
- 10.05–11.10 Discussion
- Practical experience of civil society institutions, including Finno-Ugric
youth organizations***
- 11.10–11.25 **Theme:** The development of Finno-Ugric non-governmental
organizations at the turn of 21st century, general outlines
Aleksei Zagrebin (the Udmurts), Doctor of Historical Sciences,
professor, Russian Academy of Sciences
- 11.25–12.30 Discussion
- 14.00–14.15 **Theme:** Non-governmental organizations as the preservers of
Finno-Ugric languages and cultures: challenges and success stories
Laura Lyytikäinen (the Finns) DSocSci, Researcher
- 14.15–15.30 Discussion

Fri 17.6.2016 from 9.00–11.00

- 9.00–11.00 Discussion. Closing conclusions.

Recommendation of the Thematic Session “The Civil Society and Authorities”

Following topics were covered during the thematic session: Interaction on different levels – experience and practice; Practical experience of civil society institutions, including Finno-Ugric youth organizations.

A total of approx. 60 persons attended the session. There were four initializations that were agreed upon in advance and a few new speeches. There was also a sufficient amount of time for discussion and speeches.

The thematic session work summed up the following:

- The relationship of civil society and authorities is often seen as too straightforward. Attention was paid to e.g. the fact that often minorities consider the state and society as one and the same.
Attention was also paid to the fact that there are other empowered organizations between the authorities and the people. The civil society was considered as a well-functioning decision-making level between citizens and the state.
Another observation was made that the officials, being between the state and the people, often use considerable power. The officials often have a decisive impact on whether or not political level decisions are to be implemented. Thus, relationship between the authorities and the civil society is more diverse than is often considered. Also a civil society has an extensive conception and Finno-Ugricness is only one part of this reality.
- The Finland-Russia Society project “Non-governmental organizations preserving the Finno-Ugric languages and cultures 2013-2016” in Russia has provided some results reflecting the current state of things. The changes in the governing legislation for the organizations and the decline of cross-border cooperation were seen as some of the general problems. On the other hand, the change over the recent years have been seen in different ways in different parts of Russia. 48% are hopeful about the future of Finno-Ugric peoples. 27% see the future to be “mild”, i. e. without any major changes, 16% are experiencing fear and despair, while 3% did not know how to evaluate the situation.
- The Finnish, Hungarian, Russian, and Estonian societies are the results of different evolution. Although it is sometimes appropriate to compare these societies with each other, it is also useful to consider the development of each society separately.
- Minorities who live in the territories of other countries, are highly dependent on the governmental measures in those countries. International organizations often do not have legislative power to protect the minorities. Ethnic identity was considered to have increased since 1991.
- Archives and documents were seen as important identity creators for minorities. On the other hand, there are minorities which considered genealogy books to be an important tool for creating the identity.

- Difference in interests of the authorities and the civil society often reflect to economic situation and use of natural resources. It was noted that the local population does not receive any assets from the use of natural resources.
- Some speakers drew attention to the fact that a number of new organizations and governmental bodies have been established in order to protect the minorities. But is that a myth or reality? That is a key issue.
- The internal process of the Russian Federation with regard to the status of minorities is still ongoing. The politicization of non-governmental organizations was also noted.
- NGO funding was seen as a key issue. Should there be several competing organizations, the situation would become more complex.
- Indigenous peoples' problem is that they aren't listened to and they often aren't understood. This also applies to the European Union.

Thematic Session: Economy and Environment

Thu 16.6.2016 from 9.30–15.30

9.30–9.40 Opening of the Thematic Session
Moderators:
Sakari Lindén (the Finns), Association of Finnish Culture and Identity
Secretary: **Sisko Ruponen**, Finland-Russia Society

Sustainable economic development, indigenous peoples and business

9.40–10.00 **Theme:** Finno-Ugric peoples in the context of industrial utilization of the Russian north
Natalya Novikova, Doctor of Historical Sciences, Chief Research Scientist at the Institute of Ethnology and Anthropology of the Russian Academy of Sciences

10.00–10.10 **Theme:** Practical aspects of preserving old dwelling places of indigenous peoples, based on the Votian and Izhorian examples: Interplay between people, the authorities and business
Dmitry Harakka-Zaitsev (the Izhorians), Izhorian Society Shoikula

10.10–10.25 **Sven-Roald Nystø** (the Sámis), Special Adviser, Árran Lule Sami Centre

10.25–11.40 Discussion

Sustainable tourism (ecological and ethnic tourism)

11.40–11.55 **Theme:** The experiences of ethno-tour operators in the Republic of Karelia
Nadezhda Kalmykova (the Karelians), Chair of the Public Fund for Support of Karelian Cultural Heritage of the Republic of Karelia, Director of the Kinnerma Ethnographical and Cultural Centre

11.55–12.30 Discussion

14.00–14.15 **Theme:** Sustainable tourism: opportunities and best practices
Aivar Ruukel (the Estonians), Tourism entrepreneur, Soomaa national park

14.15–15.30 Discussion. Closing conclusions.

Recommendations of the Thematic Session “Economy and Environment”

Following topics were covered during the thematic session: Sustainable economic development, indigenous peoples and business; Sustainable tourism (ecological and ethnic tourism).

A total of 80-100 attendees participated in the session. In addition to predetermined presentations, there was a speech from Hungarian Finno-Ugric culture capital representative. The audience actively participated in the discussion.

