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August 4, 2006, Vol. 4, no. 10

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KLEIN BONAIRE: SALIDA DI SOLO



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CARTOONS

E biaha aki nos editorial ta dediká na e arte di pinta 'cartoons'. Un 'cartoon' ta un pintura òf otro tipo di gráfiko humorístiko. Un *cartoon* por representá kualkier situashon i por referí na kualkier tópiko. Ora e ta referí na polítika nos ta yamele un 'cartoon polítiko'.

ARCO semper a publiká hopi *cartoons*, tantu general komo polítiko. Nos ta hasi esei, pasobra nos ta sinti ku seriedat mester wòrdu relativá. Un hende no por ta serio tur semper. Anto no ta eksistí niun situashon tristu ku no tin nada di humor aden. Humor ta indispensabel. Si nos no ta hari, nos mester yora. Anto esei no ta yuda niun hende.

Humor no ta nifiká ku bo no ta serio. Nos no kier men ku nos mester hari tur ora. Nos kier men ku nos no mester tuma nos mes *muchu hopi* na serio. Nos a mira hende sufri di tremendo doló despues di un aksidente di tráfiiko, i tòg nan mester a hari ora nos a konta nan un chiste. Esei nos kier men. E doló t'ei, pero humor ta yuda pa bo por soport'è.

Otro motibu ku nos ta gusta *cartoons* ta e hecho ku un bon *cartoon* por splika un situashon òf pensamentu mas mihó ku 1.000 palabra. 'A picture tells a thousand words'. Un *cartoon* ta splika asta *mas* ku 1.000 palabra i hopi biaha ta splikele mas presiso, na un forma komprendibel instantáneamente. Simplemente bisá: pintura ta otro for di palabra. Nos ta usa gráfiko pa ilustrá nos artíkulonon, òf pa trese un mensahe riba nan mes.

Pa e motibunan aki ARCO a kuminsá traha su propio *cartoon-nan*. Nos ta konsiente ku nos ta nobato den e arte aki i ku nos tin ku perfekshoná nos abilidad hopi ainda. Sin embargo, nos ta spera ku nos lesadónan a apresia nos *cartoon-nan* chistoso i algun di nan polítiko.

ARCO ta orguyoso di por anunsiá ku un 'cartoon-ista' di fama internashonal a duna su aprobashon pa publiká algun di su *cartoon-nan* den ARCO. Ta trata di Sr. Bas van der Schot, kende su *cartoon-nan* a keda publiká rònt mundu. Kada *cartoon-ista* tin su propio stail i esunnan di Sr. van der Schot por wòrdu distinguí fásilmente. Nos semper a admirá Sr. van der Schot su *cartoon-nan* i nos ta hopi kontentu ku el a duna nos pèrmit pa publiká nan.

Nos ta kuminsá ku algun *cartoon* di e situashon polítiko aktual na Hulanda.



POLITIEKE AANSLAG

Ayaan Hirsi Ali ta haña un puñal den lomba di Rita Verdonk



Konsekuensia ta kaida di gobièrnu Hulandes. E kos mas tristu ta ku Verdonk a bin bèk komo Minister den gabinete Balkenende-III.

SERVISIO DI ABONO

ARCO ta i lo keda grátis. Pero hopi biaha hende no ta logra haña unu, pasobra nan ta bai manera pan kayente. Ta p'esei nos ta ofresé pa warda un ARCO pa tur esnan ku kier aboná. Abonadonan por pasa buska nan ARCO na nos ofisina na Kaya Isabel # 1, Boneiru. Preis di abono ta Naf. 1,- pa kada edishon. Pa entregá ARCO na bo kas (pa Boneiru so), preis di abono lo ta Naf. 2,- pa kada edishon. Pa eksterior preis di abono ta Naf. 1,50 plus stam-pia (ta dependé di e destinashon). Ta paga 6 luna delantá.

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CARTOONS

This time we dedicate our editorial to the art of drawing *cartoons*. A 'cartoon' is a humorous picture or other type of graphics. It may depict any kind of situation or thought. When it refers to politics, we call it a 'political cartoon'. As one cartoonist insists: 'The pen is funnier than the sword'.

ARCO has always published many *cartoons*, both general and political ones. We do this, because we feel we should not take things too seriously. You can't be serious *all the time*. And there is no situation so sad that there is not some humor in it somewhere. We cannot live without humor. If we don't laugh, we have to cry. And what's the good of that?

Humor does not mean you are not serious. We are not suggesting you should be laughing *all the time*. But we should not take ourselves too seriously. We have seen people suffering from terrible pain after a traffic accident, who nevertheless laughed when they were told a joke. That's what we mean. The pain is there, but humor helps us bear it.

Another reason why we like *cartoons* is the fact that a good *cartoon* 'tells a thousand words'. Even more than 1.000 words and often the cartoon is more precise and is understood in an instant. Simply said: a picture is not the same as words. We use graphics to illustrate our stories, or to convey a message on its own.

This is why ARCO has begun producing its own *cartoons*. We are well aware that we are new to this art and that our skill needs tuning. Nevertheless, we hope that our readers have enjoyed some of our humorous and political *cartoons*.

ARCO is proud to announce that a 'cartoonist' of international renown has given us permission to publish some of his *cartoons* in ARCO. We refer to Mr. Bas van der Schot, whose *cartoons* have been published the world over. Every cartoonist has his own style and Mr. van der Schot's *cartoons* are also readily recognizable. We have always admired his *cartoons* and we are very happy that he has allowed us to publish them.

We begin with two of his *cartoons* commenting on the present political crisis in Holland (see the *cartoons* underneath this editorial in Papiamentu on this page). We see Ayaan Hirsi Ali, an ex-member of the Dutch parliament, having been knifed in the back by Rita Verdonk, who as Immigration Minister annulled her passport, allegedly for having lied about her identity when Hirsi Ali requested asylum. This act of foul play eventually resulted in the fall of the Dutch cabinet. The worst thing, however, is that Rita Verdonk has returned as Minister in the new caretaker government (until new elections in November).

NECESSITY IS THE MOTHER OF INVENTION; ASPIRATION IS ITS FATHER

You must agree, the title is deep. And profound also. Let us smack another one in your face: 'Wisdom is not doing what you like, but liking what you do'. You want more? 'Peace is not the absence of war, but a state of mind'. Peace comes when the soul is properly aligned to the divine.

We come to this as a preliminary to the latest crisis in the Middle-East. It is all about religion, right? The Jewish state is waging war against the Islamic world. The West is by no means always right, but with respect to the organisation of the State we do believe that the West found a better solution than the Middle-East in *separating* Religion from the State.

