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MANIFESTATIONS OF RACIAL PREJUDICE AND NATIONAL  
AND RELIGIOUS INTOLERANCE

Report of the Secretary-General

Addendum

CONTENTS

	<u>Page</u>
PART I. ACTION TAKEN BY GOVERNMENTS	
Australia . . . . .	2
Canada . . . . .	14
Czechoslovakia . . . . .	15
Israel . . . . .	17
Nigeria . . . . .	21
Poland . . . . .	23
Romania . . . . .	29
Union of Soviet Socialist Republics . . . . .	38
PART II. ACTION TAKEN BY NON-GOVERNMENTAL ORGANIZATIONS	
Friends World Committee for Consultation . . . . .	54
International Federation of University Women . . . . .	59
International League for the Rights of Man . . . . .	61
World Union of Catholic Women's Organizations . . . . .	63

PART I. ACTION TAKEN BY GOVERNMENTS

AUSTRALIA

[Original: English]

RESCISSION OF DISCRIMINATORY LAWS

1. There appear to be no discriminatory laws that have the effect of creating and perpetuating national or religious intolerance.
2. Certain laws make special provision in relation to the people of particular races, the most important instances being the laws providing for the protection and advancement of the aboriginal race of Australia. These laws have been under review in recent years and, as a result, a number of them have been either repealed or substantially modified in the direction of removing completely the distinctions made. The review of the laws that still remain is continuing.
3. The maintenance of the laws in question is not based on racial considerations, and there is no reason to believe that they have the effect, contrary to intention, of creating and perpetuating racial prejudice. However, on the assumption that the General Assembly would be interested to know of the steps that have been taken in relation to these laws, the following information is given.

AUSTRALIAN ABORIGINES

4. The declared policy of the Commonwealth\* and State governments is to promote the advancement of aborigines to complete social, economic and political equality with all other Australians. The protective laws applying to aborigines are, therefore, temporary in character and are being progressively removed. Action taken in recent years is as follows:

- (i) Victoria: The Aborigines Act 1957 repealed earlier legislation that had imposed certain restrictions in relation to aborigines. The 1957 Act set up an Aborigines Welfare Board with the function

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\* The term "Commonwealth" is used throughout this note to refer to the Federal Government or Parliament as distinct from the Governments or Parliaments of the constituent States of the Australian federation.

of promoting the moral, intellectual and physical welfare of aborigines with a view to their assimilation into the general community. The provisions of the Act have since been re-enacted in the Aborigines Act 1958.

(ii) South Australia: The Aboriginal Affairs Act 1962, when it is proclaimed to come into force, will repeal earlier State legislation on Aborigines. The restrictive provisions contained in the earlier legislation have been almost completely omitted from the new Act. The latter Act provides that it is the duty of the Minister administering it "to promote the social, economic and political development of Aborigines and persons of Aboriginal blood until their integration into the general community".

(iii) New South Wales: The Aborigines Protection (Amendment) Act 1963 removes the restrictions imposed by the Aborigines Protection Act 1909-1943 upon aborigines.

5. Amendments made by the Commonwealth Social Services Act 1959 have extended eligibility for pensions and other benefits under the Commonwealth social services scheme to all aborigines except aborigines who follow a mode of life that is, in the opinion of the Director-General of Social Services, nomadic or primitive. As will be noted, the remaining exception is not based on race but on the mode of life followed by the persons in question.

6. In 1962, the right to vote at elections for the Commonwealth Parliament, the Parliament of the State of Western Australia and the Legislative Council of the Northern Territory of Australia was extended to all aborigines; previously the right had been confined to limited classes of aborigines. The laws in question were as follows:

Commonwealth Electoral Act 1962.

Electoral Act Amendment Act, 1962 (Western Australia).

Amendments of the Northern Territory Electoral

Regulations (Commonwealth Statutory Rules 1962,  
No. 49).

The position now is that aborigines have the right to vote at elections for all legislatures in Australia, except that the State of Queensland has not yet granted them the right to vote at elections for the Parliament of that State.

#### OTHER LAWS REFERRING TO RACE

7. In recent years, certain provisions that made distinctions based on race in relation to employment or other matters have been removed. The legislation was as follows:

##### Commonwealth:

Pacific Island Labourers Act 1901-1950 - Repealed by  
Migration Act 1958.

Post and Telegraph Act 1901-1960, section 16 -  
Repealed by Post and Telegraph Act 1961.

##### New South Wales:

Certain provisions in the Factories and Shops Act 1912-1960 -  
Repealed by Factories, Shops and Industries Act 1962.

##### Queensland:

Certain provisions in the Factories and Shops Act 1900 to 1958 -  
Repealed by Factories and Shops Act of 1960.

##### Tasmania:

Certain provisions in the Factories Act 1910 - Repealed by  
Factories, Shops and Offices Act 1958.

#### LEGISLATION FOR PROHIBITING DISCRIMINATION

8. In the main, it has not been found necessary to adopt legislation specifically prohibiting discrimination, although some provisions to that effect have been in existence for some time. Thus, section 116 of the Australian Constitution provides as follows:

"116. The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth."

Section 46 of the Constitution Act 1934 of the State of Tasmania provides as follows:

"46 - (1) Freedom of conscience and the free profession and practice of religion are, subject to public order and morality, guaranteed to every citizen.

(2) No person shall be subject to any disability, or be required to take any oath on account of his religion or religious belief and no religious test shall be imposed in respect of the appointment to or holding of any public office."

#### LEGISLATIVE AND OTHER MEASURES TO COMBAT PREJUDICE AND INTOLERANCE

9. Reference has been made above to the policy that is being pursued by Governments in Australia of promoting full political, economic and social equality for aborigines as members of the Australian community. The Commonwealth Government is conducting an active educational campaign to promote the assimilation of immigrants into the Australian community; the campaign is necessarily directed against discrimination on the ground of national extraction.

10. The criminal laws of Australia contain a number of provisions that would extend, or would probably extend, to cover certain manifestations of racial prejudice or national or religious intolerance. Thus, the Commonwealth Crimes Act 1914-1960 creates offences in relation to the promotion of feelings of ill-will and hostility between different classes of subjects so as to endanger the peace, order or good government of the Commonwealth. Various laws make it an offence to use abusive or insulting words in any public place whereby a breach of the public peace is likely to be occasioned (see e.g. Police Offences Act 1958 (Victoria), section 26). There are provisions prohibiting processions that are calculated to provoke animosity between subjects or different religious persuasions (see e.g. the Party Processions Prevention Act 1901 (New South Wales)).

No occasion appears to have arisen in recent times for using the laws referred to for the purpose of dealing with racial prejudice and national and religious intolerance.

MANIFESTATIONS OF RACIAL PREJUDICE AND NATIONAL  
AND RELIGIOUS INTOLERANCE IN THE TERRITORIES

Racial Discrimination

1. The Government has continued with its review of the laws of the Territory of Papua and New Guinea to remove provisions which might be regarded as discriminatory. In the administration of the Trust Territory of Nauru no distinction is made on grounds of race. 1961-62 Annual Report for Nauru - presented at last session.

Religious Intolerance

2. There is no manifestation of religious intolerance in any territory. The Australian Government recognizes and upholds the right of people of the Territories to their freedom of religious worship and there is no legislation applying in any Territory which grants preferment to, or discriminates against any religious group. This practice is, of course, in line with Australia's own obligation under the Trusteeship Council.

REMOVAL OF DISCRIMINATORY LEGISLATION IN THE  
TERRITORY OF PAPUA AND NEW GUINEA

3. In opening the Fifth Legislative Council on 10 April 1961, His Excellency the Administrator of the Government of the Commonwealth (Sir Dallas Brooks) expressed the Commonwealth's policy on racially-discriminatory legislation as follows, with specific reference to the legislative programme for that Council:

"The work already in progress of revising the whole body of the legislation of the Territory will be continued in order to remove any form of racial discrimination. The policy direction given for this work is that, unless it can be shown that special provisions are needed to guard the well-being of the people, in defined circumstances, or to respect their own customs, the laws of the Territory shall apply equally to all inhabitants of the Territory."

4. In pursuance of this settled policy the Administration had already in 1958 set up an ad hoc Committee on Discriminatory Legislation, and subsequently the task of investigation and revision was divided between the Administration and the Department of Territories. A major difficulty was that often legislation which

may prima facie be discriminatory, or at least differentiating, was originally merely protective (e.g. the Native Women's Protection Ordinance - see para. 6 (a) below - or the specific protection afforded to land rights by native custom), and in such cases the question for determination is whether, in a time of rapid change, that protection is still needed and if so, to what extent.

#### A. ORDINANCES

5. The following is a survey of the steps taken since the opening of the 3rd Legislative Council in September 1957, to remove racial discrimination and racially-discriminatory references from the statute law of the Territory:

(a) In June 1958, the Matrimonial Causes (Papua) Ordinance 1958 was enacted. This was an interim measure, pending the enactment of a uniform Ordinance for the combined Territories (which was then delayed because of the proposal to introduce a Commonwealth Act on the subject), and allowed a marriage to which one or both of the parties was a native to be the subject of proceedings under the Matrimonial Causes Ordinance of Papua. Previously, no such marriage could be dissolved. Customary unions, of course, were not affected and are still regulated by custom. It is expected that legislation based on the Commonwealth Marriage Act and Matrimonial Causes Act will be ready for introduction into the Legislative Council during 1963.

(b) In September 1958, the White Women's Protection Ordinance, 1926-34, of the Territory of New Guinea was repealed. This Ordinance had prescribed more severe penalties for sexual offences against "European" women and girls.

(c) In the same month, the Criminal Code Amendment Ordinance 1929-39 of the Territory of New Guinea was amended to delete certain discriminatory provisions related to sexual offences.

(d) At the meeting of the Legislative Council in February 1960, a minor amendment was made to the Cemeteries Ordinance 1955-56 requiring natives as well as non-natives to bury their dead in recognized cemeteries. However, power was included for

District Commissioners to consent to burials outside such cemeteries, so that the needs of villages and areas where it is not feasible or perhaps desirable to set aside land for cemeteries and to enforce their use, can be met.

(e) At the same meeting, the Native Plantations Ordinance 1925-52 of Papua was repealed. This Ordinance had not been used in practice post-War, and was objectionable in that it contained provisions for forced labour, although these were designed for the improvement of native welfare. Necessarily, the repealing Ordinance preserved the rights of individuals and communities over what plantations existed under the Principal Ordinance.

At the same meeting amendments were made to the Land Ordinance 1911-58 of the Territory of Papua and the Land Ordinance 1922-58 of the Territory of New Guinea to remove restrictions on natives dealing in non-native land, placing them on the same footing as non-natives in this regard.

(f) The Child Welfare Bill 1961 was introduced into the Legislative Council in October 1960 and passed in April 1961. It provides a code of child welfare based on the most modern Australian precedents, which applies to all children, including the issue of customary unions. From the present point of view, it repealed the Native Children Ordinance and the Part-Native Children Ordinance (which allowed of the "mandating" of native and mixed-race children who were in need of care), and also allowed for the first time of native children being legally adopted by order of the Supreme Court.

(g) Associated with the Child Welfare Bill and brought down and passed with it was the Deserted Wives and Children Bill 1961, which allowed orders for maintenance to be made against natives or for the support of an ex-nuptial child of a native, and also applied the Ordinance to desertion by a native and to desertion of an ex-nuptial child of a native.

(h) In April 1961, a Bill was passed repealing the Companies Ordinance 1933-38 of the Territory of New Guinea. That Ordinance provided generally that a company could not be formed or registered in that



Territory if its object or one of its objects was the engaging in agricultural, pastoral or forestry pursuits, mining for coal or iron ore or aerial navigation, unless at least two-thirds of the issued shares are held by or on behalf of British subjects. As most of the people of the Territory of New Guinea are not "British subjects" but "Australian protected persons" under the Commonwealth Nationality and Citizenship Act, this, while originally designed to protect the Territory against foreign exploitation, had the result of largely keep them out of the field of company operations.

