

lishing a new world order, based on freedom, eternal peace and social justice. For us, freedom and peace are interdependent. Therefore colonialism in all its manifestation is an evil which should be brought to an end.

For us, peace is not only absence of war. But it is a constant active effort for cooperation, development and progress. In this respect, our *Pancasila* constitution dictates an active, independent foreign policy. And vis-à-vis power-politics of the big powers, we follow a non-aligned course. This is not a passive, colourless foreign policy, but an active one, as has been reflected during the Bandung Conference in 1955 and the first Non-Aligned Conference in Belgrade in 1961.

7) In the field of domestic affairs, we had to develop our *Pancasila* in a comprehensive way, such as in the field of democracy, economic development, education, labor-relation, etc.

Our *Pancasila* democracy is not only concentrating its efforts on political stability, but also on economic development for achieving prosperity. The two ideas political stability and economic development are, in fact, twin facets of the same thing. And, in turn, these two are inextricably interwoven with social policies and objectives. National development involves all factors. In an economic development program, there should be a social policy. This is necessary, because an economic development program influences social policy and vice versa. There should be a clear pattern of economic, social and political objectives. . . .

The implementation of all these policies is not easy. As a developing country of the Third World, we belong to the South facing the gap with the industrial North. We face also the problem of demographic explosion. Consequently we are still losing the Malthusian race, despite our economic achievements. . . .

10) At present, the government is starting to organize upgrading courses for the civil servant in the bureaucracy and for the diverse functional and political groups of the society. These courses are not only listening to lectures, but also encourage open discussion on the course of implementation of the *Pancasila* in the field of political and socio-economic development, in order to get better alternatives.

For several bureaucrats and technocrats, it is not always pleasant listening to all those discussions.

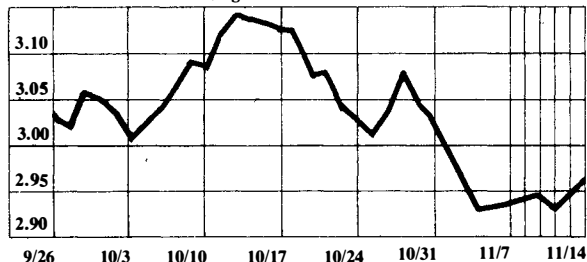
Nevertheless, it is generally felt that the society should also participate in the overall development. And that the people should have social control to what the bureaucracy is doing. Afterall, the *Pancasila* ideology is a populist ideology.

11) Today our society is still changing. There are irresistible forces. Forces of demands and desires; forces of awakened knowledge, and forces of rising expectations. These forces are not only irresistible, they are irreversible as well, even should anyone wish to reserve them. We hope with our *Pancasila* ideology, that we can channel those forces along constructive ways.

## Currency Rates

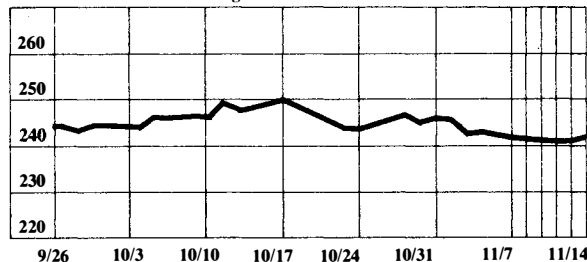
### The dollar in deutschemarks

New York late afternoon fixing



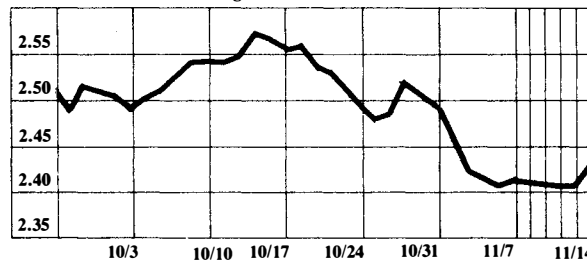
### The dollar in yen

New York late afternoon fixing



### The dollar in Swiss francs

New York late afternoon fixing



### The British pound in dollars

New York late afternoon fixing