This separation does *not* mean a Godless State, as has unfortunately more or less evolved in the West. And when Islam points to this flaw, we agree with Islam: we have to return to God (irrespective of how and what you understand God to be). The State has to be based on religious values, but *not* on the values of any one particular religion. The underlying religious values are *universal*. They are the same in all religions, as is brought out by the fact that all religions and nations have agreed to the Universal Declaration of Human Rights. This Declaration contains the values professed by all religions. We do not have to invent this any more; it is already there. The only thing we have to do is *apply* this set of values.

Is it possible to organise mankind in such a way that wars will be abolished? This is like asking whether it is possible to organise society in such a way that there will be no more criminality? No, it is not possible to 'root out' criminality, as it forms part of human nature. But it is possible to *control* nearly 100%. As an example we point to the fact that in South Korea and Japan people have enough confidence in the control of crime, that if they walk into a shop they leave their briefcase outside on the pavement without second thoughts. *Nobody will steal it!* You see? The West can learn certain things from the East. We'd better ask the Koreans how they do it. The Middle-East would do well to ask the West how they manage to run a state without religious sectarian fighting all the time.

The West reached that point after many bloody religious wars mainly between Protestants and Catholics, which factions even went so far as to kill each other wholesale, because each claimed a better understanding of Christ than the other. This is what puts many people off religion, although it was religion in the first place which tried to teach them *not* to be so bigoted! *Nobody and no religion has a privilege to truth. Truth itself is the highest religion.*

So it's not as though the West does not know the error. The West committed the error of religious war wholesale, until the understanding took hold that the State must be separated from Religion. All religions should be equally encouraged, for they all contain the roots of wisdom. But *none* should try to prevail over the others as being better, more truthful or especially more 'holy'. And so, yes, there is a way out of this war madness. And - paradoxically - that way out begins with religion. For more paradoxes, please read on.

So the whole Middle-East starts from a premise that is a recipe for disaster, i.e. a Jewish state and Islamic states. Any state which bases itself on one religion, will logically be intolerant of people adhering to other religions. This error is committed by both Jews and Muslims. And in India until recently they also made this mistake, resulting in much fighting between Hindu's and Muslims. Globalization must mean learning from each

other's successes and mistakes.

Holism

Which brings us to 'holism' (not to be confused with 'holy-ism'!!!). In another article in this edition (in Dutch) we introduce the concept of 'holism' in economics. It is derived from the observation that the whole is more than the sum of its parts. A human being is more than his heart, liver and other organs. If one organ is affected, the whole man is affected. If the liver is sick, the man is sick. So the man must heal the liver and

stop drinking alcohol, for example.

The same goes for society. If there is war in the Middle-East, we must try to find ways to heal the situation, for even we here in Bonaire are affected by it. Stop drinking hate or superiority ideologies, for example. Nobody, no religion is superior to any other. Christ hinted at 'holism' when he said: 'Inasmuch as you have done it unto the least of these, my brethren, ye have done it unto me'. *Spirituality* is more than the sum of its parts, i.e. the various religions. It is an insight which is much needed at this time.



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INTERESTING WEBSITE:

It's time for politics to become more intelligent, and for democracy to become really participatory. The initiator of Wikipedia launches 'Campaigns Wikia'.

http://campaigns.wikia.com/wiki/Campaigns_Wikia

E tempu a yega pa polítika bira mas inteligente i pa demokrasia involví pueblo realmente. E persona ku a kuminsá ku Wikipedia awor ta lanta 'Kampaña Wikia'

HOPI INTERESANTE!

WAAROM 'DUBYA & CO' TWIJFEL OPROEPT

"Dubya & Co", dat is president Bush en zijn team. Iedereen begrijpt dat Saddam Hoessein aan de kant moest worden gezet. Maar waarom schreven wij per ongeluk bijna 'Dubya \$ Co'? Dat is toeval natuurlijk en dat (d.w.z. de dollars) is nog niet eens het ergste. De operatie Irak kost de U.S. meer dan het oplevert. Financieel gezien, geen goede investering waarschijnlijk.

effectief is, is nog maar de vraag. Is de Bush-remedie niet erger dan de kwaal?

Heiligt het doel de middelen?

De communisten beantwoordden deze vraag altijd positief en het Westen had daar de grootste moeite mee. Amper 10 jaar na de val van het communisme, lopen Amerika en Engeland voorop om het middel dat thans wordt ingezet tegen het terrorisme te heiligen. Het doel (verbreiding van vrijheid en democratie) heiligt volgens hen alle geweld. Wij kunnen dit niet volgen.

Geweld is niet altijd uit te sluiten, maar moet wel het laatste, niet het eerste redmiddel zijn. Bij Bush lijkt het wel enige redmiddel!

Bovendien leidt de Bush-methode tot steeds meer geweld en tot steeds meer onvrijheid. Ook bij ons worden mensen steeds onverdraagzamer. Tegen buitenlanders, bijvoorbeeld. De cartoonist verbeeldt deze trend op meesterlijke wijze, waarbij hij duidelijk maakt welke wolf (Dubya & Co) Roodkapje (de burgerbevolking) bedreigt. Het vogeltje in de hoek merkt op: 'Met zulke democratie, heb je toch geen dictatuur meer nodig?'

Wij zijn vóór vrijheid en democratie

Wij willen niet verkeerd begrepen worden. Vrijheid en democratie zijn heilig. Maar de door Bush gekozen methode (namelijk: leugen en geweld) zit ons dwars. Dit is niet de enige methode en de kans

dat de ingeslagen weg tot een 'all-out' Derde Wereldoorlog leidt is niet uitgesloten. De wolf wordt dan nog veel dreigender dan de cartoonist voor ogen heeft.

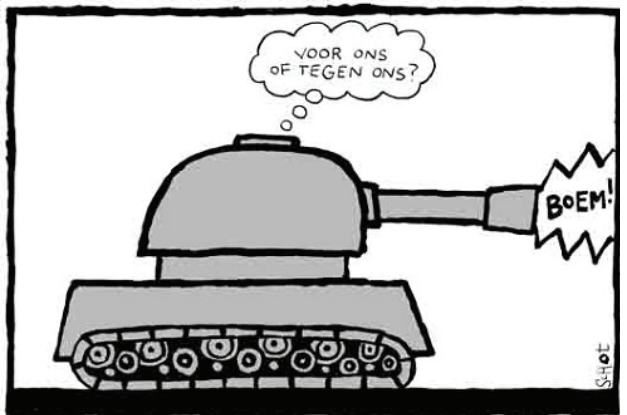
Misschien valt het allemaal nog wel mee en blijft het geweld beperkt tot het Midden-Oosten. In de jaren vijftig is er een voorspelling gepubliceerd, waarin werd gezegd dat de derde noodzakelijke periode van internationaal geweld zou zijn zoals die zich thans ontvouwt, d.w.z. diffuus met her en der relatief korte oorlogen. Er zou geen sprake zijn van een constante oorlog waar de hele wereld in zou worden meegezogen. Er werd tevens voorspeld dat de V.S. en Engeland het voortouw zouden nemen.

Vóór of tegen?