6. The following Ordinances affecting discriminatory legislation were passed at the June 1962 meeting of the Legislative Council:

(a) The Native Women's Protection Ordinance (Repeal) Ordinance, which repeals the Native Women's Protection Ordinance. The repealed Ordinance made it an offence for a non-native to be in certain villages or areas inhabited solely by natives between the hours of 9 p.m. and 6 a.m. without the consent of a District Officer, or to cause or permit a native female unaccompanied by her husband, parent or guardian to be on any premises occupied by a person other than a native between those hours without the consent of the District Commissioner.

(b) Mining (Papua) Ordinance

Mining (New Guinea) Ordinance

Petroleum (Prospecting and Mining) Ordinance

Mines and Works Regulation (New Guinea) Ordinance.

These Ordinances remove a number of minor discriminatory provisions in the Principal Ordinances, in particular, provisions relating to the employment of natives and other non-Europeans. Originally these provisions were safety measures, designed to ensure safe conditions of work by prohibiting the employment of illiterate and unskilled labour in certain circumstances. These have been replaced by provisions applicable to all races.

(c) Emergency Provisions Ordinance, which amends the Principal Ordinance to make it plain that the Ordinance does not distinguish between employees on racial grounds, but on types of employment.

(d) Native Offenders Exclusion Ordinance (Repeal) Ordinance: this repeals the Native Offenders Exclusion Ordinance of the Territory of Papua which automatically prohibited a native convicted of an offence of an indecent nature against a white woman or girl from coming or remaining within the boundaries of any town.

(e) Explosives Ordinance: the Principal Ordinance placed restrictions on possession of explosives by natives. These restrictions are removed, and natives and non-natives placed on the same footing.

(f) Poisons and Dangerous Substances Ordinance and Sale of Meat Ordinance: these removed minor discriminatory provisions in the Principal Ordinances.

(g) Fire Service Ordinance: this repealed a number of earlier Ordinances relating to fire services and prevention of fires which contained minor discriminatory provisions.

(h) Native Regulation Ordinance

Native Administration Ordinance

These remove the power of Courts for Native Matters and Courts for Native Affairs to order corporal punishment of native juveniles convicted of offences before them.

7. The following ordinances were passed at the September 1962 meeting of the Legislative Council:

(a) Criminal Code Amendment (Papua) Bill: this will repeal those provisions in the Criminal Code which provide for the deportation to a specified part of the Territory of a native who is convicted of an indictable offence. At the same time a Criminal Law (Restriction of Movement) Bill was introduced which gives a general power to order deportation to a specified part of the Territory or, in the case of a person not born in the Territory from the Territory, in respect of any person where the Court considers this desirable.

(b) Liquor (Temporary Provisions) Ordinance. This enabled natives to consume beer on or off licensed premises and other intoxicating liquor on licensed premises. Total prohibition was removed by a Bill introduced into the Legislative Council in March 1963. This legislation adopts generally recommendations of a Committee appointed to inquire

into the matter. Consequential amendments have also been made to the Native Regulations (Papua) and Native Administration Regulations (New Guinea).

(c) Land Ordinance: Land Titles Commission Ordinance and related Ordinances. This legislation amalgamates the law of the two Territories relating to land and provides inter alia for an individualized guaranteed title to land at present held under native custom.

## B. REGULATIONS

8. In addition to action taken or to be taken with regard to Ordinances, the position as to Regulations is being investigated. Apart from the question of the Native Administration Regulations and the Native Regulations generally (see para. 6), the following action has been taken:

(a) In 1958, the total restriction imposed under the Native Regulations and the Native Administration Regulations on gambling was eased to bring it into line with what was proposed under the Gaming Ordinance and to allow of wagering on sporting events approved by the Director of Civil Affairs and of lotteries.

(b) In 1959, following a progressive easing over a few years, the curfew restrictions imposed in town areas by the Native Administration Regulations and Native Regulations were completely lifted.

(c) Originally, the Public Hospitals (Charges) Regulations applied only to "European" hospitals, others being free. Such a classification, apart from its discriminatory element, has become progressively more and more out of date, and as from the beginning of 1962 charges are levied on the basis of the type of ward (public, free or intermediate) and any special non-medical service supplied, with no racial criteria being adopted. (Similar amendments are in hand with regard to dental charges.)

(d) Originally, the Public Entertainment Regulations in Papua and the Places of Entertainment Regulations of the Territory of New Guinea both provided that cinematograph films were not to be shown in a place of public entertainment to Europeans and natives together, and also that a place of public entertainment which admitted both Europeans and natives

together should have separate seating accommodation for each. The first of these provisions was repealed in 1947 and the second in 1958.

(e) The separate censorship system for films for exhibition to natives ended on 1 August 1962. By a Proclamation made under the Customs Ordinance, a uniform censorship code for all races, based mainly on Australian

standards and practices, was instituted from that date. At the same time the Cinematograph Censorship Regulations of each Territory were repealed.

(f) The provisions of the Septic Tank Regulations of each Territory, the Public Health (General Sanitation) Regulations (New Guinea and the Health (Sanitary) Regulations (Papua)) have been amended to remove the requirements for separate toilet accommodation for natives and non-natives. Due to differences of toilet habits, however, it remains necessary to make separate provision for orthodox and "Asiatic-type" closets; however, this is not a racial matter, but one of construction types.

(g) A number of minor matters were cleared up during 1962. For example, the Copra Inspection Regulations, the Cacao Regulations and the Rubber Regulations made special provision for the allotment to unincorporated groups of natives of distinguished marks and letters. This device seems no longer necessary, and the relevant provisions have been repealed. So, also, the Motor Traffic Regulations, which provide for special attention to be paid to native applicants for licenses (originally, no doubt, because of linguistic difficulties) have been amended, and a minor amendment to the Coroners Regulations has been made, to replace a possibly objectionable, and certainly out-of-date, reference in a form to the "Wewak Native Hospital".

#### C. DISCRIMINATORY PRACTICES BILL 1963

9. The Bill deals with the subject of discrimination in trading.
10. The main clause, Clause 4, makes it an offence for the holder of a license to carry out a discriminatory practice or cause or permit such a practice to be carried out, or in connexion with, the business the subject of the license. License is defined to cover all licenses in the Territory which permit persons to trade in goods.

11. Clause 5 of the Bill makes it an offence to act in an insulting, provocative or offensive manner in or on licensed premises towards a person of a different race or colour, or to incite another person so to act. This clause is copied from the Race Relations Proclamation 1962 of Swaziland. It would appear to apply as much to members of the public coming on to licensed premises as to the holder of a license, but this is wider than the penalty clause 7 provides for.
12. Clause 6 is intended to safeguard against trivial and rash prosecuting by requiring the consent of the Secretary for Law to any prosecutions.
13. Clause 7 enables a court which convicts a trader for an offence under the Ordinance to suspend or cancel licenses held by a trader or disqualify him from holding a license. After conviction the Administrator may make an order under S.21 Native Employment Ordinance prohibiting the trader from employing natives.

#### CONCLUSION

14. All legislation has now been examined and the main issues which have been thrown up by the survey have been or are being resolved.
15. In some instances, it has proved necessary to relax restrictions and protections gradually - an example is the distance limitation on the employment of casual labourers under the Native Employment Ordinance, who, originally restricted mainly to their home Subdistricts, may now (Native Employment Ordinances 1962) obtain employment anywhere in the Territory. So also, where protection is needed for the mass of the people but is unnecessary for some, provision can be and is made, as under the Native Emigration Restriction Ordinance, for exemptions.
16. A major cause of delay has lain in staffing problems in relation to the complexity of the task. The repeal of the Native Regulations and the Native Administration Regulations, for example, has involved a study of, and the drafting of legislation related to, the whole subordinate courts structure of the Territory and the law to be applied therein.

CANADA

[Original: English]

The Canadian Government has noted the invitation extended by the General Assembly in resolution 1779 inviting the Governments of States Members of the United Nations to inform the Secretary-General of action taken by them in compliance with the resolution.

The Canadian Government is pleased to inform the Secretary-General that it has drawn resolution 1779 (XVII) to the attention of the provincial governments. Since education in the formal sense is ordinarily a matter falling within the exclusive legislative jurisdiction of the provinces, and since the question of rescission of legislation within their exclusive jurisdiction is similarly a matter for the legislatures of the provinces, the Government of Canada wished by this means to encourage action by the provincial governments along the lines contemplated by the resolution. In addition, the Government of Canada is pleased to report that since the preparation of the Canadian report for the United Nations Year Book on Human Rights for 1961 and the Triennial Report for the Period 1960-62 on Human Rights in Canada, which deal with legislative and other action to combat prejudice and discrimination, the educational programmes at all levels have continued and gained some momentum.

In addition, particular attention has been directed towards the fitting observance of the fifteenth anniversary of the Universal Declaration of Human Rights. A national committee has been formed representing federal and provincial government agencies and some fifty national voluntary organizations. The purpose of the committee is to co-ordinate the education, action and commemorative programmes that are now being planned throughout the country.

With respect to legislative developments, the only significant occurrence has been the passage, early in 1963, by the Legislature of the Province of Nova Scotia of a Human Rights Act which consolidates, and amplifies to some extent, previous legislation dealing with Fair Accommodation Practices, Fair Employment Practices and Equal Pay for Women.

CZECHOSLOVAKIA

[Original: English]

In Czechoslovakia, racism or racial, national or religious discrimination do not exist and the socialist system of State and society, based on just and equitable opportunities for all citizens without distinction, leaves no room for the incidence of similar negative phenomena. The Czechoslovak Socialist Republic condemns racial discrimination, both national and religious, wherever they appear, and in the international forum fully supports the adoption of effective measures conducive to an early and permanent elimination of such phenomena in all countries.

Czechoslovak legislature as a whole proceeds from the principle of absolute equality of all citizens without exception in all spheres of life.

This principle is incorporated directly in the basic law of the country - the Constitution of the Czechoslovak Socialist Republic of 11 July 1960. Article 20, paragraph 1 of the Constitution provides that "all citizens shall have equal rights and equal duties". Paragraph 2 of the same Article expressly guarantees the equality of rights irrespective of nationality and race.

In the field of religion, in Article 32 the Constitution of the Czechoslovak Socialist Republic expressly guarantees also the freedom of confession. Everyone may profess any religious faith or be without religious conviction and practice his religious beliefs in so far as this does not contravene the law. The Czechoslovak people has made its own experience with manifestations of racial superiority and discrimination during the occupation by Nazi Germany from 1939 until 1945. Therefore, all manifestations of racism, racial discrimination and similar phenomena, as well as manifestations of national and religious intolerance, are strictly prohibited in Czechoslovakia and subject to penal prosecution.

In particular, Section 198 of the Czechoslovak Penal Code (Law No. 140 of the Collection of Laws, of 29 November 1961) provides for penalties to be imposed on anyone who would be guilty of vituperation of any nation, its language, or race, or of a group of inhabitants of the Republic for their confession or because they are without religious conviction.

Paragraph 196 of the same law calls for severe penalties to be imposed on a person who would commit any violence against a group of persons or individuals or threaten them with killing, physical or other injury or damage on the ground of their nationality, race or religious conviction.

The Czechoslovak Socialist Republic also devotes full attention to the education of citizens in the spirit of friendship and peaceful co-operation among all nations, races and peoples. This purpose is particularly served by all information media which actively propagate these principles. Special care is given to schools of all types where instruction is conducted in the spirit of friendship and mutual understanding among all nations of the world, regardless of their colour, or their social and economic system or their religious conviction.

On the basis of the above, it is possible to state that in the Czechoslovak Socialist Republic, the principles set forth in resolution 1779 (XVII), adopted on 7 December 1962 by the General Assembly of the United Nations, are fully implemented. It is therefore not necessary to carry out any other measures on the national level.



ISRAEL

[Original: English]

The Government of Israel wholly supports this resolution which unequivocally condemns all manifestations of racial prejudice and of national and religious intolerance as violations of the Charter of the United Nations and of the Universal Declaration of Human Rights, and welcomes the action taken by the Secretary-General in pursuance of its provisions.