Recommendations provided at the thematic session were:

- The World Congress of the Finno-Ugric Peoples supports international legal principle of indigenous peoples’ right to free, prior and informed consent. It recommends the governments to include the principle to the national legislation.
- Governments of regions inhabited by Finno-Ugric peoples, including indigenous peoples, should have an obligation to take into account rights and opinion of the Finno-Ugric peoples, including indigenous peoples as part of investment plans and construction projects with the prior consultation with local communities
- Governments of regions inhabited by Finno-Ugric peoples should establish multidisciplinary and interdisciplinary state educational programmes, which combine knowledge of studies related to the linguistics of indigenous language, business economics and tourism in order to encourage persons that speak Finno-Ugric languages and/or belong to Finno-Ugric peoples to establish businesses that utilize languages and cultures of Finno-Ugric peoples and to return to the traditional lands of their people.
- Positive effects of businesses arising from the utilization of Finno-Ugric languages and cultures to economic development and youth employment of the regions inhabited by Finno-Ugric peoples should be recognized.
- The World Congress of the Finno-Ugric Peoples recommends the administrations of the regions inhabited by Finno-Ugric peoples to pay attention to the contents of the Larrakia Declaration on the Development of Indigenous Tourism and to adopt it as guidelines for developing sustainable tourism based on the languages and cultures of their indigenous peoples.
- The World Congress of the Finno-Ugric Peoples recommends the establishment of a joint working group for collaboration between the Consultation Committee of the Finno-Ugric Peoples and the World Indigenous Tourism Alliance (WINTA) in order to efficiently develop tourism based on the languages and cultures of the Finno-Ugric indigenous peoples.

Thematic Session: Demographic and migratory processes. Old and new diasporas

Thu 16.6.2016, from 9.30–15.30

- 9.30–9.40 Opening of the session
Moderators:
Nikolai Strelkov (the Udmurts), DMSc, professor, Izhevsk State Medical Academy
Kirsi Hafeez (the Finns), The Friends of the Finno-Ugric Peoples
Secretary: **Maria Lepistö**, Finland-Russia Society Migratory processes
- 9.40–9.55 **Theme:** Migration and ethnic identity
Kirsi Hafeez (the Finns), The Friends of the Finno-Ugric Peoples
- 9.55–10.10 **Theme:** Linguistic and Cultural Effects of Seasonal Migration. Case: Hungarian Village
Borbála Pachné Heltai (the Hungarians), young research fellow
Research Centre for Multilingualism, Research Institute for Linguistics, Hungarian Academy of Sciences
- 10.10–11.30 Discussion
Demographic situation
- 11.30–11.50 **Theme:** Demographic dynamics of the Finno-Ugric peoples since the end of the 20th century
Seppo Lallukka (the Finns), DSocSci
- 11.50–12.30 Discussion
Healthy lifestyle and sports, national sports
- 14.00–14.15 **Theme:** National sports. Healthy lifestyle.
Nikolai Strelkov (the Udmurts) DMSc, professor, Izhevsk State Medical Academy
- 14.15–15.30 Discussion. Closing conclusions.

Report of the Thematic Session

Demographic and migratory processes.

The old and the new diaspora

The current migration processes were discussed, as well as the demographic situation of the Finno-Ugric world. Other topics of discussion were: healthy lifestyle, sports and national sports. Around 30-40 listeners took part at the session. 12 presentations were made. Speakers were asked several questions. Discussions were carried out on the basis of topics of discussion.

It was noted that a great attention should be paid to observe types of migration movement occurring among the Finno-Ugric peoples and how to maintain their ethnic identity in their destination environments. The Finno-Ugric peoples who live outside the traditional homeland and often form minorities in relation to other ethnic groups in these environments, were also a subject of discussion. Examples of Southern Sámi peoples in Finland, the Finns that are seasonally migrating to Hungary, Udmurtians of the Sverdlovsk region, Maris of the Perm region, Tver Karelians and Ukraine's Finno-Ugric peoples were heard during the speeches. The speakers highlighted the role of NGO activities in strengthening ethnic identity among Finno-Ugric immigrants. Migration was also seen enriching the culture of the destination regions of the migration. However, the surrounding society's attitude towards multiculturalism is the key factor, allowing individuals to experience identifying themselves with an ethnic minority to be valuable.

Measures to strengthen ethnic identity should be targeted especially towards those immigrated populations, which are most susceptible to assimilation. On the basis of statistical data on Finno-Ugric population, it was found that the assimilation with other ethnic groups is taking place especially among the descendants of population that have permanently immigrated to cities. You shouldn't forget that migration also affects areas where the population is moving out from. As a result of urbanization, rural population is decreasing and a demographic structure is changing, which results in social problems becoming more severe in the regions of migration's origin. Thus, measures should be targeted also to solve the problems in the regions where the migrants are moving out from.

The spokesmen presented their analysis on demographic situation of Finno-Ugric peoples from the end of 1800's to this day. Generally, it was noted that the Finno-Ugric Peoples' population was decreased, although with different nationalities the situation is far from unambiguous. It was particularly noted that the nations, where the population had declined were: Veps, Inkeroinen, Nganasan and Nenets people. At the same time, the birthrate of the Hanti and Mansi has increased. To improve the demographic situation of the Finno-Ugric peoples, it's necessary to have target programs to stimulate the birth rate, extend life expectancy and to create measures encouraging healthy lifestyle.

There was very interesting information presented on growth and development of national sports was. The "Lympiada" skiing in the Komi Republic, the Russian and Finnish games, ball games, boot and felt boot throwing in the Leningrad district, etc. There were many examples of a healthy way of life on the basis of national sports, national

traditions and celebrations. There was a particular emphasis on the close relationship between different generations of Finno-Ugric peoples. A proposal was made to the participants about creating a list (register) of national sports, as well as organizing Finno-Ugric national sport competitions.

Resolution of the VII World Congress of Finno-Ugric Peoples

We, the delegates and participants of the VII World Congress of Finno-Ugric peoples, acknowledge that while experiencing profound changes in our modern society, more and more representatives of our peoples put their faith in human rights and human dignity, the rights of people and national minorities in order to preserve their language and culture as a basis of ethnic identity.

We acknowledge that our movement is based on the Declaration on Fundamental Principles, Objectives and Tasks of Cooperation of the World's Finno-Ugric Peoples of the First World Congress of Finno-Ugric Peoples (Syktyvkar, 1992). Our movement supports non-governmental organizations, governmental agencies and all interested institutions in their efforts to conserve Finno-Ugric peoples' identity, languages and historical and cultural heritage and to use them as a part of the modern educational and cultural policy. The Finno-Ugric movement maintains its position in public life as an important element of civil society. We confirm the principle of direct participation of representatives of our peoples in the development of the agenda of the Finno-Ugric movement.