Waarom is in deze voorspelling het geweld 'noodzakelijk'? Omdat mensen niet tot ingrijpende verandering komen zonder voorafgaand geweld. Alhoewel het ons spijt dit te moeten toegeven, zit hier wel iets in. Er wordt wereldwijd jaarlijks ongeveer 1.000 keer zoveel geld uitgegeven aan 'defensie' dan aan vredesmissies (momenteel waarschijnlijk meer dan 1.000 keer). Hoeveel is vrede en rede ons dus waard? Internationale samenwerking kwam tot stand na de Eerste Wereldoorlog ('Volkenbond') en de Tweede Wereldoorlog ('Verenigde Naties'). Wat er nu gaande is heeft veel weg van een derde internationaal 'gistingsproces' dat - volgens de voorspelling - zal uitmonden in wereldomvattende en nationalisme-overstijgende structuren. Dat we die richting op moeten, zegt de rede ons ook. Oorlog en geweld zijn dus niet nodig om tot dat inzicht te komen. En er zijn ook geweldloze methoden om het te realiseren. Bush ziet dat helaas kennelijk anders.



Cartoon published with permission from Khalil Bendib www.bendib.com 2006



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Formashon di e konstelashon Antiano i su relashon ku Venezuela i Reino Hulandes.

E artíkulo aki ta bai duna un rekuento kòrtiku di e relashon entre e islanan di Aruba, Kòrsou i Boneiru ku Venezuela i Reino Hulandes i loke den e sistema oksidental nan a bin yama e “madre patria” di tur, ku tabata Spaña un 500 aña pasá.

Informashon General

E poblashon outóktono tabata konsistí di e tribu di Arawak desendientenan di Incanan di Perú, na kua tambe tabata pertenesé e tribu Caquetio, original di Paraganá. Dia 26 di yùli 1499, lùitenant Alonzo de Ojeda a konkistá Kòrsou i a inkorporá Kòrsou na e Korte di e Reinan Katólíko di Spaña. Un dependensia ku tabata na disposishon direkto di Korte di Sevilla, Sede di e Reino katólíko di Castilla.

Dia 26 di novèmber 1526, Carlos V, pa Dekreto Real a otorgá e Islanan di Aruba, Kòrsou i Boneiru na Juan de Ampies, “factor i regidor di Hispañola”, e tres Islanan komo un “kapitulashon de gobièrnu”, no komo un “konseshon” komersial (http://books.caribseek.com/Curacao/De_Curacaose_Samenleving/juan-de-ampies.shtml).

Ademas e islanan a haña disposishonnan úniko (yamá den derecho religioso “Katólíko Apostólíko Romano”).

E poblashon di tur e 3 islanan lo a gosa di:

1. Abolishon di sklabitut;
2. Pago hustu pa trabou hasí;
3. Derecho di liber tránsito (pa esklabo, esaki tabata ke mèn ku di djabièrnè atardi e esklabo ta liber te ku djadumingu atardi, esaki tabata konta pa e temporada ku Spaña tabata doño di e islanan ABC).

E derecho religioso “Katólíko Apostólíko Romano” aki por ser konsiderá komo un di e promé

“Konstitushon” na Amérika. E pueblo (isla) por a disfrutá di derechonan humano na e kontinente nobo ankrá den un lei. Por bisa ku dicho dekreto (ku a ser imponé pa e kolonisadónan di Europa) a sirbi komo fundeshi pa formashon di un sosiedat nobo na Kòrsou (pa loke ta e temporada di Spañónan).

Por bisa ku un pueblo ku a bin di tin un tipo di “framework” legal pa traha riba su propio identidat for di aña 1526 lo no mester di tin e nesidat di buska loke en prinsipio nunka el a pèrdè, ni na Hulanda, ni na Afrika i/o ningun otro kontinente. Kòrsou ta un pueblo ku un propio kultura, tradishon kulinario i idioma, un di e 2 pueblonan di kontinente Merikano ku nunka a adaptá, komo “lengua franca”, e lenga madre di e kolonisadó.

West Indische Compagnie

Den e époka ku ta ser yamá e “Guera di Salu i Kontrabanda” (1550-1700), popularmente yamá e époka di pirateria, “West Indische Compagnie” (W.I.C) a disidí ku nan ta bai konkistá Kòrsou riba e Spañónan. Na 1621, despues di e Tregua ku Spaña di 12 aña, West-Indische Compagnie (WIC) a bira aktivo. E meta di WIC tabata di hasi ganashi, pero no na promé lugá dor di hasi komersio i kolonisando, pero hasiendo guera ku Spaña entre otro via Pirateria. Na 1634, 28 di yùli, Joannes van Walbeeck a kuri ku e gobernador Spaño Lope Lopéz de Morla i su tropanan a tuma Kòrsou (lesa entre otro: <http://www.engelfriet.net/Alie/Hans/antillen.htm> i <http://www.artehistoria.com/frames.htm?http://www.artehistoria.com/historia/contextos/1591.htm>).



Barku di W.I.C. ‘Den dubbelen Arent’

Ku e tratado di pas di Wesfalia (Münster) na 1648 Spaña a renunsiá e derecho riba Kòrsou i a rekonosé ku mitar di Sint Maarten ta di Hulanda. Hulanda, kontrario na Spaña, a duna konseshon komersial na W.I.C. pa loke ta Kòrsou i su “onderhorigheden”.

E guera via pirateria di e Hulandesnan (bukonero ku permit di WIC) den Karibe tabatin primordialmente 3 motibu:

> E industria di salga kuminda.

E salgamentu di piská, karni i trahamentu di manteka ku keshi tabata eksihí hopi salu. Tambe Hulanda tabata bende salu ku otronan. Ata’ki un ehèmpel pa nos por komprondé e demanda

pa salu. Den 100 aña (di 1550) e flota di Hulanda a krese di 150 barku pa 4000 barku, e tripulashon di e tempu ei tabata dependé enormemente di kuminda salgá (tripulá pa alrededor di 70 mil marinero).

> **Asaltá flota di tur pais enemigu** (c.q. Spaña) ku ken Hulanda, e tempu ei, tabata tin un sorto di guera friu via pirateria. Den e simannan aki tin e pelíkula “Pirates of the Caribbean II” ku ta ilustrá kon e produktornan di un pelíkula

a kue un pida historia real di e Pirateria di e Hulandesnan i a hasi é un fantasia impreshonante di e realidat di e époka ei. Na final di e époka ei Hulanda tabata e pais mas poderoso na mundu

(ku un flota enorme i rikesanan akumulá sin presedente). VOC tabata e promé korporashon multinashonal na mundu den forma di un kompania (i despues tambe WIC). Tambe V.O.C. (*Vereenigde Oostindische Compagnie*) tabata tin e primisia di ta e promé kompania ku a saka akshon (‘aandelen’, ‘shares’) na mundu (http://en.wikipedia.org/wiki/Dutch_East_India_Company). Hulanda (e tempu ei un repúblika) a duna tur 2 kompania monopolio, i nan mester a eliminá e kompetensia di Spaña i Portugal, i al mismo tiempo:

> **establesé un tipo di nètwerk** di nan mes den Karibe, alrededor di Suramérica i Pasífiko pa hasi kontrabanda.