It will be remembered that this matter was again raised in the United Nations after the recurrence of anti-semitic manifestations in several parts of the world, which called to mind the deplorable consequences that racial and religious intolerance bear for all mankind.

The State of Israel, risen from the depths of suffering which this intolerance has inflicted on the Jewish people, proclaimed in its Declaration of Independence that it "will maintain complete equality of social and political rights for all its citizens, without distinction of creed, race or sex. It will guarantee freedom of religion and conscience, of language, education and culture. It will safeguard the Holy Places of all religions. It will be loyal to the principles of the United Nations Charter".

In Israel, Jews, Christians, Moslems and Druzes of whatever denomination constitute one civic body. The Law of the Land does not include nor recognize any acts or administrative practices of a discriminatory character.

The adherents of all denominations are free to worship in accordance with their own precepts, maintain their religious and charitable institutions and administer their internal affairs.

An independent judiciary assures the equal rights of all the citizens.

The State Education Law, 5713-1953, Article 2, stipulates that education in Israel is based "on the striving for a society built on liberty, equality, tolerance, mutual aid and love of fellow-men".

Article 26 of the Declaration of Human Rights and principle 10 of the Declaration of the Rights of the Child has been enshrined in national legislation and are being implemented in letter and spirit.

The school curriculum promotes understanding, tolerance and friendship among all nations, racial or religious groups. These basic tenets are particularly emphasized in the study of history, civics and geography, as well as in lectures and discussions on appropriate occasions.

"Yalkut Ha-datot" ("Compendium of Religions") - a collection of basic texts of the world's religions, published with the assistance of UNESCO, is to be introduced in secondary schools.

UNESCO display sets and discussion guides "For All Children", "Going to School Around the World" and "East and West Do Meet" were translated into Hebrew and distributed free of charge to educational institutions.

The study of foreign languages and cultures is widespread. The study of one foreign language at least is obligatory from the sixth grade of the elementary schools.

The study of the Arabic language, literature and history occupies an important place in the curriculum. Many secondary schools provide for specialized training in Arabic studies. Students of these courses live for certain periods of time in Arab population centres in order to acquire a better understanding and appreciation of the culture and way of life of their fellow-citizens.

On 22 September 1961, the State of Israel accepted the Convention Against Discrimination in Education, adopted by the General Conference of the United Nations Educational, Scientific and Cultural Organization on 14 December 1960, at its eleventh session.

The teaching of respect for and the practice of racial, national and religious tolerance form part of the activities of the several youth organizations in the country.

Israel youth and students of institutions of higher learning play host to visiting groups of youth and students of other races, creeds and nationalities and participate in meetings, conferences and jamborees in other parts of the world. These continuous contacts, encouraged by Government authorities, educational institutions and youth organizations, contribute to mutual understanding and tolerance.

The International Cultural Centre for Youth in Jerusalem, inaugurated in 1959, provides facilities for the study and appreciation of the cultural values

of other nations by means of exhibitions, films, records, topical philately and a variety of sections for drama, art, music and dance. The Centre is also a meeting place between Israel youth and young people from abroad.

Media of communication and public functions disseminate information and stress the importance of racial, national and religious tolerance.

Human Rights Day is being celebrated in educational institutions. Public meetings and celebrations are held by official and public bodies. Articles in the press and radio broadcasts discuss the significance of the event.

The Israel Broadcasting Service regularly broadcasts programmes on the occasion of national holidays of many countries and, whenever possible, nationals of the celebrating country participate in them.

Other regular broadcasts include the "African Magazine" and the "Middle Eastern Magazine" which acquaint the Israel public with the life, problems and achievements of the peoples in neighbouring regions.

The Ministry of Religion publishes two periodicals "Christian News" and "The Muslim Bulletin" with the participation of the spiritual leaders of the respective communities.

On 12 January 1959, the State of Israel has communicated its ratification of the Convention Concerning Discrimination in Respect of Employment and Occupation, adopted by the General Conference of the International Labour Organisation on 25 June 1958, at its forty-second session.

The Israel Centre for the Advancement of Human Culture was established by a law adopted by the Knesset in 1958 as an independent institution, governed by a Board of Trustees, with the following objectives:

"... to reveal and embody in human values the achievements of philosophy, science, scholarship, literature and art. For that purpose, the Centre shall serve as a national and international forum for philosophers, scientists, scholars, creative writers and artists for a basic evaluation of the influence of philosophy, science, research, art and literature on contemporary man and society and encourage national and international co-operation among intellectuals in their respective fields of activity with a view to attain the aims of the Centre. It shall publish in Israel and abroad those of its proceedings which are conducive to advance its aims".

The Israel Government, in co-operation with non-governmental and private organizations, will persevere in its efforts to educate its youth and public opinion in the respect for and practice of racial equality and national and religious tolerance.

NIGERIA

[Original: English]

The Government of the Federation of Nigeria and the regional governments do not practise any form of racial prejudice, national or religious intolerance. In fact, freedom of conscience has been enshrined in section 23 of the Constitution of the Federation of Nigeria, whereby:

"Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief and freedom, either alone or in community with others, and in public or in private to manifest and direct his religion or belief in worship, teaching, practice and observance."

Article 26 of the Universal Declaration of Human Rights deals with education and provides, inter alia, that:

"Every one has a right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be made accessible to all on the basis of merit."

There can be no doubt that the Government of the Federation and the Regional Governments have made and are making strenuous efforts to educate the citizens of this country. In the Federal territory of Lagos primary education is free. Primary education is also free in Western Nigeria, and in respect of Eastern Nigeria the first four years of a child's life in school is free. Although primary education is not free in Northern Nigeria the fees are so low that they are within the means of an average parent. Apart from Northern Nigeria where secondary education is virtually free, children in secondary schools in Lagos, Western Nigeria and Eastern Nigeria have to pay fees. However, the four Governments have scholarship schemes for deserving students in secondary schools. Technical and professional education in Lagos and in the Regions are made generally available to all on the basis of merit. All the four governments offer scholarships for university education.

Under Section 53 (1) of the Education (Lagos) Act Chapter 56, Laws of the Federation of Nigeria and Lagos 1958 and similar provisions in the Regions:

"No person shall be refused admission as a pupil to or prevented from attending as a pupil at any maintained primary school or assisted post-primary school on account of the religious persuasion, nationality, race or language of himself or of either of his parents."

Section 57 of the same Act states, inter alia, that:

"There shall be provided in the curriculum of every maintained or assisted school a reasonable period for religious instruction."

It would appear, therefore, that the Federation of Nigeria have taken and are taking appropriate actions in compliance with resolution 1779 (XVII) and the Declaration of the Right of the Child adopted by the General Assembly on 28 November 1959.

POLAND

[Original: English]

There are no provisions whatever in Polish law to sanction discrimination on account of race or nationality or to approve of religious intolerance.

The principle of equal rights for all, regardless of nationality, race or religion, is laid down in the law and strictly observed. There are also valid legal rules operating as safeguards against racial and national discrimination and against religious intolerance. The relevant provisions are cited below.

I. Articles 69 and 70 paragraph (1) of the 1952 Constitution of the Polish People's Republic are worded as follows:

Article 69

1. Citizens of the Polish People's Republic, irrespective of nationality, race and religion, enjoy equal rights in all fields of public, political, economic, social and cultural life. Infringement of this principle by any direct or indirect granting of privileges or restriction of rights on account of nationality, race or religion is subject to punishment.

2. The spreading of hatred or contempt, the provocation of disputes or the humiliation of man on account of national, racial or religious differences are forbidden.

Article 70

1. The Polish People's Republic guarantees freedom of conscience and religion to its citizens. The Church and other religious bodies may freely exercise their religious functions. It is forbidden to prevent citizens from taking part in religious activities or rites. It is also forbidden to coerce anybody to participate in religious activities or rites.

II. Articles 30-34 of the Decree of June 13, 1946, on offences particularly dangerous in the period of the country's reconstruction (Journal of Laws No. 30 of 1946, item 192, with subsequent changes). The articles read as follows:

#### Article 30

Any person who publicly incites to national or racial strife or approves of it is liable to a penalty of imprisonment for a term not exceeding five years.

#### Article 31

1. Any person who publicly insults, derides or humiliates a group of the population or an individual because of nationality or race is liable to a penalty of imprisonment for a term not exceeding five years or arrest.

2. The same penalty applies to any person who assaults or commits an assault and battery or inflicts a slight bodily injury on any other person because of that person's nationality or race.

#### Article 32

Any person who commits an offence against a group of the population or an individual person because of nationality or race, in case that act causes death or grave physical injury or disturbance of the normal conditions of public life or danger to public security is liable to a penalty of imprisonment for not less than three years or for life, or to the death penalty.

#### Article 33

Any person who takes part in a conspiracy with the aim of committing a crime defined in Article 31 or in paragraph 2 of Article 32, or participates in a public concourse committing jointly such a crime is subject to a penalty of imprisonment.

#### Article 34

Any person who against his or her duty does not oppose the commitment of a crime described in Articles 30-33 is liable to a penalty of imprisonment for a term not exceeding five years or arrest.

III. Decree of August 5, 1949 on Protection of the Freedom of Conscience and Religion (Journal of Laws No. 45 of 1949, item 334) laying down the following rules:



Article 1

The Polish Republic guarantees to all citizens freedom of conscience and religion.

Article 2

Any person who restricts the rights of a citizen because of his religious affiliation, religious belief or lack of religious affiliation is liable to a penalty of imprisonment for a term not exceeding five years.

Article 3

Any person who by any means whatsoever compels another person to participate in religious activities or rites or who unlawfully restrains such person from participating therein is liable to a penalty of imprisonment for a term not exceeding five years.

Article 4

Any person who abuses the freedom of religion by refusing any other person access to religious ceremonies or rites because of that person's political, social or scientific activities or opinions is liable to a penalty of imprisonment for a term not exceeding five years.

Article 5

Any person who offends religious feelings by publicly insulting any object of worship or the site dedicated for performing religious rites is liable to a penalty of imprisonment for a term not exceeding five years.

Article 6

Any person who publicly incites to strife for religious reasons or approves of such strife is liable to a penalty of imprisonment for a term not exceeding five years.

Article 7

1. Any person who in public insults, derides or humiliates a group of the population or an individual because of their religious affiliation, religious

belief or lack of religious affiliation is liable to a penalty of imprisonment for a term not exceeding five years or arrest.

2. The same penalty applies to any person who assaults or commits an assault and battery or otherwise molests any other person because of that person's religious affiliation, religious belief or lack of religious affiliation.

3. Any person who commits any other criminal act against a group of the population or an individual because of their religious affiliation, religious belief or lack of religious affiliation is liable to a penalty of imprisonment.

4. If the act defined in paragraph 3 causes death or grave bodily injury or disturbance of normal conditions of public life or danger to public security, the offender is liable to a penalty of imprisonment for not less than three years or for life or to the death penalty.

#### Article 8

1. Any person who abuses the freedom of religion and conscience for purposes hostile to the government structure of the Polish Republic is liable to a penalty of imprisonment for not less than three years.

2. Any person who engages in the preparation for such a criminal act as defined in paragraph (1) is liable to a penalty of imprisonment.

#### Article 9

Whoever misuses freedom of religion for personal, pecuniary or other benefit, exploits human credulity by way of spreading false rumors or misleads other persons by fraudulent or deceitful acts is liable to a penalty of imprisonment.

#### Article 10

Any person who takes part in a conspiracy aiming at the commitment of an offence described in Articles 3-9 or deliberately participates in a public concourse which jointly commits such an offence is liable to a penalty of imprisonment or arrest.

#### Article 11

Any person who against his or her duty does not oppose the commitment of an offence defined in Articles 3 - 10 is liable to a penalty of imprisonment for a term not exceeding five years, or arrest.

## Article 12

Any person who by any means incites to or encourages the commitments of acts defined in Articles 2-11, recommends their commitment or publicly praises them is liable to a penalty of imprisonment.