Over the years much has been done to further develop the languages and cultures and to incorporate peoples' native languages, history and traditional cultures of minorities in the educational system. Due to the Finno-Ugric movement, there has been a significant increase in social awareness concerning value of ethno-cultural identity as an important opportunity for cultural and socio-economic development of countries and regions, promoting

e. g. development of specific areas of regional economy.

Nowadays, young people of the Finno-Ugric movement have been increasingly expressing themselves. Young people acknowledge responsibility for ensuring sustainable development of their peoples' language and cultures, using modern information technologies that focus on all groups, including representatives of other nations. Regarding inclusion of youths in the Finno-Ugric movement, there is an increase in confidence in further development of the movement and also in expansion of its cooperation areas that involve different areas of social activity.

VII World Congress of Finno-Ugric Peoples, identifying a main theme of the Congress as «The Finno-Ugric peoples towards sustainable development»

- expresses its support to sustainable development agenda adopted by the UN for a period until the year 2030 aiming to improve the life of people around the world through economic empowerment, increasing the level of wellbeing and protecting the environment;
- emphasizes on the value of cultural diversity ensuring ethnic development rights of its peoples in areas where they traditionally live;
- underlines its commitment to the concept of sustainable development, which was elaborated by the international community at the turn of the 20th and 21st centuries using humanitarian approach. Democracy, human rights, sustainability and social development are interdependent. Economic development must ensure

the conditions for wellbeing, preservation of the environment and accomplishment of moral and cultural values in order to maintain cultural diversity in the community.

Due to this fact:

- we consider as a primary issue a participation right of all groups in decision-making process that affects them;
- we call for further strengthening of partnership between civil society and public authorities for further development of mechanisms and forms for preparation of programs and projects as well as monitoring of their implementation, results and evaluation;
- we state that while applying humanitarian approach an important task with regard to sustainable development implementation is to ensure (also by means of education and awareness-raising campaigns) preparedness of non-governmental organizations, repre-

sentatives of local community, authorities and a business community to participate in a dialogue. This dialog should be present at all stages when making decisions that promote favorable conditions for sustainable development of a local community, a region and a country.

We believe that the further development of the Finno-Ugric cooperation proceeding in accordance with national legislation of the countries and generally recognized norms and principles of the international law will promote cultural and educational potential of its members and mutual enrichment of the Finno-Ugric peoples. It is aimed at strengthening the all-round friendly relations opening thus new opportunities for peaceful and sustainable development of our peoples and countries.

17.6.2016, Lahti

List of participants

ENETS

Delegate

Bolina Zoya Taimyr Folk Art House

ESTONIANS

Delegates

Arukask Madis University of Tartu
Heinapuu Andres Estonian House of Taara and Native religions (Maavalla Koda), board member- Chancellor
The Estonian National Museum
Jäätis Indrek Võro Selts VKKF Võro Society
Kama Kaido Tallinn University
Kõivupuu Marju University of Tartu (NPO) Fenno-Ugria
Leego Eda-Riin University Tallinn Baltic Film and Media School
Lõhmus Jaak Elias Lönnrot Society NGO
Lõhmus Maarja (NPO) Fenno-Ugria
Prozes Jaak (NPO) Fenno-Ugria
Raudalainen Viia-Kadi (NPO) Fenno-Ugria
Ruukel Aivar Finno-Ugric Cuisine Society
Ruu Kirsti (NPO) Fenno-Ugria
Seilenthal Tõnu University of Tartu
Siimer Mart Eesti Heliloojate Liit/ Estonian Composer's Union
Sikk Rein (NPO) Fenno-Ugria
Soonvald Urmo Express Media AS
Soosaar Sven Erik Wikimedia Estonia
Summatavet Kärt The Estonian Artists' Association (EAA)
Suvi Käbi University of Tartu (NPO) Fenno-Ugria
Vallikivi Arvo Association of Finno-Ugric Literature

Observers

Abrosimova Natalia Erzyan Cultural Society Sjatko
Anisimov Nikolai Udmurtian Society YUMSHAN GUR
Ermakov Natalia Estonian Mordovian Society
Järv Madis Estonian Ministry of Culture
Kippasto Anu Estonian Embassy in Helsinki
Kirt Elena Udmurtian Society Ošmes
Kuznetsov Nikolay University of Tartu
Lastochkina Elena Mari Union
Mishina Anna Tartu Mari Society
Raid Juku-Kalle Estonian Institute of Human Rights
Saar Indrek Minister of Culture of Estonia
Skripchenko Raber Regional cultural autonomy of Estonians in Republic of Crimea
Victoriya Regional cultural autonomy of Estonians in Republic of Crimea
Skrypchenko Olga ERR Estonian Public Broadcasting
Suurväli Piret Tuglas Society in Lappeenranta
Tõnnov Tiit Estonian Embassy in Helsinki
Toompere Pille Tallinn Mari Society
Yamurzina Lyudmila

FINNS

Delegates

Bargum Marianne Finnish PEN
Burtsoff Ari Friends of the Tver Karelians
Grünthal Riho Finno-Ugric Society
Hafeez Kirsi Friends of the Finno-Ugric peoples
Halla Tuulikki Karelian Educational Society
Hannus Merja Finland-Russia Society
Helttunen Anne The Federation of Finnish Mother Tongue Teachers in Finland
Kniivilä Irmeli Finland-Hungary Society
Kämäräinen Aune Ingrian Cultural Society
Lappalainen Marja M. A. Castrén Society
Lehtinen, Ildikó The Kalevala Womens' Association

Linden Sakari
Mallinen Jukka
Nuolijärvi Pirkko
Pahomov Miikku
Ropponen Ville
Saraheimo Mari

