

French-speaking origin, in other words, their mother tongue is French. The main difficulty has been that when they leave their native province they are not able to communicate with the authorities, whether governmental or otherwise, in their own language; they can't have their children educated; they can't have the services that the government extends to them be extended to them in their own language. What we have done to correct this is to not only make both languages official in Parliament, which they always have been, but to ensure that all services of the Federal Government would be extended in both of the official languages according to the demands made upon them by the populations where these services existed. This has been a very fundamental and basic reform. I am convinced, and indeed the electoral results show, that this has the support of the overwhelming majority of the people. But the incidents of violence to which you allude, and which we had to quell with strong police measures, were that of a fringe group, a group which is equivalent to those who in all societies today use some grievance or other—and generally they are true grievances, they may have to do with poverty or inequality or racial discrimination or linguistic inequality—but they use these grievances to seek for violent change, or change by violent means. And it is these people who have no place in our societies. We have a democratic society where, if the people are disenchanted with the speed with which a government is correcting the injustices, they can throw it out by the electoral process and they can put in a better group. They can run themselves for Parliament, as happened to me a few years ago when, after years of criticizing the government, I decided I would try to do it myself. And I find that I can't perform magic any more than the other people. But the important thing is that we use the democratic institutions at our disposal in order to accelerate the pace of change. But those who would use these very real grievances, not to bring in changes and improvements by way of law, but who want to do it by blackmail and assassination obviously can't be tolerated in our societies.

A.M: I think you said there was no room for dynamite in a democracy.

P.M: Something like that.

A.M: Well, another universal problem in which you sir have taken a lot of interest is that

of students. You make it a point to meet them wherever you go and have stimulating exchanges with them. Now, during your three days in India you have met two completely contrasting groups of students: one the extremist left students who were demonstrating outside your hotel in Varanasi and whom you met and calmed, and the other, what I would describe as our academic elite at Jawaharlal Nehru University here in Delhi. Now, you have often expressed the thought that the reason there is conflict between students and governments is because there is a complete lack of communication and that students don't get a sense of involvement in the running of their country. Now, lowering the voting age as you have pointed out has often proved that students are the most conservative voters when it comes to it. It certainly happened in England. Now what is the practical way in which governments can involve students in democracy?

P.M: Well I think perhaps the common trait between the group that was demonstrating in Varanasi and the group of elite students I met today is that they are both equally concerned with the redress of injustices. The group in Varanasi, it seemed to me, was protesting against what I think, and what I believe they were convinced eventually, to be an imaginary injustice perpetrated in Canada against some Indian nationals. I think that the whole thing was a misunderstanding and I believe that they recognized it. But what remains is that they were protesting against some injustices that they thought existed. Well, the group I talked to today had a more sophisticated approach but their concern was the same, and it's reflected in your question. It is, how can we make the world a better place to live in; how can we make justice prevail a little more in our societies? And in both cases my answer was a little bit the same. You used the word communication; I sometimes use the word dialogue. I believe that the advantage of government leaders meeting with all groups of the population, not only students but all other forms of organized or unorganized lobbies, is giving them the conviction that they can participate in the process of government. Not necessarily as legislators; we can't all be elected nor do all of us want to be elected. And not necessarily as members of an executive; we can't all be members of a cabinet. But we can all participate in government in some way. Now the traditional way was to vote every three or four years at a general