## Article 13

In case a judgment is pronounced sentencing to imprisonment for offences covered by this decree the court may rule upon the loss of public rights and civil honours.

IV. Article 6 of the Law of 18 July, 1950 - General Rules of Civil Law (Journal of Laws No. 34 of 1950, item 311) reads as follows:

## Article 6

1. Everybody, as of his birth, may have rights and obligations (Legal capacity) within the range of civil law.
2. Sex, race, nationality, religion or origin have no bearing upon legal capacity.

In addition to the above provisions, the principles of equality of all human persons regardless of nationality, race and religion are constantly and systematically propagated in Poland through literature, the Press, wireless, television and moving pictures, as well as other media of influencing the public. An important share in spreading these principles is taken by our schools of each grade and type.

Citizens of non-Polish nationality, resident at present in Poland and numbering 1 per cent of the total population, have numerous schools, elementary and secondary, with their own tongue as language of instruction. The various national groups have their own social and cultural organizations and also periodicals published in their languages. Broadcasting stations in voivodships which are inhabited by substantial groups of national minorities reserve programmes in their languages.

All national associations receive government subsidies for their activities.

Citizens of non-Polish nationality are employed in all sectors of the national economy, in public administration and the armed forces. They take an active part in community life.

As far as religion is concerned, churches and congregations may freely exercise their religious functions. A number of them issue their own religious publications. Education of ministers is provided by two state academies of theology, theological seminaries and divinity schools kept by religious congregations and the Catholic University in Lublin.

Equality of rights and toleration in the religious field is also expressed in the legal rule according to which it is not required of our citizens to divulge to the authorities their religious creed or lack of creed.

ROMANIA

[Original: French]

The Romanian People's Republic fully endorses the recommendations of the General Assembly of the United Nations, contained in resolution 1779 (XVII), on the elimination of racial prejudice and national and religious intolerance.

A series of measures taken after 23 August 1944 resulted in the liquidation of the social, economic and juridical foundations for social, national and religious discrimination and in the establishment of a system designed to suppress and prevent manifestations of this kind. Consequently, no special action now requires to be taken to comply with General Assembly resolution 1779 (XVII).

The following is an account of the principal measures which have led to the elimination, in the Romanian People's Republic, of manifestations of racial, national and religious discrimination:

I

Legislation

Immediately following the overthrow, on 23 August 1944, of the fascist military dictatorship and the expulsion of German fascist troops from the country, the Romanian State took such legislative action as was needed to halt racial, national and religious discrimination. With the development of the popular democratic regime and the successes achieved in building socialism, this legislative action was consolidated, and - in conjunction with similar action in other fields - it has led to the elimination from social life of national and religious discrimination and intolerance.

Act No. 641 concerning the annulment of anti-Jewish legislation, which was published in Monitorul Oficial No. 294 of 19 December 1944, annulled as from the date of their publication all laws providing for discrimination against Jews. The effect of the annulment of these laws and of the express provisions of Act No. 641/1944 (article 1) was to invalidate all orders, whether of a general or specific character, issued by any public authority on the basis of the anti-Jewish laws, including court orders. The Act also invalidated any

discriminatory action taken without legal basis against Jews by the public authorities.

The Act provided for the reinstatement in his post, without other formality than a request from the person concerned, of any Jewish public servant or any person receiving remuneration from the State, commune or any other public agency who had been dismissed, either on the basis of the anti-Jewish laws or without any legal basis, for reasons of race; reinstatement was to take effect as from the date on which he had been dismissed and was to include retention of seniority and of all the rights which he had on that date, including promotion rights. Where persons in private employment were concerned, the Act required an employer to re-engage, at his request, any Jewish employee dismissed by him after 1 July 1940, either on the basis of the anti-Jewish laws or without legal basis, for reasons of race. Similar action was taken under this Act with regard to Jewish craftsmen and professional men whose rights had been restricted through the operation of the annulled racial laws.

Act No. 641/1944 also provided that property and rights of any kind which, as a result of the enforcement of discriminatory legislation, had become part of the assets of the State or of any other person into whose possession they had passed were deemed never to have been alienated from the assets of the dispossessed owner, to whom they were to be restored, without any formality as to conveyance or entry in the land registers and with all the legal effects consequent upon such restoration.

Act No. 86 on the status of nationalities, published in Monitorul Oficial No. 30 of 7 February 1945, had the effect of annulling all legislation providing for discrimination against national minorities in Romania. The Act provides that all Romanian citizens are equal before the law and enjoy the same civil and political rights, regardless of race, nationality, language or religion (article 1), and that such differences cannot form an obstacle to the acquirement and enjoyment of civil and political rights, to admittance to public office, or to the practice of a profession (article 3), any restrictions, direct or indirect, affecting the citizens' rights or any action tending to give citizens direct or indirect privileges because of their race, religion or nationality and any incitement to exclusion, hatred or contempt manifested with regard to race, religion or nationality being punished by law (article 4).

In order to safeguard the full equality of rights of all Romanian citizens, regardless of race, nationality, language or religion, the Act forbids investigation of the racial origin of Romanian citizens with a view to establishing their juridical position (article 2), and provides that the citizen above has the right to decide as to his mother tongue or his nationality, interference by any authority in this connexion being forbidden and official organs being obliged to accept the declaration of the Romanian citizen concerned (article 5).

In pursuance of this Act, a number of other legislative measures were adopted regarding the use of the mother tongue in public agencies, instruction in the mother tongue, and the practice of the different forms of worship, all of which were designed to ensure that the principle proclaimed in article 1 of the Act was put into effect.

With the same end in view, a special act - "Act No. 630 on the determination and punishment of certain infringements of the Act on the status of nationalities", published in Monitorul Oficial No. 176 of 6 August 1945 - prescribed penalties for racism (article 1), unlawful practices in the establishment of a nationality or language (article 2), the offence of falsification of a name (article 3), an offence against the equality of citizens (article 4), the offence of violation of civic liberty (article 5), the offence of disturbing the harmonious relations between national groups living together (article 7), the offence of sowing discord between national groups living together or religious discord (article 8), and other offences.

After the proclamation of the Romanian People's Republic (13 December 1947), the above-mentioned principles and legal provisions were stated, embodied and developed in the constitutional texts (the Constitutions of 13 April 1948 and 27 September 1952), and in the other basic laws of the country.

Thus, article 81 of the Constitution now in force, published on 27 September 1952, provides that citizens of the Romanian People's Republic, irrespective of their race or nationality, are ensured full equality of rights in all spheres of economic, political and cultural activity. The same text goes on to say that any direct or indirect restriction of these rights, the establishment of any direct or indirect privileges for citizens on account of their race or nationality, and any manifestation of chauvinism, race hatred, national hatred or nationalist chauvinistic propaganda, is punishable by law.

/...

Article 94 of the Constitution, which governs electoral rights, provides that the right to vote in the election of deputies to the Grand National Assembly and to the People's Councils (the local organs of State authority) is obtained and exercised irrespective of race, nationality, sex or religion.

Article 82 of the Constitution provides that in the Romanian People's Republic the national minorities are guaranteed the free use of their own language, tuition of all categories in their own language, and books, newspapers and theatres in their own language. The article likewise provides that in districts inhabited by populations of a nationality other than Romanian, all organs and institutions shall use orally and in writing the language of the respective minorities as well, and shall appoint officials from the respective minorities or other inhabitants conversant with the language and the way of life of the local population.

The rights stated in article 82 of the Constitution are guaranteed by a special constitutional text dealing with the organization and functioning of the courts.

Thus, article 68 of the Constitution provides that in regions and districts of the Romanian People's Republic inhabited by a population of non-Romanian nationality, judicial proceedings are also conducted in that population's own language. Similarly, in judicial proceedings throughout the country, parties who do not speak Romanian have the opportunity of acquainting themselves, through an interpreter, with the material of the case, and also have the right to speak during the proceedings and to present their case in their own language. Article 7 of the law concerning the organization of the courts (Act No. 5 of 19 June 1952, republished in Buletinul Oficial No. 29 of 31 July 1958) contains similar provisions.

Article 84, paragraph 2, of the Constitution guarantees to all citizens of the Romanian People's Republic freedom of religious worship cults, and also proclaims the freedom of these cults to organize themselves and function freely. The laws of the Romanian People's Republic do not discriminate either in favour of or against any cult.

The same provision is found again in Decree No. 177 concerning the general regulations governing religious denominations (published in Monitorul Oficial No. 178 of 4 August 1948, the amended text appearing in Monitorul Oficial No. 304 of 3 September 1948), from which we quote the following provisions:



"Article 1. The State guarantees freedom of conscience and freedom of religion throughout the territory of the People's Republic of Romania. Any person may belong to any religion or embrace any religious faith the practice of which is not contrary to the Constitution, security and the public policy or morality.

Article 2. Denominational hatred manifested in any act hindering the free practice of any recognized religion constitutes an offence punishable in accordance with the law.

Article 3. No person may be prosecuted on account of his religious faith or his lack of religious faith.

No person may, on the ground of his religious faith, be prevented from obtaining and exercising civil and political rights or be excused from the obligations imposed by law."

Finally, a special provision of the Constitution (article 86, paragraph 2), which reflects what the Romanian people has learned from experience in its fight against racial discrimination, prejudice and national and religious intolerance, chauvinism and nationalist distractions, prohibits any association of a fascist or anti-democratic character, and specifies that participation in such associations is punishable by law.

The above-mentioned constitutional principles are embodied, from the point of view of civil rights, in Decree No. 31 of 30 January 1954 concerning private persons and bodies corporate. Article 4 of this decree provides that sex, race, nationality, religion, level of education and origin shall not in any way affect civil capacity, to which all persons are equally entitled.

Apart from legal provisions aimed at rescinding the former discriminatory laws and establishing equality of rights for all citizens, which is incompatible with any form of discrimination or intolerance on account of racial or national origin, the Romanian State has also taken a number of other measures to eliminate all legal consequences of past discrimination and racial persecution. Thus, the Implementing Regulations for Decree No. 292 of 30 July 1959 respecting entitlement to pensions under the State Social Insurance Scheme provide in article 84 that the period during which the work of employed persons was interrupted because of racial persecution is also counted towards length of service in employment giving entitlement to a pension; this applies to the period from 1 January 1938 to 19 December 1944, that is to say, up to the date of adoption of the above-mentioned Act No. 641 which annulled anti-Jewish laws.

Finally, attention is drawn to the fact that in order energetically to combat all discrimination, intolerance and racial, national or religious prejudice and to eliminate them completely from our social life, any infringement of the laws guaranteeing equality of rights for all citizens of the Romanian People's Republic, irrespective of race, nationality, language or religion, and any other action aimed at incitement to national or religious hatred, have become punishable offences under the criminal law.

Thus, article 231 of the Penal Code provides that the commission of one of the following acts, for the purpose of completely or partially destroying a group or community of human beings, for reasons of race, nationality or religion, constitutes the crime of genocide and shall be punishable by the death penalty: killing or causing serious bodily or mental harm to members of the group; inflicting upon the group conditions of life or treatment calculated to bring about its physical degradation; imposing measures intended to prevent births within the group or forcibly transferring children from one group to another.

Article 327 bis of the Penal Code provides that anyone who by word of mouth, in writing or by any other form of manifestation attacks in whatever way the honour or prestige of a national minority or person on account of race, language, creed or religion, is guilty of the offence of racial slander, which is punishable by correctional imprisonment for a term of one to three years and correctional forfeiture of civil rights interdiction correctionnelle for six months to two years. The same penalty is imposed on any person who discriminates or contributes to discrimination with respect to other persons on account of their race, language, religion or nationality while holding public or private office or when exercising similar functions, as well as in all other circumstances. The commission of violence against the democratic order, which consists in the perpetration of acts of violence against persons or property at meetings or assemblies, as a manifestation of hatred and hostility against a nationality or religious persuasion, is punishable under article 330 of the Penal Code.