Savonen Riku
Sjöstedt Seija
Tossavainen Jouni

Observers

Ahonen Anneli
Ahtainen Henkiikka
Arjava Antti
Eriksson Suvii
Haapola Ilkka
Hakala Anna
Hakkarainen Jussi-Pekka
Hassi Satu
Hentinen Aimo
Himänen Hannu
Häikiö Kristiina
Högnabba-Lumikero Cita
Immonen Anna-Mari
Iskanius Sanna
Joki Leena
Kaivosoja Riitta
Kallio Virve
Karppinen Isto
Kellner Alexandra
Ketokoski Anja-Riitta
Kinnunen Hilikka
Kivikoski Mikko
Kokkonen Paula
Kurkina Victoria
Laakso Anita
Lallukka Seppo
Langerak Norman
Laurila Aila-Liisa
Lehikoinen Anita
Lehtomäki Paula
Leppänen Inka
Liivala Marja Elina
Lindén Jarmo
Liukko Anna-Maria
Lummepuro Maija
Lyytikäinen Laura
Moring Kirsikka
Murto Anna-Liisa
Mäkinen-Ripatti Riitta
Narinen Kirsti
Nepponen Olli
Nieminen Matti
Nissinen Hanna
Ojala Anneli
Pasanen Saara Annika
Puura-Märkälä Anneli
Rossi Merja
Saarikivi Janne
Saarikko Terttu
Salo Merja
Sarvanti Risto
Saure Annamari

The Association of Finnish Culture and Identity
Finnish-Russian Civic Forum
Tuglas Society
Karelian and its cognate languages Research Society
Artists and Writers Association of Kiila
The Committee for Finno-Ugric Cooperation, Student Union of
the University of Helsinki
Finland-Russia Society in Western Finland
National Association of Finns in Sweden RSKL
The Union of Finnish Writers

Press group of the congress
Finnish Embassy in Moscow
Finnish Cultural Foundation
SIL International
Finland-Hungary-Society Lahti local unit
Ministry for Foreign Affairs, Unit for Russia
National Library of Finland
Parliament of Finland, Environment Committee
Youth Society in Hollola municipality
Embassy of the Republic of Finland in Moscow
University of Helsinki, Department of Political and Economic Studies
Finnagor culture and science institute in Hungary
The National Museum of Finland / National Board of Antiquities
Finland-Russia Society
Friends of the Tver Karelians
Ministry of Education and Culture
Helsinki Art School

Friends of the Finno-Ugric peoples
International Law Association
Finland-Russia Society local branch in Southern Finland
Consulate General of Finland, Saint Petersburg

National Library of Finland
Institute for Bible Translations
expert
Friends of the Finno-Ugric peoples
Karelian Educational Society Journal Karjalan Heimo
Permanent Secretary, Ministry of Education and Culture
Prime Minister's Office
Embassy of Finland, Moscow
Ministry for Foreign Affairs of Finland
Finland-Russia Society
Cultura Foundation
Ministry of Education and Culture
expert
M. A. Castrén Society
M. A. Castrén Society

Finnish Embassy in Estonia
Finland-Russia Society
Ministry for Foreign Affairs
Ministry for Foreign Affairs of Finland
Cultura Foundation
expert
Ministry for Foreign Affairs of Finland
Finn-Magyar Társaság ry Finland-Hungary Society in Kouvola
University of Helsinki

M. A. Castrén Society
Ministry of Social Affairs and Health (retired)
The Federation of Finnish Mother Tongue Teachers in Finland

Savander Arto
Siitonen Elena
Survo Vera
Talonpoika Liisa
Talvitie Heikki
Tuomi-Nikula Petri
Turkia Markku
Ukkonen Marja Riitta
Uusipaikka Sirkka
Uusitalo Tanja
Vainio Kaisa Kristina
Valkonen Martti
Vento Urpo
Viinanen Riitta
Öhman Riitta
Öhman Tapio

Finn-Magyar Társaság ry Finland-Hungary Society in Lahti
Russian culture society "Lira" (Lyre)
Aurora history club
Ministry for Foreign Affairs
Finland-Russia Society
Embassy of Finland in Budapest, Ambassador
Finland-Russia Society

Finn-Magyar Társaság ry Finland-Hungary Society in Kouvola

Press group of the congress

Pohjola Bank plc/Finland-Russia Society
Finland-Russia Society

Organizers

Alava Outi
Jokela Merja
Kauppinen Olga
Kärkkäinen Markku
Lepistö Maria
Linna Taru
Moilanen Matti
Muurama Kirsi
Mäkinen Tuija
Paavilainen Marja
Ruponen Sisko
Semenova Marina
Sirkiä Jouni
Tirri Soile
Väisänen Mervi

Finland-Russia Society
Finland-Russia Society
Finland-Russia Society
Finland-Russia Society
Finland-Russia Society in Eastern Finland
Finland-Russia Society
Finland-Russia Society
Finland-Russia Society in Southern Finland
Finland-Russia Society
Finland-Russia Society
Finland-Russia Society
Finland-Russia Society
Finland-Russia Society in Southern Finland
Finland-Russia Society in Turku
Finland-Russia Society in North Finland

HUNGARIANS

Delegates

Bereczki András Dr.
Csepregi Márta
Csernicskó István
Csúcs Sándor Dr.
Gadó György Pál
Gecse Géza Dr.
Kozmács István
Lázár Imre Dr.
Molnár-Bodrogi Enikő
Nanovfszky György Dr
Pach János
Pusztay János
Rubovszky Éva
Ruttkay-Miklári Eszter
Salánki Zsuzsanna
Szalay-Bobrovniczky Vince
Szj Enikő Virág Dr.
Szőke Natalia
Vančo Ildikó