Peter Stuyvesant

For di e aventuranan aki Hulanda a keda den siglo 21 ku entre otro e 6 islanan den Karibe i hopi “knowhow” di kon ta hasi nogoshi.

Kòrsou a bin haña fama di “sentro komersial” despues di 1642 ora Peter

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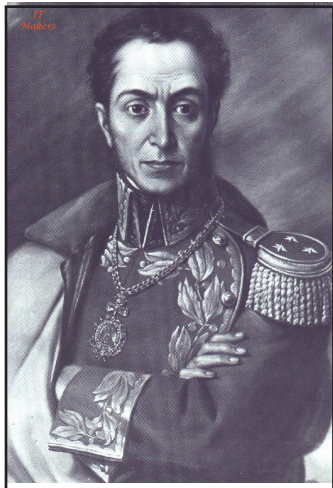
Stuyvesant a ser instalá komo gobernador (http://books.caribseek.com/Curacao/Commercial_History_of_Curacao/rise-of-the-dutch-slave-trade.shtml). E ta karga e fama dubioso di a komersialisá masivamente e kompra i benta di esklabo.

Bo por bisa ku e konstelashon di Reino Hulandes a bin stabilisá na aña 1667 ku e akuerdo di pas di Breda (Hulanda ku e 6 isla den Karibe, Sürnam, i Indonesia komo kolonia). Ta te den siglo 20 numa a bin kambio, ku, promé, salida di Indonesia via di un guerra di liberashon i despues Sürnam.

Esaki ta un pida "background" di Hulanda su envolvimentu na Kontinente Merikano pa nos ban drenta awor pa tira lus riba e relashon entre Kòrsou i Venezuela.

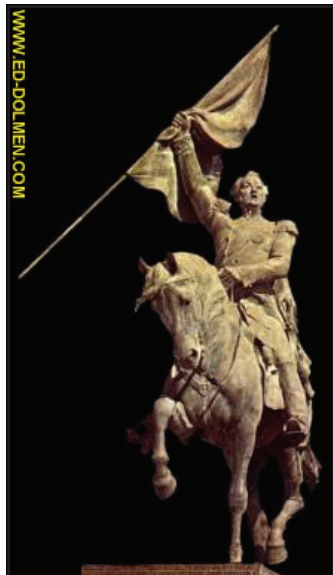
E konekshon Kòrsou-Venezuela

E independensia di Venezuela a materia-lisá via di un konflikto armá ku a tuma lugá entre 1810 i 1824 pa forsanan separatista di, primordialmente, blankunan krioyo kontra e dominio di Spañónan. E bataya di Carabobo na aña 1821 a bin seya definitivamente e independensia di Venezuela.



Simon Bolívar

Pa loko ta independensia di hinter Suramérica bo por bisa ku ta e enkuentro entre General San Martin di Argentina for di sur i Simon Bolívar for di nòrt ku a ser yamá e "abrazo de Guayaquil" a seya e independensia di e sup-kontinente, kaminda General San Martin a ofresé e mando di su ehérsito na Bolívar i San Martin a retirá i al final a bai biba na Fransia kaminda ela bin muri riba edat haltu (<http://www.taringa.com.ar/?postid=25066>).



General San Martin

Despues di su liberashon, Venezuela a bin konosé en total 5 époka den su evolushon polítiko (aworaki nos konosé e Quinta República de Venezuela ku a ser inisiá pa e militar Sr. Hugo Chavez Frias).

Den komienso di e lucha pa independisá di e kontinente Merikano, Kòrsou tabata konosí komo un "vrijhaven". Hendenan manera Simon Bolívar ku tabatin entre otro un ruman ta biba na Kòrsou tabata bin deskansá òf buska refugio na e isla.

Pedro Luis Brión

Na 1794/5 Pedro a ser mandá Hulanda pa studia. El a bringa pa 'Bataafse Republiek' kontra e invashon di Inglesnan. El a partisipá den entre otro batayan

na Bergen i Castricum i tabata prizonero di guerra di e Inglesnan te ora a firma e kombenio di Alkmaar. Di regreso na Kòrsou el a partisipá na e movimentu insurekshonal di Sèptèmber di 1800. Esaki tabata nèt promé ku e okupashon di Kòrsou pa e Inglesnan. Pa skapa di e Inglesnan el a pasa un tempu na Merka. Aki el a siña tantu nabegá komo e negoshi marítimo. Entre 1803 i 1806 e la yuda evitá e konkista di Kòrsou pa e Inglesnan. Na 1807 e mester a eksiliá pa Saint Thomas pa hui pa e Inglesnan.

Na 1813 e ta uni su mes na e kousa pa independisá Venezuela i un aña despues e ta bira Venezolano. Na 1815 Bolívar ta nombra Brion komo kapitan. Na 1815 Brion ta bai Inglatera i ta kumpra un barku ku 24 kayón i 12 fusil i otro tipo di armamentu ku e intenshon di yuda e insurgentenan na Cartagena de Indias.

Presidente di Haiti (Pétion) tambe a ofresé Bolívar apoyo den forma di material a kambio di su promesa di liberá esklabonan na Venezuela. For di Haiti, Brión a logra su promé viktoria riba e Spañónan na 2 di mei 1816 na Los Frailes. E mes un dia ei Bolívar ta nombr'é Almirante. Na 1819 Brión ta organisá un flota di 22 barku pa ataká e kosta di Nueva Granada huntu ku General Mariano Montilla. Nan a kapturá entre otro Baranquilla i Santa Martha. Na 1821 tuberkulosis a atak'é i el a retirá bai Kòrsou bèk kaminda e ta bin muri i nan a bin der'é originalmente na su finka familiar na Rosentak. Na 1882 nan a trasladá su restunan pa Panteón Nacional na Caracas.

Manuel Piar

Manuel a nase na Kòrsou 28 di aprel 1774 den un di e manshonnan den Nanisteeg. Sunòmber originalta Manuel Maria Francisco Piar Gomez, yu di un mulata Hulandes Maria Gomez Quemper i Fernando Piar Lottyn, armador di barku (un persona ku ta traha, kumpra, bende i atministrá barku). Manuel su tata tabata representá e Reinado di Prinsipadonan di Braganza di Portugal pa loko ta komersio riba laman.

Manuel Piar a kasa ku Martha Boom i nan tabata tin un yu Maria Isabel. Den su akto di matrimonio el a firma komo Manuel Carlos.