## II

Measures taken in the field of education

Education in the Romanian People's Republic was placed on a new, scientific and democratic basis by Decree No. 175 of 1948. The principles laid down in this Decree concerning the organization of education in our country gave an entirely new orientation to the entire task of instructing and educating the rising generations.

Unlike the educational system of the former régime, which promoted racial hatred, chauvinism, and war mongering among pupils and students by means of syllabuses, textbooks, courses, methods of instruction and education and through publications for children and young people, the new educational system fosters affection between the Romanian people and the national minorities and between the Romanian people and all the peoples of the world.

Article 1 of the Education Reform Act opens wide the doors of the schools and higher educational establishments to all citizens of the Romanian People's Republic, without any discrimination whatsoever: "In the People's Republic of Romania, public instruction is an equal right for all citizens of the People's Republic of Romania, without distinction as to sex, nationality, race or religion".

Article 4 guarantees the national minorities full access to educational institutions: "In all schools, instruction shall be given to co-resident nationalities in their mother tongue, and the Romanian language shall be taught from the first year of elementary education".

The application of the Education Reform Act has brought about radical changes in the content of the educational activities of our educational institutions. The curriculums, the textbooks, the courses given at institutes and universities, the Press and literature for children and young people are all designed to accomplish, by their content, the task of bringing up pupils and students in a spirit of affection for the Socialist fatherland and for all the peoples of the world.

Children belonging to national minorities receive the same care from the State as Romanian children. They study in schools where instruction is given in their mother tongue and the textbooks are in their own language. Pupils in the first seven classes of schools catering for national minorities receive textbooks from the State free of charge, as do Romanian children.

In a number of Romanian towns and villages and in the major university centres there are mixed schools with two sections: a Romanian section and a national minority section. The University of Cluj has a section in which instruction is given in Romanian and another in which it is given in Hungarian. The time spent by Romanian pupils and students with pupils and students belonging to national minorities in recreation, in libraries, laboratories, and clubs, in the joint rehearsal of artistic programmes, in recreative meetings on excursions, living together in summer camps, taking part together in mass sports events, in cultural and artistic contests, and in the competitions in mathematics and physics, Romanian language and history, all contributes to the formation of strong bonds of friendship between them. The newspapers published by "Pioneers" at summer camps and the exchange of letters, photographs, stamps and illustrations are evidence of the sound education which the teachers at schools and universities are providing for pupils and students.

The attitude of the teaching staff to the upbringing of the rising generation, is inspired by a profound humanism, and their concern both to ensure the multilateral development of the pupils' personality, without distinction as to nationality, and to ensure the development of the pupils' interests and aptitudes without any form of discrimination, is reflected in the results obtained by the pupils and students in the various competitive and other examinations at the end of their courses. Among those who obtain the best results from their education and win prizes and distinctions in competitions are many children belonging to national minorities.

In the youth organizations, pupils and students are promoted without any form of discrimination. The teaching staff and the leaders of such organizations are at pains to ensure that children belonging to national minorities receive the same sympathy and appreciation as they enjoy in the schools.

The profound humanism of our constitution has penetrated deeply into the conscience of the people and into the life of the schools and faculties. In the Romanian People's Republic, public opinion, the teaching profession, and the pupils and students all reject any tendency to manifestations of chauvinism or national or racial discrimination.

The constitution establishes freedom of worship and the right to maintain schools for the training of professional religious personnel. Article 84, paragraph 3, of the 1952 Constitution provides as follows in this connexion: "The school is separated from the church. No religious creed, congregation or community may open or maintain institutions of general education, but only special schools for training the personnel of the cult".

In our higher educational establishments, young people of different races, nationalities and political and religious convictions from more than sixty countries study side by side with the students of the Romanian People's Republic. These young people receive continuing assistance from the State, the teaching staff and their Romanian colleagues, who share their experience and knowledge in a very friendly spirit.

At all levels, special attention is given in education to all the factors which help to strengthen the ties of friendship between peoples and create a rapprochement between pupils and students from different countries and continents. Pupils and students maintain a rewarding correspondence with many of their colleagues from different countries of the world. Exhibitions and lectures are organized to foster mutual understanding between young people; there is already a tradition in our country of organizing international camps for pupils and students, where hundreds of young people from different countries pass part of their holidays at bathing or health resorts at the seashore or in the mountains.

UNION OF SOVIET SOCIALIST REPUBLICS

[Original: Russian]

I

In the course of their development, the socialist nations in the Soviet Union have been drawing closer, in a spirit of mutual fraternal aid and friendship. The experience of the Soviet Union proves that racial prejudice and national enmity and hatred which were fostered by certain classes of society and a specific social ideology disappear under new social conditions.

In the USSR, the representatives of all races and nationalities enjoy complete equality. Over one hundred peoples and ethnic groups live, work and strive for communism in an atmosphere of friendship and co-operation. This is the result of the great organizational and educative work which our State has carried out to solve the problem of nationalities in accordance with the principles of socialism.

Pre-revolutionary Russia dealt with the question of nationalities by fostering intolerance among the different peoples as a matter of policy and encouraging feelings of mistrust, hostility and antagonism among them. V.I. Lenin described Czarist Russia as a prison of the peoples. At that time, the national minorities were in the position of colonial peoples, living in poverty and ignorance, and deprived of their rights.

Within the first few months of the existence of the Soviet Government, steps were taken to ensure the political equality and equality of rights of all peoples. On 15 November 1917, the historic "Declaration of Rights of the Peoples of Russia" was adopted. This Declaration proclaimed:

- "1. The equality and sovereignty of the peoples of Russia.
- "2. The right of the peoples of Russia to free self-determination, including separation and the formation of an independent State.
- "3. The abolition of all national and national-religious privileges and limitations.
- "4. The free development of national minorities and ethnic groups inhabiting the territory of Russia." ("Decrees of the Soviet Government", vol. I, Moscow, 1957, p. 39).

This Declaration, an unprecedented historic document, decisively and irrevocably swept away a régime of oppression of nationalities. The great democratic principles of the Declaration kindled into active political and economic life all the peoples of our country which had previously been deprived of their rights. Eighteen days later (on 3 December 1917) the Soviet Government adopted a proclamation entitled "To all Muslim working people of Russia and the East", in which it was affirmed that their rights, like the rights of all the peoples of Russia, were protected by the entire might of the revolution and by its organs, the Soviets of workers', soldiers', and peasants' deputies (ibid., p. 114). In accordance with the right of nations to self-determination, a decree recognizing Finland as an independent State was adopted on 31 December 1917 in response to an appeal from the Government of the Finnish Republic. In January 1918, the Third All-Russia Congress of Soviets, after having given its entire approval to the Government's policy regarding nationalities, expressed "its deep conviction that further steps by the Soviet Government in this direction will enable the former Russian Empire, which kept certain ethnic groups within its boundaries by force and oppression, to be transferred into a fraternal union of Russian Soviet Republics, freely associated on a federative basis" (ibid., p. 351).

After carrying out this programme of ensuring equal rights for all peoples, the Communist Party and the Soviet Government, in order to meet the wishes of the workers of the various Soviet peoples and ethnic groups, set about the creation of national entities. Autonomous republics, autonomous regions and national areas were formed within the RSFSR. After Transcaucasia was freed from foreign interventionists and internal counter-revolutionary elements, the Azerbaijan, Armenian and Georgian Soviet Socialist Republics were created. In December 1922, the Union of Soviet Socialist Republics was set up on a voluntary basis, all the republics enjoying equal rights. The creation of national entities, which took up a whole era of history, was continued after 1922. Altogether, there are in the USSR at the present time fifteen Union republics, twenty autonomous republics, eight autonomous regions and ten national areas. The creation of national entities was accompanied by the use of the language of the local population in State administration, the training of national cadres, the development of the national culture and of publishing in the local language, etc.



The establishment of national entities within the Soviet Union, with the retention of the right of each Union republic freely to secede from the USSR, radically changed the relations between the different ethnic groups, eliminated national enmities, and took away the very basis for oppression on the ground of nationality.

The USSR Constitution proclaims the equality of rights of all citizens, regardless of their nationality or race, as an indefeasible law: "Any direct or indirect restriction of the rights of, or, conversely, any establishment of direct or indirect privileges for, citizens on account of their race or nationality, as well as any advocacy of racial or national exclusiveness or hatred and contempt, is punishable by law" (article 123). All nationalities have equal rights; in particular, they have an equal right to self-determination. This principle is also enshrined in the USSR Constitution.

The measures taken by the Government to ensure equal rights for all peoples and ethnic groups have made possible their rapid political, economic and cultural advancement, the result of which has been that, instead of nations warring among themselves, there are now socialist nations living in friendship. The process of the formation of socialist nations is clearly illustrated by the example of the Turkmen Soviet Socialist Republic. As late as the middle of the nineteenth century, the Turkmen people lived in isolated family and tribal groups which were continually squabbling over water sources, land and pastures. Towards the end of the nineteenth and the beginning of the twentieth century, the territory in which the Turkmen people were settled was arbitrarily divided into three parts: Turkestan, ruled by a Governor-General, with 43.2 per cent of the Turkmen people; the Khanate of Khiva, with 29.8 per cent; and the Emirate of Bukhara, with 27 per cent. Living as they did under the backward capitalist system and a system of patriarchal and feudal relationships, these people, who were politically disunited, also failed to develop a community of economic interests. Union was further hindered by the absence of a written language and the illiteracy of the population.

The Soviet Government, which freed the Turkmen people from racial oppression, thereby helped them to achieve national unity, and the formation of the Turkmen SSR during the division of Central Asia into national entities which was carried out



in October 1924 led to the reunification of the Turkmen people. Swift rectification of the economic backwardness of Turkmenistan was made possible by the rapid rate of growth of the national economy, including industry. Such highly important industries as the chemical, petroleum refining, gas, cotton, and building materials industries were set up. The volume of industrial production in the Turkmen SSR in 1962 was twenty-five times what it had been in the pre-revolutionary year 1913.

Radical transformations also took place in the agriculture of the Republic. Land reform, land and water improvement and collectivization resulted in the formation of large collective and State farms which carry on agriculture using modern scientific techniques.

Side by side with the economic transformations, rapid advances have also taken place in the culture of the Turkmen people, which is national in form but socialist in content. A written language was created on the basis of the Russian alphabet, and in 1936, general elementary education in the Turkmen language was introduced. A system of schools, technical colleges, higher educational establishments and scientific institutions has grown up. The Turkmen University was opened in 1950, and the Academy of Sciences of the Republic was founded in 1951. The Republic has produced its own intelligentsia and is developing its own national culture. The Turkmen language has been considerably enriched and developed. In the Turkmen SSR, dozens of newspapers and periodicals, and also literary, political and scientific material, are published in the Turkmen language. The literature and art of the Republic are an integral part of the multi-national Soviet literature and art. The dialectal peculiarities of the language have gradually disappeared, and the people themselves are no longer divided into tribes and various smaller groups. National consciousness has been strengthened.

Similar processes have taken place in the other Union and autonomous republics of the USSR, the peoples of which had been unable to take part in the capitalist process of development before the October Revolution. Under the Soviet system these peoples, by-passing the capitalist phase altogether, made giant strides forward in their national development in what, seen in a historical perspective, is a very brief period.

In the other Republics of Central Asia and in Kazakhstan, where before the revolution the Czarist régime had deliberately maintained a feudal and even

tribal system and had fostered extreme economic and cultural backwardness, under the Soviet Government, with the help of the Russian people, large-scale industries and highly mechanized agriculture have been established. Industrial production in 1962 exceeded that in the pre-revolutionary year 1913 by 72 times in the Kazakh SSR, 73 times in the Kirghiz SSR, 46 times in the Tajik SSR and 23 times in the Uzbek SSR. By the time the glorious fortieth anniversary of the USSR was celebrated in December 1962, all peoples of the Soviet Union had made truly remarkable advances.