Eötvös Loránd University; Faculty of Finno-Ugric studies
Hungarian-Estonian society
Eötvös Loránd University; Faculty of Finno-Ugric studies,
Hungarian-Estonian Society
Antal Hodyinka Institute, Ferenc Rákóczi II Transcarpathian Hungarian Institute
Pázmány Péter Catholic University in Piliscsaba; Faculty of Finno-Ugric studies,
Reguly Antal Society
Forestry Engineer, ecologist, filmmaker
Eötvös Loránd University; Faculty of Modern and Contemporary
World History Club Aspect
The University of Szeged, Faculty of Central European studies,
Constantine the Philosopher University in Nitra, Slovakia
Chief Counsellor, Ministry of Human Resources
Babeş-Bolyai University, Department of Hungarian Literary Studies (Kolozsvár)
The Hungarian National organization of Finno-Ugric Peoples World Congresses
Doctorate school University in Pecs
Professor, Faculty of Central European studies, Constantine the
Philosopher University in Nitra, Slovakia
Chairman of the Hungarian National organization of Finno-Ugric Peoples
World Congresses
Director, Reguly Antal Museum and Folkart Creative House
Eötvös Loránd University; Faculty of Finno-Ugric studies
Ministry of Foreign Affairs and Foreign Economic Relations;
Eötvös Loránd University; Faculty of Finno-Ugric studies,
Hungary-Finland Society
Eötvös Loránd University; Faculty of Finno-Ugric studies
Faculty of Central European studies, Constantine the Philosopher
University in Nitra, Slovakia

Observers

Antal Gergely The Hungarian National organization of Finno-Ugric Peoples World Congresses

Fehérné Korencsi Krisztina
Gábor Richly
Gáll Attila
Haaparanta Anja Anita
Horváth Iván Dr.

Hungarian Cultural Centre in Helsinki
Finno-Ugric Capital of Culture 2016 Iszkaszentgyörgy
Pecs Hungarian-Finnish Society
Eötvös Loránd University; Centre of foreign languages,
Hungarian Embassy in Moscow

Kántor Zoltán
Kimmel Leila

National Policy Research Government organization
The Hungarian National organization of Finno-Ugric Peoples World Congresses

Kovács Otília
Kövesdi Lilla Dóra
Lengyel Zsolt Dr.
Lőrincze Péter
Magyar Tibor
Pachné Heltai Borbála Éva
Szoboszlai András Dr.
Timár Bogáta
Waliduda Dániel Péter

the Hungarian National organization of Finno-Ugric Peoples World Congresses
Municipality of Veszprém
National Association of Entrepreneurs and Employers
the Hungarian National organization of Finno-Ugric Peoples World Congresses
the Research Institute for Linguistics of the Hungarian Academy of Sciences
Society Hungary-Finland
The Hungarian National organization of Finno-Ugric Peoples World Congresses
Finno-Ugric Capital of Culture 2016 Iszkaszentgyörgy

The Delegation of Hungarian Parliament, Ministry and Embassy

Csaholczi László
Gyopáros Alpár Ádám
Hoppál Péter Dr.
Józsa István, Dr.
Lupták Zoltán
Ojala Sinikka
Országh Veronika
Vécsey László József

Ministry of Human Resources
Hungarian National Assembly
State Secretary for Culture at the Ministry of Human Resources
Hungarian National Assembly
Embassy of Hungary in Helsinki
Embassy of Hungary in Helsinki
Hungarian National Assembly
Hungarian National Assembly

INGRIAN FINNS

Delegates

Korosteleva Khilia
Mullonen Irma
Ostonen Viljo-Ivan
Parkkinen Susanna
Poliakov Dmitrii
Tolstykh Marina
Tupin Toivo
Uimänen Olga

Ingrian civic organization "Pikku Inkeri", Pskov
Ingrian Union in Karelian Republic
Leningrad regional voluntary association of Ingrian Finns "Inkerin Liitto"
Ingrian Associations.Peterburg
Ingrian Association
Karelia-Finland Society
Finnish Ingrian League
the League of Ingrian Finns, Saint-Petersburg

Observers

Dubinskaya Nina
Fomin Nikolay

the Ingrian Centre Inkerikeskus
Regional public organization "Association of Finno-Ugric Peoples of Moscow" (OFUN)
the Ingrian Center Inkerikeskus
Regional public organization "Association of Finno-Ugric Peoples of Moscow" (OFUN)

Huttunen Vesna-Laine
Marchenko Vladimir

INKERÖISET

Delegates

Glavan Elizaveta
Konkova Olga
Matelega Galina

Company Izhora and Vod in Society of Ingrian Finns "Inkerin Liitto"
Center of Indigenous Peoples of the Leningrad Region
Territorial self-governance Community of small-numbered people izhora "Shojkula"
Territorial self-governance Community of small-numbered people izhora "Shojkula"

Prigaro Liubov

Observer

Harakka-Zaitcev Dmitry

Territorial self-governance Community of small-numbered people izhora "Shojkula"

KARELIANS

Delegates

Chigrina Nina
Evgrafova Marina
Gerasimova Galina
Kalmykova Nadezda

The Cultural autonomy of Tver Karelians
The Cultural autonomy of Tver Karelians
Karelian Language and Culture Uhut-society
Council of the Representative Assembly of the Karelian League;
Karelian Republic fond of cultural heritage
Council of the Representative Assembly of the Karelian League
The Cultural autonomy of Tver Karelians
The Aunus (Olonets) Regional organization of Karelians
The Young Karelians
The Cultural autonomy of Tver Karelians

From Finland

Hakala Herman
Kilpeläinen Hannu
Linna Eeva-Kaisa

The Ludian society
Society of karelian language
Karelian Educational Society

Observers

Antonova Natalia

Chesnokova Natalia
Chuburova Alina
Dembitskaia Tatiana
Efremova Ekaterina

Evgrafov Oleg
Gokkoeva Olga
Hänninen Andreas
Ishkina Natalia
Karlova Olga
Konovalova Lidiia
Kruglova Nataliia
Limarenko Olga
Louhikoski-Alasuutari
Terttu
Makarov Aleksei
Minvaleev Sergei
Oborina Anna
Pogrebovskaia Irina
Semenova Arina
Sinitckaia Natalia
Suutari Pekka
Toppinen Teemu
Tuomi Andrei
Volkov Aleksander
Vorobei Natalia
Zakharova Olga