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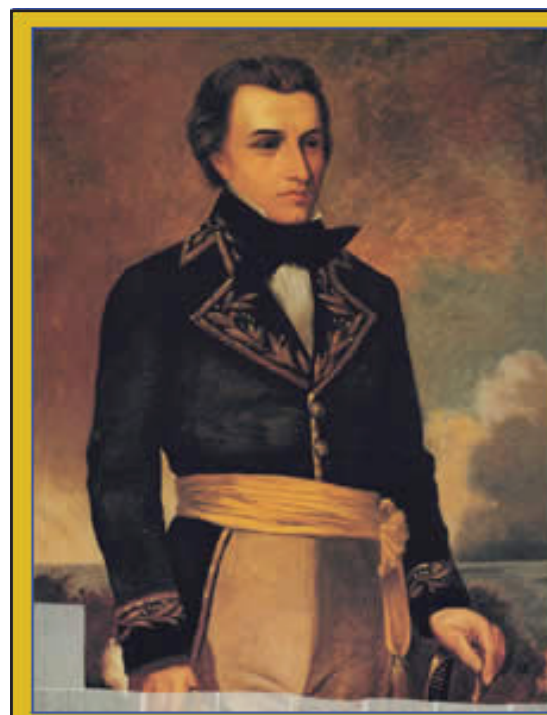
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Ku 13 aña e tabata reuni e esklabonan na e pal'i mangelnan na "RIF" i tabata landa sam-sam ku nan pa bai subi na bordo di barkunan merkantil di su tata. Riba e boto nan tabata firma i bira marino. Na 1796 Piar, komo miembro i ofishal di "Fusilero boluntario" na Kòrsou a skonde Gual i España, kende a konspirá na Venezuela pa liberá esklabonan na Venezuela. General Moxco, Procurador General na Venezuela, a manda un karta pa gobernador di Kòrsou pa



Manuel Maria Francisco PIAR GOMEZ

pone nan presu i ekstraditá nan. Gobernador Laufer a manda e mesun Piar pa e bai buska nan den su mes kas. Pero Piar a skonde nan den e manshon di Jean-Pierre de Cadet na Berg Altena. E siguiente dia Gobernador Laufer a manda un kartana Moxco manifestando ku Gual i España a hui (pa mas informashon: <http://www.venezuelatuya.com/biografias/>

SIGUI LESA PÁGINA 12

DIENSTKLOPPER

(Nu.nl Nieuws, 24 juli 2006)

AMSTERDAM - Een driejarige peuter uit Veendam heeft een boete van 75 euro gekregen voor wildplassen. De peuter was met zijn moeder in het plaatselijke Borgerwold-park toen hij hoge nood kreeg en zijn toevlucht zocht in de bosjes.

Een politieagent kon dat niet waarderen. Tot verbazing van zijn moeder slingerde de agent de peuter op de bon, zo meldt RTV Noord op zijn site.



Komentario di ARCO

ARCO comments



Dit is pas echt Zero-tolerantie! Is dit nou een gevolg van de steeds intoleranter wordende samenleving, of bestonden dit soort dienstklopers altijd?

Grandma writes:

(Thanks to Don Balstra)

The other day I went to a local religious bookstore where I saw a "Honk, if you love Jesus" bumper sticker. I bought it and put it on the back bumper of my car and I'm really glad I did.

What an uplifting experience followed. I was stopped at the light of a busy intersection just lost in thought about the Lord, and didn't notice that the light had changed.

I found lots of people who love Jesus. Why, the guy behind me started to honk like crazy. He must really love the Lord because pretty soon he leaned out his window and yelled "Jesus Christ!", as loud as he could.

Why, it was like a football game with him shouting, "Go! Jesus Christ. Go!"



Boy and his dog.

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- Color Display
- USB
- SMS
- Voice Memo
- Talk time up to 3hrs

Spera Mas
Haña Mas

Everyone else started honking too, so I leaned out my window and waved and smiled to all those loving people.

There must been a guy from Florida back there because I could hear him yelling something about a sunny beach, and I saw him waving in a funny way with this middle finger stuck up in the air.

I had recently asked my two grandson what that meant. They kind of squirmed, looked at each other, giggled and told me that was the Hawaiian Good Luck sign, so I leaned out the window and gave him the good luck sign back.

A couple of the people were so caught up in the joy of the moment that they got out of their cars and were walking toward me. I bet they wanted to pray, but just then I noticed that the light had

changed, and I stepped on the gas.

It's a good thing I did, because I was the only car to get across the intersection

I looked back at them standing there. I leaned out the window, gave them a big smile, and held up the Hawaiian Good Luck sign as I drove away.

Praise the Lord for such wonderful folks!

Love ya all, Grandma **I ♥ ARCO**

Have you heard the beat of a lifeless heart?

(Serious Zen Koan)

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'Nobody ever listens, until I fart ...'

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The 5 colors on the ring symbolize the five main human races. There is but one race, the **human** race.



On the inner side the following engraving:
'When the world is united, the people have won!'



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Bloopers in Church Bulletins

The pastor will preach his farewell message, after which the choir will sing, "Break Forth Into Joy".

Barbara remains in the hospital and needs blood donors for more transfusions. She is also having trouble sleeping and requests tapes of Pastor Nelson's sermons.

EXPLANATION OF RING

God is One

The 'ring of unity' reminds us first of all that all religions of the world teach truth, each in its own unique way. The highest form of religion is truth itself and no one religion has a privilege to truth. There is no conflict between religions and never can any religion be a cause for war. To affirm this thought, on the plane surfaces on the outer side of the ring the most sacred words or symbols used by the five best-known world religions, have been inscribed. There being but one God, the God of all religions is the same. Thus for Islam the word 'Allah' (in Arabic script) has been inscribed. For Christianity the word 'God' (in Latin script). For Judaism the word 'Yehovah' (in Hebrew script). To symbolize Hinduism the word 'Om' (or AUM), as written in Sanskrit, has been chosen. In Buddhism, strictly speaking, there is no word for 'God'. Therefore we have chosen an 'eight-spoked wheel', symbolizing the Wheel of Deed and Destiny, also the eight-fold path and the concept of 'Nothingness containing All'.

One human race

Apart from the 5 flat surfaces, the ring also has 5 colored sections. These sections on the outer side of the ring have been colored brown, white, black, yellow and red (always in this sequence). These colors represent the five human races, all of which are unique and of equal worth as well. As the ring is circular, it has no beginning and no end. Neither does it have a 'top-side' nor a 'bottom-side'; likewise there can be no 'superior' nor any 'inferior' race or religion. However, for purposes of description we will start with brown. The other colors then follow clockwise (white, black, yellow and red). To the right side of the brown section the word 'Yehovah' has been inscribed. Then follows white, to the right side of which the word 'Aum' has been inscribed. Then follows black, followed by the word 'God'. Then yellow, followed by the eight-spoked wheel and lastly red, followed by the word 'Allah'.