The results of the population census of 1959 provide clear evidence of the elimination of national intolerance in the Soviet Union.<sup>1/</sup>

These census results reveal great achievements in all spheres by the people of the USSR. Before the revolution, 72 per cent of the population from 9 to 49 years of age, and 83 per cent of the female population, was illiterate. The cultural level of ethnic groups in the remoter areas was particularly low. Many peoples of Central Asia, the North and other outlying areas of Czarist Russia were almost wholly illiterate; indeed, they had no written language and no schools in which instruction was given in their native tongue.

Describing the state of public education in pre-revolutionary Russia, Lenin wrote that "Aside from Russia, there is no country in Europe which is still in such a state of savagery and where the masses of the people are so completely deprived of education, enlightenment and knowledge" (V.I. Lenin, Collected Works, Vol. 19, page 115 of the Russian edition).

In the early post-revolutionary period the Socialist State launched a campaign to eliminate illiteracy, introducing first four-year and later seven-year compulsory schooling. At the same time, efforts were made on a wide scale to improve the level of education of the adult population. As a result, by 1926, illiteracy had already decreased considerably and by 1959 it had been virtually eliminated in the USSR.

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<sup>1/</sup> Data on nationality in the last census, as in other Soviet censuses, were the result of self-determination; that is, the nationality recorded in the census was that stated by the respondent himself. The nationality of children was determined by their parents.

The elimination of illiteracy and semi-illiteracy and the extensive development of the school system in the Soviet Union has brought about a sharp increase in higher and specialized secondary education. Under the Soviet Government, those types of education have been developed extensively in all the Union Republics. Instruction in various specialized subjects is available to students of all nationalities in the higher educational establishments of the Union Republics.

In the 1914/15 school year in Czarist Russia there were 105 higher educational establishments with an enrolment of 127,000 students. At the beginning of the 1962/63 school year there were 738 higher educational establishments, with an enrolment of 2.9 million students. The system of higher educational establishments in the Ural region, Siberia, the Far East, Kazakhstan and Central Asia has developed extensively. Whereas before the revolution there were only four higher educational establishments in the Far Eastern regions, there are now 212.

Large numbers of indigenous inhabitants are now being trained as specialists in higher educational establishments (with and without interruption of productive activity) in all the Union Republics. For example, at the beginning of the 1962/63 school year, in their respective republics, Ukrainians accounted for 63 per cent of the enrolment in higher educational establishments, Byelorussians for 69 per cent, Uzbeks for 50 per cent, Azerbaijanians for 72 per cent, Lithuanians for 88 per cent, Moldavians for 52 per cent, Latvians for 62 per cent, Turkmen for 63 per cent, and Estonians for 81 per cent.

In addition, thousands of representatives of these nationalities are attending higher educational establishments in Moscow, Leningrad, Kiev, Kharkov, Tashkent, Gorky, Tomak, Novosibirsk and other cultural centres of sister Union Republics.

In 1959 there were ninety-two students per 10,000 inhabitants and 102 Lithuanian students per 10,000 Lithuanian inhabitants in the Lithuanian SSR; ninety students per 10,000 inhabitants and 102 Latvian students per 10,000 Latvian inhabitants in the Latvian SSR; and 106 students per 10,000 inhabitants and 118 Estonian students per 10,000 Estonian inhabitants in the Estonian SSR.

If Lithuanian students enrolled in higher educational establishments throughout the country, including those studying outside the Republic are counted, then there were 103 Lithuanian students per 10,000 Lithuanians living in the Soviet Union; the corresponding figure for Latvians was 114 and for Estonians, 126 students.

The large number of students from the different Union Republics at higher educational establishments of other Republics is evidence of the friendship among all ethnic groups and the equal rights enjoyed by them. The Yakut, Bashkirian, Kabardinian-Balkar, Mordovian and Daghestan Autonomous Republics, which before the revolution had no schools providing instruction in the local language, now even have their own universities.

The increase in the number of educational establishments and in the number of students has served to raise the level of education of the inhabitants of the Union Republics.

The rise in the educational level of the inhabitants of the Union Republics in the years 1939 to 1959 can be seen from the following data:

	Number of persons per 1,000 inhabitants				The number of times by which the absolute number of persons with higher and secondary education in 1959 exceeded that in 1939	
	with higher and secondary education, including partial secondary education		with higher education			
	1939	1959	1939	1959	Higher and secondary education, including partial secondary education	Higher education
USSR	83	281	6	18	3.7	3.2
Russian Soviet Federative Socialist Republic	83	282	7	19	3.7	3.2
Ukrainian SSR	97	303	7	17	3.3	2.6
Byelorussian SSR	71	237	4	12	3.0	2.9
Uzbek SSR	42	247	3	13	7.5	5.3
Kazakh SSR	65	250	5	12	5.9	4.2
Georgian SSR	124	353	11	38	3.2	3.9
Azerbaijan SSR	80	282	7	21	4.1	3.6
Lithuanian SSR	66	188	2	13	2.7	5.5
Moldavian SSR	43	196	3	10	5.4	4.0
Latvian SSR	147	365	7	21	2.8	3.2
Kirghiz SSR	34	240	2	13	9.8	8.4
Tajik SSR	29	224	2	10	10.3	6.9
Armenian SSR	87	317	6	28	5.0	6.5
Turkmen SSR	49	269	3	13	6.6	4.9
Estonian SSR	137	325	8	21	2.7	2.9

In 1959 the number of persons with higher, secondary and partial secondary education per 1,000 inhabitants of the nationality of each Autonomous Republic was as follows:

Bashkirs in the Bashkirian Autonomous Soviet Socialist Republic - 200, Buryats in the Buryat Autonomous Soviet Socialist Republic - 195, Yakuts in the Yakut Autonomous Soviet Socialist Republic - 165, Kabardinians and Balkars in the Kabardinian-Balkar Autonomous Soviet Socialist Republic - 212, Mordovians in the Mordovian Autonomous Soviet Socialist Republic - 163, Chuvashes in the Chuvash Autonomous Soviet Socialist Republic - 269, Udmurts in the Udmurt Autonomous Soviet Socialist Republic - 188, Avars and Dargos in the Daghestan Autonomous Soviet Socialist Republic - 160. Before the revolution there were only 191 schools and no higher educational establishments in Daghestan, which now has some 1,600 schools, twenty-six specialized secondary educational establishments, four higher educational establishments including a university, a branch of the USSR Academy of Sciences, seven national theatres, and an extensive network of libraries, museums, clubs and other cultural institutions.

Under the Soviet Government, the publication of books in the languages of the peoples of the USSR has expanded greatly. Since the revolution books have been published in 138 languages, including eighty-nine languages of peoples of the USSR and forty-nine foreign languages. More than forty nationalities of the USSR acquired a written language for the first time after the Great October Socialist Revolution. In 1913 no books at all had been published in Moldavian, Kirghiz, Tajik, Turkmen, Bashkirian, Buryat, Kabardinian, Balkar, Kalmyk, Mordovian, Chechen, Ingush, and a number of other languages. Numerous books are now published in all these languages in large editions.

The Soviet Government has always devoted particular attention to backward peoples and in allocating funds for education and capital investment in industry and construction, it has given priority to the less developed parts of the country.

As a result of the development of education, the training of nationals of the various Republics in engineering and technical fields, medicine, science, etc., has expanded rapidly - and even more rapidly among the less developed peoples than, for example, among the Russians, the Ukrainians and other more

advanced nations. Thus, according to census data, in 1959, by comparison with 1939, the number of engineers and technicians among Russians in the Russian Soviet Federative Socialist Republic had increased by 140 per cent, whereas among Uzbeks in the Uzbek SSR it had increased by 450 per cent, among Kazakhs in the Kazakh SSR by 390 per cent, among the Kirghiz in the Kirghiz SSR by 670 per cent, among Tajiks in the Tajik SSR by 310 per cent and among Turkmen in the Turkmen SSR by 420 per cent.

In Czarist Russia there were virtually no specialists with higher or specialized secondary education among the Uzbeks, Kazakhs, the Kirghiz, Tajiks, Turkmen, Bashkirs, Mordovians, Chuvashes, the Komi and other ethnic groups in outlying areas. In 1959, the numbers of such specialists employed in the national economy were as follows: Uzbeks 105,000, Kazakhs 83,000, Kirghiz 20,000, Tajiks 26,000, Turkmen 19,000, Bashkirs 18,000, Mordovians 21,000, Chuvash 39,000, and Komi 13,000. Also, there are now many scientific workers among these peoples. Academies of sciences, composed mainly of members of the local nationalities, have been established and are functioning successfully in the various Union Republics. As a result of the elimination of illiteracy, each Autonomous Republic, Autonomous Region and National Area has trained staff, composed of its own nationals, for the management of the national economy. For example, in the Kazakh SSR, Kazakhs account for 47 per cent of the supervisory staff of the republic, regional, municipal, district and village government organs and collective farm managers (whereas the Kazakhs constitute 30 per cent of the total population of the Republic); the corresponding figures for Uzbeks in the Uzbek SSR are 62 per cent and 62 per cent; Turkmen in the Turkmen SSR, 65 per cent and 61 per cent; Tajiks in the Tajik SSR 56 per cent and 53 per cent, and Kirghiz in the Kirghiz SSR, 50 per cent and 41 per cent.

Hand in hand with the rise in the number of engineering, technical, scientific, medical and supervisory staff, there has also been a sharp increase in the number of highly skilled workers in all branches of the national economy. For example, before the revolution and in the early years of the Soviets, the overwhelming majority of Kazakhs were farmers. In 1926 the proportion was 93 per cent but by 1939 it was 64 per cent, while according to the 1959 census only 39 per cent were collective farm workers. According to the same census,

16 per cent of Kazakhs were engineers, technicians, agronomists, cultural, educational and medical workers and other intellectual workers, 19 per cent were workers in non-agricultural sectors, and 26 per cent were employed on State farms as mechanization experts and in other capacities. Under the Soviet Government, the formerly backward, nomadic Kazakh population has adapted itself to work in industry. Whereas in 1926 only 2 per cent of the Kazakhs in the Kazakh SSR lived in towns, in 1939 the proportion had risen to 16 per cent, and in 1959 to 24 per cent. Thus, one-fourth of the Kazakhs now live and work in industrial centres.

Working people of all nationalities living in the Soviet Union extend fraternal assistance to each other every day of their lives. The rapid development of industry in the eastern part of the USSR, and the bringing under cultivation of virgin and fallow lands has brought about migrations to the east and to the newly cultivated lands from other parts of the country. As a result, the population of Kazakhstan, for example, has increased by 53 per cent over a twenty-year period. In addition to the Kazakhs, Russians, Ukrainians, Tartars, Uzbeks, Byelorussians and members of other nationalities now live in Kazakhstan.

The results of the elimination of national intolerance can also be seen in the increasing number of mixed marriages. In the past, national sentiment was outraged if a member of one ethnic group married a member of another, particularly if they were also of different religions. Now, as a result of cultural development and the disappearance of outdated local customs and religious practices, mixed marriages are a common occurrence. For example, among the urban population, in which a wider range of nationalities is represented, according to the 1959 census there were 151 mixed families per 1,000 families in the USSR as a whole, 108 in the Russian Soviet Federative Socialist Republic, 263 in the Ukrainian SSR, 237 in the Byelorussian SSR, 147 in the Uzbek SSR, 175 in the Kazakh SSR, 164 in the Georgian SSR, 118 in the Azerbaijan SSR, 104 in the Lithuanian SSR, 269 in the Moldavian SSR, 213 in the Latvian SSR, 181 in the Kirghiz SSR, 167 in the Tajik SSR, 50 in the Armenian SSR, 149 in the Turkmen SSR, and 142 in the Estonian SSR.



In the past women, particularly in the Central Asian Republics and in Kazakhstan, had no rights. Education or public life was something which Tajik, Uzbek, Kirghiz, Kazakh and Turkmenian women could not even dream of. Soviet rule has opened up the way to literacy, education and professional work for women of the outlying areas. The 1926 census returns showed that only one among every 100 Kazakh or Uzbek women was literate. Not only have women of these nationalities now become literate, but many of them have had a secondary and higher education. In 1959, twenty-nine of every hundred Kazakh and thirty-six of every hundred Uzbek women in employment had a secondary or higher education.

