

for in the third paragraph of the Seventh Principle, and in Paragraph 18 of the Universal Declaration of Human Rights? Why are there charges that in some participating states the practitioners of certain religions — in particular Jews and Baptists — are subjected to especially severe restraints in the exercise of their communal religious life, notwithstanding official constitutional guarantees that all citizens shall enjoy freedom of religion? Examples of this penalization are: the prohibition of organized religious instruction; restrictions on private worship, communal, social and fund-raising activities; harassment at church festivals; restrictions on the importation of religious literature; and even the prosecution and imprisonment of believers, especially those advocating more religious freedom. Why are contacts between practitioners of the same religion living in different participating states sometimes discouraged or prevented, despite the fact that in the third chapter of the Final Act it is explicitly stated that “religious faiths, institutions and organizations, practising within the constitutional framework of the participating States,” can have such contacts? These matters are of real and continuing concern to many Canadians, and not just to those who share the faith of the disadvantaged.

Belonging to a multicultural society in which the majority have their ancestral roots in Europe, many Canadians are naturally concerned with the implementation of the fourth paragraph of the Seventh Principle, concerning national minorities. We have, of course, noted the constitutional provisions that exist in many countries guaranteeing these rights. And yet we are aware of complaints that in participating states there are national minorities whose members are in practice discriminated against by the authorities, seemingly because of historical or political reasons having to do with the desire of members of that minority to retain their identity or to emigrate to another land. Examples of this discrimination are cases involving restrictions on the freedom of the choice of profession and the placing of nationality quotas on entry to higher-educational establishments. We are also aware of complaints that there are nationalities which are not permitted their own schools, instruction in their “national” languages or cultural institutions. Such discrimination can scarcely be justified by the fact that some of these minorities are not territorially concentrated. Neither the Final Act nor, for example, Article 27 of the UN Covenant on Civil and Political Rights says anything about the need for such a territorial foundation.

To us an extremely important aspect of the Seventh Principle is the seventh paragraph, in which participating states “confirm the right of the individual to know and act upon his rights and duties” in the field of human rights. The same idea is conveyed more generally in Article 19 of the