Karelian regional public organization "Center for Support of Indigenous Peoples and the public diplomacy" Young Karelia "
Karelian Spring organization
The Young Karelians
The young Karelians
Foundation for Promotion of Civil Initiatives Pryazha region
"Melnitsa" (Windmill)
The regional Youth organization of Tver Karelians
House of Karelian language

The Young Karelians

The Ludians in Karelia
Karelian Spring organization

Karelian Educational Society
Periodika Publication
The Young Karelians
Cultural Bridge Kulsi
The Young Karelians
"Union of Karelian people"
"Union of Karelian people"
University of Eastern Finland, Karelian Institute
The Ludian society
Union of Karelian people
Society of karelian language
Regional public organization "Union of Karelian people"
Svyatzero roots NGO Pryaza region

KHANTS

Delegates

Prasina Karina
Randoma Anna

Youth organization of Ob-Ugric Peoples
The Association of Finno-Ugric Peoples of the Russian Federation (RF AFUN)

Observers

Alferova Liudmila
Bank Viktor
Bogordaeв Ruslan
Dyatlova Tayana
Ishtimirova- Posokhova
Alla

Miliakova Larisa
Ryabchikova Zoya

Khanty-Mansi Autonomous District -Yugra Governors office
Jugra Rescue' Youth organization
Youth organization of Ob-Ugric Peoples
Yugra State University

Khanty-Mansi Autonomous District-Yugra The Ob-Ugric peoples
theatre "Sun"
The Youth organization of the Ob-Ugric peoples (MOOUN)
Herzen University Institute of the people of the north; Department of Uralic
Languages Folklore and Culture;

Siazi Antonina
Sigiletov Vitalii
Sobianina Liubov
Vlasova Olga

GAU DPO YaNAO "Regional Institute of Education Development"
Khanty-Mansi Autonomous District -Yugra MAFUN
Finno-ugric cultural center of Tyumen Oblast
Youth organization of Ob-Ugric Peoples

KOMIS

Delegates

Averina Olga
Chumakova Irina
Gabusheva Galina
Ivanova Elena
Khoziainova Elena
Kirusheva Lubov
Konyukhov Alexey
Markov Valeriy
Mikheeva Nadezhda
Muravev Vladimir
Nesterova Nina
Ostapova Zoya
Plecheva Irina
Politova Liubov
Popova Galina
Sazhina Iana
Vasilkiv Valentina

Inter-regional Social Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"

Observers

Barakhova Tatiana
Barakovskii Mikhail
Bazhenova Anna
Björk Anna
Burlykina Maiia
Butyreva Galina
Chuprov Vasily
Emelyanov Sergej
Fedina Marina
Gabov Afanasy
Gabov Mihail
Ignatov Stepan
Ignatova Emilia
Khoziainova Natalia
Kornilova Zoia
Ladanova Galina
Limerova Valentina
Markova Liudmila
Mikhailov Andrei
Nizovtseva Margarita
Parhachev Alexandr
Samarina Valentina
Savenko Olga
Sedusova Natalia
Shakhova Natalia
Sivkova Anna
Troshcheva Valentina
Vedernikova Galina
Vetoshkina Elena
Vezhlivtseva Natalja
Zhideleva Valentina

Finno-Ugric Cultural Center of the Russian Federation
Inter-regional Social Movement "Komi Voityr"; the Youth
Finno-Ugric Cultural Center of Russian Federation
M. A. Castrén Society
Inter-regional Social Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"
International Art and Cultural Centre
Inter-regional Social Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"

M. A. Castrén Society
Inter-regional Social Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"
Komi Gor, State Tv & Radio Company
Interregional Public Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"
Komi Gor, State Tv & Radio Company
Inter-regional Social Movement "Komi Voityr"
Komi Gor, State Tv & Radio Company

Inter-regional Social Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"
Publishing Company Anbur
Inter-regional Social Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"
Inter-regional Social Movement "Komi Voityr"

KVENS

Delegates
Lantto Juha-Pekka
Seppola Bjørnar
Seppola, Leif Bjørnar
Tainio Juha

Kven society
Norwegian Kven society
Norwegian Kven society
Norwegian Kven society

Observers

Basso, Evy Margaretha Blomstrand Figenschou Sofie	Norwegian Kven society Norwegian Kven society Kven society
Dalvik Ellen Laura Karvonen Finn Hugo Eriksen	Norwegian Kven society Kven society Kven society
Kievari Anu Koikkalainen Päivi Kokkonen Maria	Norwegian Kven society Kven society Norwegian Kven society
Lantto Kaisu Anneli Nilsen Väinö Terje Viinikka-Kallinen, Anitta Winsa Birger	Norwegian Kven society UiT The Arctic University of Norway Norwegian Kven society

LIVONIANS

Delegate

Marinska Dženeta	The Liv Union "Līvōd Īt"
------------------	--------------------------

MANSI

Delegates

Bakhtiyarova Tatyana Popova Svetlana Zorina Liubov	Ob-Ugric Institute of Applied Researches and development Ob-Ugric Institute of Applied Researches and development Sosva Culture house
--	---

MARIS

Delegates

Aleksandrov Eduard Bikmurzin Pavel	Public association "Council of All-Mari" Chairman The Association of Finno-Ugric Peoples of the Russian Federation (RF AFUN) council member
Gaisin Alexander Kudriavtsev Aleksei Kuklina Elvira Mocheaev Valerii	Public association "Council of All-Mari" Public association "Council of All-Mari" The Association of Finno-Ugric Peoples of the Russian Federation (RF AFUN) council member
Popova Raisa Vasiutin Mikhail	The Association of Finno-Ugric Peoples of the Russian Federation (RF AFUN) The Association of Finno-Ugric Peoples in Russian Federation, vice Chairman

Observers

Glushkova Zoja Hämäläinen Svetlana Koshkina Natalia Kozlov Vladimir Kudryavtsev Vitali Petrov Vasily Rechkin Denis Shabdarov Nikolay Shabdarova Ekaterina Shkalina Galina Tokpulatov Vladimir	Mari native religion, NGO "Women's Union Mari" Saskavy " Intercultural Society ViiAr Interregional social organization «Mariy Ushem» Mari Youth Union "U vij" Corresponding photographer, Newspaper «Mari El», Journal «Mari Sandalyk" Interregional social organization «Mariy Ushem» Leningrad region cultural autonomy of Mari "Shii korno" Mari State University, Joshkar-Ola Mari Youth Union "U vij" Chairman, Interregional public organization "Mari Ushem"
---	--