At the 1926 census only one Kazakh woman engineer was recorded in the Kazakh SSR while six were recorded as medical staff and fifty-four as teachers and other workers in culture and education. In 1959 there were 2,000 Kazakh women engineers, technicians and agronomists, nearly 3,000 doctors and intermediate medical personnel, and more than 16,000 teachers, scientists and other workers in culture and education.

In 1926 only two women in the Uzbek SSR were returned as engineering and technical staff, sixteen as medical staff, and 206 as teachers and other workers in culture and education. In 1959 there were 2,000 Uzbek women engineers, technicians and agronomists, 5,000 doctors and intermediate medical staff and 15,000 teachers, scientists and other workers in culture and education.

Women in the USSR have acquired the stature of statesmen and public figures. Soviet women, irrespective of their nationality, actively participate together with the men in government and in the political and public life of the country.

In 1959 and 1961 nearly 744,000 women of various nationalities - 41 per cent of the total number of deputies - were elected to the Supreme Soviets of the Union and Autonomous Republics and to the local Soviets of working people's deputies. These women deputies include industrial workers, collective farm workers, scientists, doctors, teachers, actresses and housewives. Thirty-two per cent of the deputies of the Supreme Soviet of the Kazakh SSR, for instance, are women, and in the Kirghiz and Tajik Soviet Socialist Republics the figure is 33 per cent.

Thus in the USSR today not only does de jure equality exist between nations and ethnic groups but de facto equality has been substantially achieved.

During the present gradual transition from socialism to communism the Party and the Government are pursuing a policy of continued development of the economies and cultures of all nations and ethnic groups in the USSR, at the same time taking into account their national differences and characteristics.

Soviet legislation on religion makes it possible for the democratic principle of freedom of conscience to be put into practice: the right of every citizen to profess any religion or none, equality of rights of all citizens irrespective of their faith, and non-interference of the State in the affairs of the church and of the church in the affairs of the State.

In the old pre-revolutionary Russia there was no freedom of conscience. Everyone was obliged to profess some religion, to attend church and to take part in religious ceremonies, while atheists were cruelly persecuted. The Russian Orthodox Church occupied a predominant position in the country. It enjoyed a number of privileges. Non-Orthodox faiths were oppressed and hampered and some of them were persecuted, and those who adhered to them were deprived of certain rights. The Russian Orthodox Church was part of the machinery of State.

The Great October Socialist Revolution abolished once and for all the laws of the Czarist Government which violated the freedom of conscience. No Soviet citizen is obliged to be a believer or an atheist, and to participate or not to participate in religious ceremonies. The law<sup>1/</sup> says that "Every citizen may freely profess any religion or profess none. Any deprivation of rights on the grounds of the profession of any faith or the profession of none is prohibited. Any reference in any official document to religious adherence or non-adherence shall be deleted." No public official is entitled so much as to ask anyone what his religion is. This is a matter for the individual conscience and the State does not interfere in religious questions. Believers in the USSR have full freedom to participate in religious ceremonies, and the laws of the State protect them from infringement of this freedom.

In the USSR all the discriminatory laws of the Czarist Government which established inequality of rights between citizens on the basis of their religious adherence have been rescinded and national and national-religious privileges and

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<sup>1/</sup> Decree of the Council of People's Commissars of 23 January 1918 "On the separation of the church from the State and the school from the church".

restrictions of every kind have been abolished. According to the decree,<sup>1/</sup> "any deprivation of rights on the grounds of the profession of faith, or the profession of none, is prohibited. Within the Republic no local laws or ordinances may be promulgated which would hinder or restrict freedom of conscience or would establish any advantages or privileges on the basis of the religious adherence of citizens". All Soviet citizens - Orthodox, Catholics, Lutherans, Baptists, Moslems, Buddhists and all other believers and non-believers - enjoy equal rights. Equality of rights of citizens of the USSR, irrespective of their nationality, race or creed, in all spheres of economic, State, cultural, social and political life, is an infeasible law.

At present in the USSR there are the following churches and denominations enjoying equal rights: the Russian Orthodox Church, the Roman Catholic, Lutheran, Reformed, Armenian-Gregorian, Methodist and Old Believer churches, the Jewish, Buddhist, and Moslem faiths, the Evangelical Christian Baptist Church, Seventh Day Adventists and others. In the USSR, there is no dominant religion or church. All Churches, religious denominations and sects are equal before the law, irrespective of the number of adherents, and no individual church or creed has, or can have, any privileges in its activity.

Freedom of conscience and religious worship, like all the other freedoms and rights of Soviet citizens, is embodied in the Constitution of the USSR. Article 124 of the Constitution states: "In order to ensure to citizens freedom of conscience, the church in the USSR is separated from the State, and the school from the church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens."

Ecclesiastical and religious organizations in the USSR are completely free associations of like-minded citizens, independent of the State power. The State does not interfere in the affairs of the church or the church in the affairs of the State. The church has ceased to be an instrument of the State; it has been deprived of State subsidies and financially has become completely independent of the State. Ecclesiastical and religious organizations are supported with funds received from voluntary contributions of believers.

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<sup>1/</sup> Decree of the Council of People's Commissars of 23 January 1918 "On the separation of the church from the State and the school from the church".

In the USSR all forms of union between church and State existing in pre-revolutionary Russia have been abolished. Acts by State or other public institutions are not accompanied by any kind of religious rites or ceremonies. Baptism and church marriage are regarded by the State as the citizen's private affair. Only civil marriage has legal force, and legal relationships between spouses and between parents and children do not depend on the observance or non-observance of religious ceremonies. Special departments for the registration of marriages and births have been set up under all local organs of authority.

The separation of school from church means the end of the compulsory religious upbringing and the forced religious indoctrination of children. Religion in the USSR is a matter for the conscience for each individual and the State cannot undertake the religious upbringing of children. Citizens may give and receive religious instruction privately. Religious dogma is also taught in special theological educational establishments. The Russian Orthodox Church, the Catholic and Armenian churches and the Moslem and Jewish faiths and others have such establishments.

Apart from the theological educational establishments existing in the Soviet Union at which ministers of religion are trained, the Soviet Government does not impede the training of ministers at theological institutions abroad. In the last five years students from religious groups in the USSR have studied at the following educational establishments abroad: the Moslem Theological Academy in Cairo, Baptist colleges in the United Kingdom, the theological faculty of Oxford University, the Lateran University of the Vatican, Göttingen University (Federal Republic of Germany), Bethel Theological Seminary, MacMaster University (Canada) and the Moslem University in Syria.

Religious centres in the USSR maintain extensive communications with kindred international ecclesiastical organizations and take part in international ecclesiastical congresses, councils and conferences both on internal church affairs and on matters affecting the defence of peace.

The Russian and Georgian Orthodox Churches, the Lutheran Church of Estonia and Latvia, the Armenian Church and the Church of Evangelical Christian Baptists are members of the World Council of Churches. The Christian Churches of the USSR - the Orthodox, Armenian, Lutheran, Old Believer, Reformed, and Evangelical Christian Baptist - are members of the international association of Christian

Churches called the "Prague Christian Movement for Peace". The Lutheran Church of the Estonian and Latvian Soviet Socialist Republics, the Armenian Church and the All-Union Council of Evangelical Christian Baptists are members of the European Conference of Churches. The All-Union Council of Evangelical Christian Baptists is a member of the World Union of Baptists and the European Baptist Federation. The Buddhist Central Religious Authority in the USSR is part of the world brotherhood of Buddhists. The Mohammedan ecclesiastical authorities in the USSR take an active part in the Islamic Congress. The Catholic Church in the USSR participated in the first session of the Second Vatican Congress.

The policy of equality of all churches and denominations before the law, strictly adhered to in the Soviet State, has produced beneficial results. In the Soviet Union there have never been any instances of friction between different groups of the population on religious or national grounds. The former enmity between Orthodox Christians and those who professed the Jewish, Mohammedan and other non-Christian beliefs has been eradicated. The peoples of the Soviet Union live in brotherly friendship, and constitute a single family of peoples.

PART II. ACTION TAKEN BY NON-GOVERNMENTAL ORGANIZATIONS

FRIENDS WORLD COMMITTEE FOR CONSULTATION

[Original: English]

The religious Society of Friends has a long tradition of concern for better race relations "which springs from the belief that all men are the children of one loving Father and therefore brothers one with another." The information following is based on reports of the Race Relations Committee of the Society of Friends, the Friends Service Council, London; the Community Relations Division of the AFSC, and the American Friends Service Committee, Philadelphia, and the Friends World Committee for Consultation. It is presented under three headings related to General Assembly resolution 1779 (XVII), Legislation, Education and Projects. The following does not attempt to be complete, but rather gives some examples of the race relations work done by different Quaker committees. In the text AFSC stands for American Friends Service Committee (Philadelphia), FSC for Friends Service Council, (London)

I.

LEGISLATION AND CONTACTS WITH GOVERNMENT

A. In the United States

The Community Relations Division of AFSC is engaged in the following relationships with Federal agencies.

- (a) Alone or with other agencies it urges a Federal role in a crisis situation (Prince Edward County, Virginia),
- (b) it is endeavouring to find ways to abolish discrimination (i.e. President's Committee on Equal Employment Opportunity),
- (c) makes recommendations which will improve ability of a Federal agency to serve all the people without discrimination (U.S. Department of Health, Education and Welfare, and Agriculture have been approached).

In 1963 the AFSC and the Friends Committee on National Legislation presented to the House of Representatives of the United States a Testimony regarding the Civil Rights of 1963, based on work in race relations since 1944.

B. In Great Britain

The Race Relations Committee in London has been in touch with the Home Office in connexion with the Commonwealth Immigrants Legislation.

The Committee followed up with Kenya members of the Legislative Council in London the questions in the draft of the Constitution for Kenya relating to freedom of conscience, rights of women, personal liberty and deprivation of life.

C. Pacific Area.

New Zealand: Friends have been in touch with the minister dealing with Maori Affairs about a proposed new Bill removing discrimination.

II.

EDUCATION

International Seminars (sponsored by AFSC and FSC) bring together every year young people of different races, mainly University students or young graduates between the ages of 21 and 35 in a three week study and discussion programme. Conferences for Diplomats (sponsored by AFSC and FSC), have been interracial since their beginning in 1952. In more recent years such Conferences have been held also in Asia and Africa, besides Switzerland where they normally take place. Summer Schools, Conferences, Lecture Series, etc.

A. In the United States

(a) American Friends have held periodic conferences under the title "National Conference of Friends on Race Relations." These are interracial and give opportunity for participants to live for one week in a completely integrated community where current race problems are studied and ways are sought for individual Friends and meetings to work in the field of race relations.

(b) Voters education: Under AFSC sponsorship and in co-operation with local civic organizations white and Negro students have carried out educational programmes to encourage Negroes to register as voters.

B. In Great Britain

Conferences of Race Relations Committee in conjunction with FSC in different English cities on: "Friends and Africa"; "Comparison of Federation of Rhodesia and Nyasaland with Madagascar"; "South Africa". Conference in conjunction with Social and Economic Affairs Committee on "The Christian attitude to Immigration in relation to Employment, Housing and Integration."

Family Summer School on "The Realities of Independence in the West African setting."

Reunion of Participants in previous summer school, in 1962.

Series of Lectures on Africa at the Friends International Centre, London.

C. Africa

Under the Voluntary International Service Assignments and the Quaker Overseas Volunteers Programmes young people from America and Great Britain have been working and learning in different African countries.

Central Africa

The School Affiliation Programme of the AFSC has arranged for twelve schools in Southern Rhodesia both African and European to have partner schools in America.

Kenya

The Eighth Meeting of the Friends World Committee for Consultation was held in Nyansa Province, Kenya in 1961, twenty-three countries were represented; one of the subjects discussed was: "The Application of Quaker Principles in Situations of Tension."