As all religions and races are of equal worth, the sequence of colors and religions was determined by 'chance' (in so far as chance exists). This was done by drawing lots.

There are, of course, more religions and more human (sub) races than the five mentioned. However, the ring does not afford enough space to refer to them all. Of course the religions and races not mentioned are of equal worth as well. By implication, the symbolism refers to them also.

Unity

On the inner side of the ring the following words have been inscribed:

'When the world is united, the people have won!'

This is the last line of the lyrics which inspired the ring's design. The lyrics express some startling insights into the inner meaning of the various world religions, which we hope will provide 'food for thought'. Read these lyrics at: www.arcobonaire.com.

Prohibitive price

This is a ring of the people, by the people and for the people. Unfortunately, its price is as yet very high. It has to be either hand-made or mass-produced, which we (ARCO) cannot afford. Therefore each ring is carefully hand-made, which is a very labor-intensive and costly job. This explains its high price. For the time being we have no solution to this problem. We are, however, doing our utmost to find ways to be able to offer the ring at an affordable price.

When millions of people all over the world affirm the ring's message in their prayers and meditations, its ideal **will materialize**. Therefore, wear this ring with reverent expectation of a better future for all. In the meantime spread the word:

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FLAMINGO TOASTMASTERS CLUB

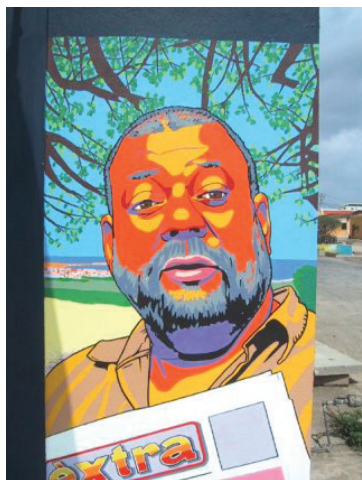
Diasabra dia 8 di yüli 2006 den sala di reunion na Divi Flamingo Beach Resort a instalá un 'Toastmasters club' di Boneiru. Kiko ta 'Toastmasters'? E ta zona manera hende ku ta gusta dal 'brindis'. Asta nan ta *maestro* den dalmentu di brindis.

Wèl, no ta presis asina. Kisas nan ta gusta dal nan drinks sí, pero 'Toastmasters' no ta un klup di buraché. E ta un organisashon internashonal mashá serio i útil. Miembronan ta siña tira speech dilanti di públiko i tambe kon ta duna *liderato*. Toastmasters tin un sistema speshal pa siña su miembronan esaki.

Nos tabata presente den sala durante e seremonia di instalashon di e Toastmasters Club nobo di Boneiru, ku ta karga e nòmber: 'Flamingo Toastmasters Club'. Ya for di e forma ku e instalashon a tuma lugá bo por saka afó ku ta trata di algu serio i rekomendabel. No tin niun duda ku tur hende ku ta aspirá di bira un lider den komunidad por siña hopi di *Toastmasters*.

Presidente nobo di *Flamingo Toastmasters Club* a bira Sra. Shahaira Cicilia. Huntu ku su direktiva e lo hasi su máksimo esfuerso pa promové e trabounan di Toastmasters na Boneiru. Otro miembronan di direktiva ta: Sr. Sherwin Pourier (Vice-Presidente enkargá ku Edukashon), Sra. Maritza Juan Pedro (Vice-Presidente enkargá ku Miembresia), Sra. Glenda Sintiago (Vice-Presidente enkargá ku Relashonnan Públiko); sekretario ta Sr. Harold Vasseur, tesorero Sr. Rudolf Gomez i, por último, 'Serjeant at Arms', Sra. Silvia Martis.

Durante di e seremonia Sr. Franklin (Bòi) Antoin a tene un diskurso tokante 'Komunikashon den Historia di Bonaire', siguramente interesante i dibertido alabas. Den sierto sentido Bòi a demostrá un tiki kon mester tira speech di un forma ku hende no ta pega soño. Nos ta suponé ku *Toastmasters* ta siña su miembronan esei tambe, ounke - te asina leu ku nos sa - Bòi no ta un *Toastmaster*.



Klupnan manera Toastmasters ta mashá positivo i nos di ARCO ta rekomendá e klup aki sin reserva. Si bo bira miembro, lo bo siña hopi kos. Por ehèmpel, lo bo siña kon bo por ta mas efektivu den bo trabou, lokual na dado momento mester resultá den promoshon i un mihó karera. Anto no ta abo so ta probechá. Bo miembresia i lokual ku bo ta siña lo tin un efekto positivo den komunidad tambe, pasobra liderato ta nesario den tur gremio, no solamente den polítika. Den sektor privá tambe mester di liderato. Realmente tur kaminda ku hende ta traha huntu mester di liderato. Pues un klup manera *Toastmasters* ta mashá útil.

Pa splika den mas detaye kiko e klup di *Toastmasters* ta enserá nos ta publiká algun informashon di nan website, www.toastmasters.org.



- Get over the fear of speaking.
- Improve communication skills.
- Self-actualization (intelligent self-expression).
- Develop leadership skills.
- Foster human understanding.

How Toastmasters Can Help You



Your success in business is based on how effective you are.



Picture left: Shahaira Cicilia, President of Flamingo Toastmasters Club.

Through participation in the Toastmasters program, people from all backgrounds learn to effectively speak, conduct meetings, manage a department or business, lead, delegate and motivate.

How Toastmasters Works

- As your improved communication skills become obvious within the workplace, increased visibility, recognition and promotion will follow.
- Your improved presentation skills will win you the respect and admiration of your colleagues and employees—and make them wonder what you did to change!
- Leadership skills acquired through participation in Toastmasters will increase your management potential.
- You'll have access to a wide range of educational materials, including books, CDs, DVDs and seminar programs, available at reduced cost through the Toastmasters International Supply Catalog.

How Toastmasters Meets Your Needs

- Toastmasters International uses time-tested programs that are continually updated to meet participants' needs.
- Self-paced programs allow you to progress as rapidly or as gradually as you wish.

- The hands-on Competent Communication and Competent Leadership programs provide the "how-to" and the practical experience so critical to progress.
- An atmosphere of professional camaraderie makes your Toastmasters club a unique learning environment—informal, yet dedicated to learning.
- The Toastmasters program can be tailored to meet your personal objectives. Whether you want improvement in prepared or impromptu speaking or greater skill in the use of visual aids, you'll gain experience and knowledge.

How the Program Works

- The Toastmasters program exposes each participant to a wide range of communication and leadership experiences.
- If you want to focus on improving your speaking skills, you'll want to work in the Competent Communication manual. If you prefer to develop your leadership skills first, you may work in the Competent Leadership manual. Or you may work in both manuals at the same time. The choice is yours.
- After completing each project in the manuals, you'll receive a constructive evaluation that will recognize your strengths and offer suggestions for improvement.