MORDOVIANS

Delegates

Iakunchev Mikhail Kolesnikova Liubov Kuzmin Mikhail Mishanin Yuri Sedoikin Vladimir Tultaev Petr	Mordovia State Pedagogical Institute named after M. E. Evsevev Samara journal "Valdo oime" Orenburg region cultural centre Ogarev Mordovia State University "Raduga - Rainbow" LLC The Association of Finno-Ugric Peoples of the Russian Federation (RF AFUN)
---	--

Observers

Arkhipov Aleksandr Astaikuna Inna Kabaeva Nadezda	Finno-ugric magazine Ogarev Mordovia State University
---	--

Klaver Christine
Nikolashina Olga

SIL International
Government Organization «KOGAMDYK KELISIM» RSI of akimat of
Pavlodar region, Republic of Kazakhstan
Penza State University
Tyumen region Finno-ugric cultural center
The Association of Finno-Ugric Peoples of the Russian Federation (RF AFUN)
Newspaper "Izvestia Mordovii"
Band Oyme
The erzya Youth organization «Erzion»

NENETS

Delegates

Kanyukova Elena
Khanzerova Irina

Nenets association Yasavei
Nenets association Yasavei

Observers

Kaniukova Valentina
Lapsuy Anastasia
Yamkina Elena

Nenets Association Yasavei
Film director, screenwriter
Association of Indigenous Peoples of Krasnoyarsk region Taimyr, NGO

NGANASANS

Delegate

Zhovnitckaia Svetlana

Taimyr methodical information center

PERMYAK KOMIS

Delegate

Mekhonoshina Yulia

Association of Finno-Ugric Peoples in Russian Federation

Observers

Deryabin Andrey
Iefymyshch Nadiia
Maiburov Dmitrii

Ltd Association "Ugor"
Union of Uralic Peoples of Ukraine
Non-formal organization Gort Kitzet

SAMIS

Delegates

Ageev Andrei
Ageeva Anfisa
Kirillova Valentina
Kumpulainen Rita
Nystø Sven Roald
Pautamo Ellen-Maarit
Valle Aslak-Nils

Finland-Russia Society
Arran Lule Sami Centre
Finnish Sámi Parliament

Observers

Dugina Mariia
Kalmykova Marina
Seurujärvi-Kari Irja

Saami nurrash
Saami nurrash
Saami language and culture research society

SETUS

Delegates

Kala Ingrid
Kauksi Ülle
Laaneots Annela
Leima Aarne
Leima Evelin
Maiak Kheliu
Raudoja, Ahto
Rieka Hörn
Sarv Öie
Taro Igor

Seto Congress Council of Elders
Seto Handicraft Atelier-Gallery
Union of Rural Municipalities of Setomaa
Seto Congress Council of Elders
Estonian Folk Culture Centre
Pechory Regionnal Non-profit organization Seto Ethnocultural Society
Union of Rural Municipalities of Setomaa
Seto Culture Fund
Seto Congress Council of Elders
Seto Congress Council of Elders

Observers

Veriksoo Elena

Pechora District NGO "Ethno-cultural society Seto people"

UDMURTS

Delegates

Kasatkin Sergei
Kondrateva Natalia
Yagutkina Marina

Interregional public organization "Udmurt Kenesh"
Interregional public organization "Udmurt Kenesh"
Interregional public organization "Udmurt Kenesh"

Observers

Bazilevskikh Elena
Buranova Larisa
Egorov Iurii
Ishmatova Tatiana
Kazakova Natalia
Khakimov Eduard
Khakimova Svetlana
Lekomtceva Evgeniia
Riabina Elena
Riabina Zinaida
Shkliäev Aleksei
Slesareva Elena
Strelkov Nikolai
Zagrebin Aleksei
Zolotareva Maria

the Udmurt communities of Kazan
Interregional public organization "Udmurt Kenesh"
Interregional public organization "Udmurt Kenesh"
Interregional public organization "Udmurt Kenesh"
Udmurt Youth Public Organization "Shunde" ("Sun")
Finno-Ugric Point Oy Cultural center
Finno-Ugric Point Oy Cultural center
Ethnic center Zhivitsa
the Udmurt communities
Interregional public organization "Udmurt Kenesh"
Interregional public organization "Udmurt Kenesh"
Interregional public organization "Udmurt Kenesh"
Interregional public organization "Udmurt Kenesh"

VEPSES

Delegates

Aprodu Iuliia
Chirkova Larisa
Kharitonova Elizaveta
Kovalskaya Nadezhda
Lebedeva Valentina
Mikulich Natalia
Smirnov Grigory
Smirnova Olga
Strogalshchikova Zinaida
Zhukova Olga

Veps Cultural Society
Veps Cultural Society
Veps Cultural Society
The Centre of the Veps folklore
Veps Cultural Society
Veps Cultural Society
School in Borisovo
Veps Cultural Society
Veps Cultural Society

Observers

Ankhimova Anna
Konoshenko Anastasiia
Korenkova Natalia
Korenkova Nina
Kutsenko Gulvaira
Kuznetcov Igor
Lapikova Maria
Leonteva Elena
Novikova Natalya
Siragusa Laura
Strogalshchikova Polina
Vasilev Petr
Vasilieva Natalia
Zaguliaeva Liudmila
Zaitceva Nina
Zarubalova Marina
Zaytseva Olga