In 1961 a widely representative conference near Nairobi, Kenya on "Quaker Service in Africa" was held following the meeting of Friends World Committee in Kenya.

Other Educational work

Friends in the United States and Europe have sponsored African students in Africa and in America and Europe, and have been involved in interracial youth work.



### III.

#### PROJECTS

##### A. In the United States

The following programmes are sponsored by the AFSC in relation with the American Negro population:

1. Employment on Merit Programmes: In North Carolina, Georgia, Texas. This involves work with management; with educators on problems of training opportunities and vocational guidance, and with labour unions.
2. School Desegregation Programmes: In North Carolina, Prince Edward County, Virginia. These require visits to state and local leaders, school board members, school administrators, newspaper editors, clergymen, etc. as well as work in the minority groups.

##### In relation with American Indians

1. On-Reservation Projects: on San Carlos Apache Reservation, Arizona, Fort Berthold Reservation, North Dakota, also various small communities in Southern California.
2. Off-Reservation Work: at Intertribal Friendship House in Oakland, California (under supervision of San Francisco office of AFSC). Similar programme carried out in Denver, Colorado by volunteer group.
3. Indian Education Programme in the State of Washington (under supervision of Pasadena regional AFSC office).

##### In relation with Spanish speaking people:

1. Help to migrant workers wanting to settle.
2. Farm labour-Co-op, known as Segovia Far, Labor Association, a pioneering effort in agriculture.
3. Self-Help Housing Programme: among low income farmers who build their own homes during their periods of unemployment.

B. In Africa and the Pacific Area

Central Africa

A succession of weekend conferences with participation of members of all racial groups have been arranged, aided by outstanding speakers.

Friends in Salisbury and Bulawayo seek to "contribute to the breaking down of racial barriers and creating a non-racial society."

Weekend work camps on an interracial basis are organized by the AFSC representative.

Kenya

Long term programmes are carried out in two community centres. Work camps have led to the establishment of youth work under East African management.

Under a new programme known as Quaker Overseas Volunteers for Service, British Young Friends have been working at the Quaker Community Centre in Ofafa, Kenya.

Nigeria

An international work camp was organized in Ibadan by AFSC with half of the participants being Nigerians, the other Americans and Europeans, this built the first public youth centre in that area. Another work camp was held in Port Harcourt where a rehabilitation Centre for juvenile offenders was constructed.

South Africa

Relief and rehabilitation work is carried out by South African Friends among Africans, who have suffered as a result of the Emergency.

Tanganyika

Under the International Service Assignments Programme young American volunteers have worked in self-help projects alongside Africans.

New Zealand

Friends have worked for better relationships with the Maoris.

INTERNATIONAL FEDERATION OF UNIVERSITY WOMEN

[Original: English]

The standpoint of the International Federation of University Women against discrimination on grounds of race, religion or political opinions, as expressed in Article 1 of its Constitution, is set out in the statement put forward to the Second Conference of Non-Governmental Organisations interested in the Eradication of Prejudice and Discrimination, Geneva, 22-26 June 1959.

The IFUW Constitution excludes discrimination. All national associations subscribe to Article 1, and new associations are required to write it into their own Constitutions.

The IFUW continues to put forward recommendations at international meetings, stressing its policy of non-discrimination on grounds of sex, race, religion or political opinion. It has encouraged national associations to co-operate with the East/West Major Project of UNESCO. A number of national associations have promoted inter-racial seminars for mutual enlightenment and understanding of each other's cultures. Some - France, England and the United States for example - have received women from African countries and arranged educational courses and tours, visits of observation and hospitality in private homes.

Anti-Semitism and other forms of racial and religious discrimination have never existed in the IFUW. This body has always set its face firmly against any sort of discrimination on grounds of race, colour, religion or political opinion.

At international conferences its members, true to the spirit of the Constitution, always seek to mix as much as possible with delegates from countries other than their own.

IFUW meetings are held all over the world by invitation from member associations; and lately with a special desire to help the less well-developed countries by bringing them into personal contact with the working of a large international body made up of members from fifty countries, thus promoting friendship and understanding and a true sense of the brotherhood of man.

The IFUW is planning to organize a seminar in Africa in December 1963 at which African women leaders and others will discuss their problems and ideals with other delegates with a view to clarifying ways and means by which IFUW can now help the emergent women of Africa.

The need for education, the promotion of equal opportunity for girls and boys, the maintenance of high standards and development of the teaching of foreign languages form a permanent part of IFUW's propaganda, since this organization believes that education is the surest way to dispel ignorance and prejudice and promote the spirit of international understanding and mutual help.

Finally, at all its Conferences the IFUW publicly reaffirms its adherence to the United Nations and the principles embodied in the Universal Declaration of Human Rights.

INTERNATIONAL LEAGUE FOR THE RIGHTS OF MAN

[Original: English]

The resolution requests information on action taken by the International League "in compliance with the resolution". Although the League called the attention of its thirty national affiliates to the resolution, no action was taken in compliance for the simple reason that none was necessary. The activities of all the affiliates, based on the Universal Declaration, have always been in conformity with the resolution. So have those of the international headquarters of the League itself.

But in view of the request for information covering the period since the adoption of the resolution by the General Assembly, the League cites some reports which came in response to a circular addressed to all affiliates.

The American Civil Liberties Union reported its participation in the efforts (1) to enact a federal civil rights law to extend the right to vote regardless of state restrictions based on arbitrary literacy tests commonly applied only to Negroes in the South (2) to enact a federal law to assure access to all places of public accommodation regardless of race (3) to challenge by cases in the federal courts restrictions on voting rights imposed by States (4) to nullify state laws aimed at the activities of the National Association for the Advancement of Colored People.

It is evident from these examples that the major efforts of the Union are directed to federal action to overcome discriminatory state laws affecting the Negro minority. The Union does not engage in general educational work, believing that the decisions of the courts carry their own educational impact.

The National Association for the Advancement of Colored People (USA) is devoted wholly to attacks on discrimination, mainly by challenges in the courts, legislation on the federal level and organization of resistance by the Negroes themselves. Its efforts since the adoption of the United Nations resolution have continued on the same pattern as over the last fifty years, with more recent participation in the mass resistance to discrimination by non-violent public demonstrations. It has been the major agency to contest resistance by state authorities to the admission of Negroes to public schools.

The Civil Rights League in Capetown, Union of South Africa, has carried on recent activities (1) to educate public opinion by publication and press releases on the evils of segregation under law (2) to contest by directly addressing members of Parliament new restrictions on both the Bantu and coloured minorities under the system of apartheid (3) to protest the harsh enforcement of segregation laws. Under settled law such efforts can neither achieve more than fragmentary results nor arouse a public conscience resigned to discrimination.

Reports from other affiliates in Asia, Europe and Latin America indicate continuing concern with minority racial problems, as with the castes in India, the Koreans in Japan, the German minority in Italian Tyrol, etc., but no special efforts have been made in response to the General Assembly action.

We conclude from our many contacts throughout the world that the attention given various forms of racial discrimination by United Nations agencies has somewhat increased awareness of the evils and a strengthening of the active forces combating them. Even where laws no longer permit discrimination or penalize it, the practices remain too often embedded in social attitudes and customs to yield readily to greater tolerance.

WORLD UNION OF CATHOLIC WOMEN'S ORGANIZATIONS

[Original: French]

In compliance with General Assembly resolution 1779 (XVII) the World Union of Catholic Women's Organizations supplies the following information on the work which it continues to carry out in combating prejudice and manifestations of racial, national and religious intolerance.

At the international level

WUCWO, while endeavouring to represent the various continents and races as broadly as possible, pursues in the main a long-term educational campaign among its affiliated members, in Catholic opinion and with the general public. This campaign is conducted by means of meetings (world congresses held every four years, international and regional information gatherings, regional study courses, and courses for the training of women leaders and organizers of adult education), at which questions of discrimination and intolerance are almost always brought up and dealt with, according to cases, in the appropriate context. It is also conducted through the Press and by means of circular letters designed to associate affiliated organizations closely in the international work.

At the national and local level

A questionnaire was sent to all the affiliated organizations on the subject of racial prejudice and manifestations of national and religious intolerance. So far, the affiliated organizations of nine countries have communicated their replies, which are summarized below:

Australia: Members of the organization support, in particular, the private schools educating the aborigines, and give them financial, material and educational assistance. The organization actively supports the Asian Students' Centre opened at Melbourne. The executive council of the organization, at its meeting in October 1962, adopted a resolution concerning the admission among immigrants, of a certain percentage of Chinese refugees in Hong Kong. The question will be discussed again in 1963. At the same 1962 meeting, the executive council adopted a resolution submitted jointly with other organizations on behalf of children of mixed Japanese-Australian blood. The Government has

allocated the sum of £A20,000 towards the cost of maintaining these children and providing them with secondary education.

Canada: Affiliated members play an active part in the field of immigration. They have committees which work with the immigrants and help them to adapt themselves to their new surroundings. They also work closely with the Canadian Citizenship Council and the Canadian Council of Christians and Jews. Information and education work is carried on, particularly in country areas.

France: The problem has been approached from the standpoint of migrants. The opposition to them occasionally found is one much less to considerations of race or nationality than to the fear of their occupying jobs or housing at the expense of the indigenous population. Public opinion has to be trained, by education, to accustom itself to the presence of many foreigners, to understand their "uprooted" mentality and to appreciate their hardships. The methods of action used are: information gatherings held on both nation-wide and department levels, articles in magazines and newspapers, and identification of newly arrived and sponsored families.

Ireland: Relations between the Catholic majority and the Protestant minority continue to improve, and throughout the twenty-six counties Catholics and Protestants work amicably together within various bodies. The organization will carry on its work in the cause of friendship and co-operation.

Italy: The problem is essentially that of the mass movement of population from the South to the industrial areas in the North, and of distrust and lack of understanding on the part of the people thus brought into contact. The organization has tackled this question and has launched a fundamental education programme - aimed at facilitating the reception and integration of groups of people who move from one part of the country to another - both in the areas from which the groups come and in the areas to which they move.

Kenya: In recent years there have been increasing signs of hostility and even hatred, not only on the part of Africans towards Europeans, but also on account of tribal antagonism, education, economic factors and political parties among the Africans themselves. The organization has endeavoured to lead its members towards better mutual understanding and tolerance by means of study groups, lectures and enterprises making for fellowship. It has encouraged the



establishing of various women's clubs on a non-sectarian basis, having a predominantly practical and educational programme. In 1961 a "union of women for social action" was launched with the object of fostering brotherly union, friendship and mutual assistance among persons of all tribes and races.

Spain: The organization has done a great deal to promote exchanges between the different regions (collaboration with the various social classes, and implementation of adult education plans). It organized "international co-existence" gatherings lasting for four days, which were held at Madrid in March 1963 with the collaboration of other Catholic organizations. This initiative will be continued in 1964.

Switzerland: There are instances of discrimination based on race prejudice (towards coloured persons), religious prejudice (anti-semitism has not completely disappeared) and national prejudice (latent animosity between German- and French-speaking Swiss, and towards foreign workers). At its meetings, the organization has concentrated on facilitating contact and better understanding between representatives of the various parts of Switzerland, and also where foreign workers are concerned. It collaborates with many organizations for that purpose, as well as with UNESCO's adult education division. The work is still in its early stages, and the organization intends to develop it.

United States of America: The question of race relations and the associated question of groups of migrants have been the subject of constant concern to the organization. The latter is encouraging most actively the study of the United States bishops' recent declaration against discrimination, and advocates the affiliation of minority groups to local councils. In January 1963 representatives of the organization and of seventy other organizations met at a conference on religion and race, held at Chicago, which brought together leaders of the Catholic, Protestant and Jewish faiths for the purpose of studying the part that synagogues and churches could play in the eradication of racial discrimination. The report of the conference was sent to the organization's local chiefs and was used, at some places, as material for discussion. During the spring series of educational meetings in 1963 one day was devoted to the question "Race, a challenge to justice and to love", which was dealt with from the standpoints of education, employment and housing. The organization intends to continue its educational meetings.