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SAFETY FIRST

(by Benito DIRKSZ, director of Special Security)

SPECIAL SECURITY SERVICES (S.S.S.) with over 75 dedicated men & women has been providing security on Bonaire for more than twenty-two (22) years.

Comments on article

We would like to thank our readers for their reactions and comments on our last article published in the ARCO regarding crime and the definition of crime in general.

We will continue our elaboration in our previous publication giving a short outline of the differences between the several types of crime mentioned in the last publication, which were: *Blue-collar crime* – *White-collar crime* - *Corporate crime* – *Juvenile crime* – *Organized crime* – *Political Crime*.

Juvenile Delinquency

Juvenile delinquency refers to antisocial or criminal acts performed by juveniles. It is an important social issue because juveniles are capable of committing serious crimes, but most legal systems prescribe specific procedures and punishments for dealing with such crimes.

There are many different outside influences that are believed to affect the way a child acts both negatively and positively, some of which are as follows:

Scholars on crime and juvenile delinquency bring forward numerous theories about juvenile delinquency. Among the most praised theories are the ‘social control theory’, which means that lack of social control may lead to any kind of illegal behavior often occurring spontaneously, not planned. Also there is the ‘self control theory’, which means that lack of self control will lead to any kind of illegal behavior using force or fraud in pursuit of self-interest. Both theories attempt to explain juvenile delinquency and suggest that all people are naturally bad. Travis Hirshi believes that particularly young people who use drugs and commit crimes, do this because they lack self control. Hirshi believes that poor parenting and families that are unable or unwilling to monitor their child’s behavior, lack self control. In practice these theories play out in such a way that self-control would need to work before social control can work. Hirschi believes that whoever is the most conformist in society, not necessarily the smartest, will have the most self control. Hirschi is saying that too much autonomy is not a good thing with interpersonal relationships among children.

Organized Crime

Organized crime is crime carried out systematically by formal organizations. Some criminal organizations, such as terrorist organizations, are politically motivated. Mafias are criminal organizations whose primary motivation is profit. Gangs sometimes become “disciplined” enough to be considered “organized”. Organized crime, however defined, is characterized by a few basic qualities regardless of differences between various groups and the cultures that have

produced them. Such traits include durability over time, diversified interests, hierarchical structure, capital accumulation, reinvestment, access to political protection and the use of violence to protect interests.

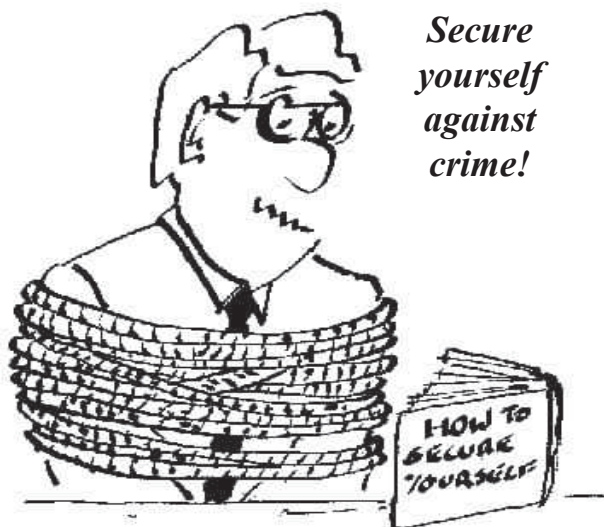
Political Crime

In criminology, a **political crime** is one involving overt acts or omissions (where there is a duty to act), which prejudice the interest of the state, its government or the political system. It is to be distinguished from *state crime* when it is the states that break both their own criminal laws and/or public international law (Ross, 2000).

As political crime can be defined any behavior perceived as a threat, real or imagined, to the state’s survival, including both violent and non-violent oppositional crimes.

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Secure yourself against crime!

They who can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety.

Benjamin Franklin



Pa ARCO tur hende ta importante. Ta p’esei e ta sali na 4 idioma.

Pasobra na Boneiru hende ta papia 4 idioma sin niun distinshon. All people are important to ARCO.

That’s why it is published in 4 languages. Because in Bonaire people speak 4 languages without any discrimination.

Our intention is not to offend, but to provoke thought, humor and humanism. The root of humanism is spirituality.

Nos intension no ta pa ofendé, pero pa evoká pensamentu, humor i humanismo. E rais mas profundo di humanismo ta spiritualidad.



Tambe Piar a lucha den e guera di emansipashon di esklabonan di Haiti na unda e tabata kambia merkansia pa arma. Na 1804 el a topa ku General Francisco de Miranda na Kòrsou, ku tabata un gran músiko i a bin duna un konsierto na Palasio di Gobernador.

Nan 2 a bai Aruba i di aya nan a organisá 2 inkurshon pa Venezuela hibando den nan di dos biahe e bandera di Venezuela.

Piar tabata un hòmer outodidakto, pues el a forma su mes, i tabata un konosedó di 5 idioma i 2 dialekto. For di mucha Piar tabata bishitá Venezuela regularmente ku barkunan di su tata.

Un di e maestro-nan di Piar tambe tabata un di e maestronan di Bolívar ku a ser eduká pa 3 maestro. E maestro komun di nan 2 tabata un Hulandes di nòmber Willem Pelgrim.

Den ehérsito di Gran-Colombia Piar a yega e rango di general na e edat di 43 aña. Su tropanan mes a dun'é e rango aki.

Manuel Piar a partisipá na 13 akshon di guera i el a ser derotá solamente un bes pa Boves na e blokeo di "El Salado" na òktober di 1814. E tabata e héroe di e batayanan di Juncal i San Felix ku práktikamente a liberá tur e teritorio di Guayana.

Piar tabata anhelá independensia, pero tambe e poder i derecho polítiko i soshal di e mestisonan, ku tabata ser denigrá pa e sistema kolonial. Manuel Piar a bin ripará ku aparentemente e último aki no tabata parse di bai kambia ku e derota di e Spañonan, i tin historiadónan ta bisa ku el a disidí di konspirá kontra di Bolívar y su ehérsito, ku tabata ser dirigí pa solamente blankunan ku eksepshon di Piar i Padilla (i al final a fusilá tur dos). Otro historiadónan ta bisa ku ta Bolívar, Brion, Soublette i otronan a konspirá kontra dje te ku al fin el a ser fusilá pa su propio kompañeronan di arma (http://www.circulosbolivarianos.org/proceso/historia/bios/bolivar_karlmrx.pdf).

E último vershon aki skibí pa Karl Marx ta ser kuestioná severamente pa sierto historiadónan, pero e teksto aki (ku ta pone Bolívar den un lus ménos positivo) ta riba e website di Chavez su organisashon ku ta "Circulos Bolivarianos" (<http://www.efemeridesvenezolanas.com/html/circulos.htm>). Probablemente den tur e ponensianan presentá tin sierto bèrdad ora nos lesa kiko e propio Libertador a bin skibi Piar na 19 di yüni di 1817. "Tussen de regels" sútilmente bo ta sinti den e manera di skibi ku Bolívar tambe tabata mira Piar komo un persona di kasto mas abou, pero tòg un piesa nesario den e totalidat pa logra e libertat di Gran-Colombia:.....