Veps Cultural Society
Shyoltozero Comprehensive School
Prionezhsk District Administration
Comprehensive School in Šokš
Russian indigenous peoples information and training network
Administration of Babayevsky District of Vologda Oblast
Organization of vepsian culture in Leningrad district "Vepsaria"
Vepsian culture society
Institute of Ethnology and Anthropology RAS
University of Aberdeen, School of Social Sciences, Department of Anthropology
Vepsian Culture Society
The Ministry of Education of the Republic of Karelia
The Kuja comprehensive school, Babajevo, Vologda region
Institute of Language, Literature and History of the Karelian Research
Centre of the RAS
Vepsian culture society, FI-RU Media Services
Information Center for the Kalevala and Karelian culture

VOTES

Delegates

Iliina Marina
Kuznetcova Ekaterina

The Votic Culture Museum
Society of Votic Culture

INVITED EXPERTS

Chalmers, Douglas
Djachkov Mark
Edygarova Svetlana

Glasgow Caledonian University
Moscow State Social University
University of Helsinki

Kronman Gunvor	Member of the Finnish National Commission for Unesco
Ljange Margarita	Guild of ethnic journalism
Prina Federica	University of Glasgow
Protasova Ekaterina	University of Helsinki
Rueter Jack	University of Helsinki
Smith David	University of Glasgow
Tsykarev Alexey	Chairman of the UN Expert Mechanism on the Rights of Indigenous Peoples

DELEGATION OF RUSSIAN FEDERATION

Avcinov Vjacheslav	Russian Embassy in Helsinki
Kondratovich Gleb	Russian Embassy in Helsinki
Markov Valeriy	The Council of the Federation
Rumyantsev Aleksandr	Russian Ambassador in Finland
Vodopjanov Viktor	Russian Embassy in Helsinki
Zhuravski Aleksandr	Deputy Minister of Culture of the Russian Federation

REPRESENTATIVE OF CITY OF LAHTI

Alaluukas Essi	LADEC Lahti Region Development
Forsman Raija	LADEC Lahti Region Development
Granqvist Tiina	City of Lahti
Hildén Sirkku	City of Lahti
Karhos Matti	City of Lahti
Kari Mika	City of Lahti
Kirjonen Teemu	City of Lahti
Kivekäs Riina	LADEC Lahti Region Development
Kortelainen Vuokko	City of Lahti
Mauno Risto	LADEC Lahti Region Development
Moisio Heini	City of Lahti
Mustonen Denis	City of Lahti
Myllyvirta Jyrki	City of Lahti, Mayor
Rantanen Jukka	LADEC Lahti Region Development
Rostedt Juha	City of Lahti
Ruohonen Mirkka	City of Lahti
Salmi Kari	LADEC Lahti Region Development
Silvennoinen Mari	LADEC Lahti Region Development
Simola Kirsti	LADEC Lahti Region Development
Tura Tomi	LADEC Lahti Region Development
Vainio Eero	City of Lahti
Varjonen Marko	City of Lahti

MEDIA

Ahlberg Alexandra	Freelancer
Ahlberg Risto	Freelancer
Aho Merja	Freelancer
Astaikina Inna	Newspaper Finno-Ugric
BUZÁK Noémi	MTI news, Hungary
DEMÉNY Dóra Krisztina	MTI news, Hungary
Eerola Leena	Magazine "Russian time"
Endre Szabo	Hungary
Gontar Nikolai	Press group of the congress
Hietanen Leena	Newspaper "Kansan Ääni"
HULITZA Zoltán	Hungarian television and radio MTVA
Häkkinen Lassi	City of Lahti
Hörkkö Olli	Television
Isotalo Aki	
Konttinen, Jussi	Newspaper "Helsingin Sanomat"
Kuorsalo Anne	Magazine "Suomen Kuvalehti"
Kurkikangas Esa	MTV3
Kuusivirta Sami	
Leppänen Hanna	Newspaper "Etelä-Suomen Sanomat"
Nikolaev Vasily	Web Site MariUver
Nisula, Katri	Sveriges Radio Sisuradio
Nutov Mirjam	Estonian TV and Radio
Oittinen, Hannu	Newspaper "ELO"
Osipova Marina	Newspaper "Na Nevskom"

Peltonen, Eero
Podbereznyy Oleg
Riabinina Zinaida
Sandell Markku
Sarje Kimmo
Shor Milla
SILACHER Tamás
Slesareva Elena
Strömmer Rita
Šubin Olga
Tulirinta, Sirpa Elina
Vainio, Kaisa
Vänskä Juha

Elore (www.elore.fi)
Newspaper "Na Nevskom"
Newspaper "Novaya gazeta"
Yle news
Magazine "Tiede&edistys"
Ministry for Foreign Affairs of Finland
Hungarian television and radio MTVA
"My Udmurtia" TV channel
TV channel MTV3
ERR
Newspaper "Elonkehä"
PrinttiMedia
Ministry for Foreign Affairs of Finland

INTERPRETERS

Aladina Inna
Basargin Andrey
Bogdanov Jevgeni
Bogdanova Anzhelika
Frantseva Viktoria
Galinski Olga
Gokkoeva Olga
Kárpáti György
Kaverina Kseniya
Kemppinen Mirja
Konopelko Grigori
Koryachkina Antonina
Lebovics Viktória
Mineev Vladimir
Novikova Iaroslava
Nummemees Irina
Pronin Galina
Repin Aleksei
Rybachuk Kseniia
Schönfeld Hanna
Serysheva Kristina
Shor Vladislav
Tchausova Victoria
Tsinovski Andrei
Tupin Toivo

VOLUNTEERS

Frondelius Helena
Haapaniemi Timo
Hagstroem Raila
Hvidlykke Taina
Kankkunen Janna
Kautonen Raija
Kilpeläinen Viktoria
Kokkonen Päivi
Leppänen Tomi
Lindberg Nina
Matikainen Tuija
Nousiainen Anneli
Ouretski Ilja
Palokangas Aleksi
Salminen Minna
Tossavainen Raisa
Vähävuori Tuija



SUOMI  VENÄJÄ SEURA

lahti2016.fucongress.org



THE CONSULTATIVE COMMITTEE OF FINNO-UGRIC PEOPLES



[facebook/fucongress2016](https://www.facebook.com/fucongress2016)



[#fucongress2016](https://twitter.com/fucongress2016)