'La patria *lo necesita* a Ud. *hoy como lo que es* y mañana habrá de necesitarlo como lo que por sus servicios llegará a ser'..... (http://es.wikipedia.org/wiki/Manuel_Piar).

Loke ta sigur ta ku Manuel Maria Francisco Piar Gomez, ku a nase den Nanisteege na Kòrsou tabata un general briante, un piesa klave pa e éksito di e liberashon di e parti nòrt di Sur-Amerika.

Na su onor a ser fundá Siudat Piar na 1952, pa duna e trahadónan den e minanan di heru un lugá pa biba. E siudat aki ta keda den Estado Bolívar serka di Riu Caroní.

E gobièrnu di presidente Hugo Chavez a instituí un "Mision Piar" ku e meta pa ehékutá un plan integral di desarojo sostenibel pa e komunitatnan minero, pa asina garantisá e mineronan chikí un kalidat di bida digno.



El batallón Numancia, pasado a las filas independientes, recibe su bandera. Acuarela de Bernardo O'Higgins

Un par di "highlights" pa loke ta e di dos mitar di siglo 19 i siglo 20 i 21

Un rekuento komersial i kultural entre Kòrsou i Venezuela

- Trato preferensial i kontrabanda.

Kòrsou tabata e trampolin pa Kontinente Merikano pasobra laman Caribe tabata pestá ku pirata. E úniko puerto sigur tabata e bahia di Santa Ana. Pa evitá e diesmo ku mester a paga Reinado di Spaña a bin krese un kontrabanda grandi entre e islanan i e region dominá pa Spaña. Despues di independensia di Sur-Amerika, na 1820 almirante Pedro Luis Brion a konkistá e nòrt di Colombia i habri komersio legal pa Antia dunando e 6 islanan un trato preferensial di 50% di rebaho di impuesto riba tur merkansia ku drenta Gran-Colombia via Antia. Asina ela seya e promé konvenio komersial entre Kòrsou i e Repùblika nobo Gran-Colombia.

Ora General Guzman Blanco tabata eksilá na Kòrsou, gobièrnu di Venezuela a eksihí di Den Haag pa entreg'é komo konspiradó kontra Venezuela na Kòrsou. Dr. de Rouville, Gobernador di Kòrsou, baké den política Latino Amerikano, i Prokurador General Dr. Sassen a protestá enérgikamente kontra esaki. Nan tur dos a ser destituí pa Den Haag. Al final Guzman Blanco a ser entregá na Gobièrnu di Venezuela pa Gobernador de Veer.

Su partidarianan a bin busk'é na su yegada. I bon armá nan a tumba gobièrnu. Inmediatamente Guzman Blanco a ofresé Hulanda pa kumpra

Kòrsou pa 200 mil florin. E oferta a ser rechasá, i Guzman Blanco a dekrétá ku tur merkansia ku drenta Venezuela via Antia mester paga un sobrekargo di 30%. Esaki a keda te na 1974 ora Presidente Caldera a revoká e 30%. Den e 100 aña ku tabata tin e sobrekargo esaki a fomentá un kontrabanda pa e komersiante komun direkshon pa Venezuela.

- Komersio

Den Komersio nos konosé famianan ku a bin for di Venezuela i hasi komersio aki, manera famianan Leañez, Jesurun, i Leyba. Tambe nos tin yu di Kòrsou ku a establesé siglo pasá na Isla di Margarita. Barkunan di *Boneiru* a trese e promé planta di elektrisidat na Isla di Margarita.

Den añanan 70 tabata tin hopi turista di kompra ta bin Kòrsou. E industria aki a bin sufri un sla grandi ku devaluashon di e Bolívar na aña 1983. I for di mediano di añanan 80 PDVSA ta operá e refinaria na Kòrsou, despues ku e konseshonnan ku Exxon i Shell tabata tin pa kumpra krudo na preisnan preferensial a kaduká i Venezuela no tabata dispuesto pa sigui subastesé e dos refinarianan ku krudo na e preis ku e kompanianan tabata ke. Esaki a pone ku tur dos multinashonal a disidí di sera e refinarianan.

E influencia di e industria di petroli ku tabata dependé di krudo Venezolano tabata tin un empakto profundo riba hinter Antia for di siglo pasá te ku dia di awe. Na Kòrsou te dia di awe e dependensia riba e refinaria ta basta grandi. Aruba despues di 1986 konsientemente a disidí di lós su mes poko poko for di e industria aki, pero te ainda tin un planta chikí ku ta ser operá pa Valero.

- Eseñansa di Venezolanonan na Kòrsou

Dia presidente Luis Herrera Campins a bishitá Kòrsou awa a yena su wowo, pasobra Kòrsou a entreg'é e rapòrtan di su tata ku a studia na Kòrsou. Asta nan a entreg'é un resibu di un brel ku a ser kumprá pa su tata tempu ku ela bai Skol na St. Thomas College. Pa hopi tempu riba Kontinente Merikano e úniko skol sekundario tabata na Kòrsou. Entre otro e 2 ruman muhé di ex-Presidente Dr. Rafael Caldera a bai skol na Habaai. Banda di esei entre otro un di e libertadornan di Argentina tambe a bai skol aki.

- Demarkashon entre Antia i Venezuela

E aña aki Reino Hulandes a ekstendé su markashon marítimo te ku 44.4 kilometer for di Kosta. Pa loke ta e awanan teritorial entre Venezuela i Kòrsou ta eksistí un tratado di 31 di maart 1978, kaminda esaki ta reglá si e estadonan ta ménos ku 88.9 kilometer for di otro.

Loke nos por konkluí ta ku e relashon entre Venezuela i Kòrsou ta unu dinámiko i semper aktual, ku mester pone debido atenshon n'e awor i den futuro.

Fuentenan:
Fundación Polar (1997); Diccionario de Historia de Venezuela; Gran Enciclopedia de Venezuela. Caracas: Editorial Globe, 1998; Informashon riba internet ku ta mensioná den e teksto mes; Bukinan di Dr. René Römer; kombersashonnan ku Sr. Bernard Marchena.



Venezuela en el MERCOSUR

Por Julio César Pineda; fuente: www.eluniversal.com, 26 julio 2006

VENEZUELA por decisión del Gobierno ingresó al Mercosur, hubiera sido preferible mantenerse en la Comunidad Andina de Naciones y negociar en bloque la adhesión, para buscar el espacio único latinoamericano en la Comunidad Suramericana de Naciones. La CAN seguirá vigente y posiblemente regrese Chile, con el interés en lo económico más que lo político. Venezuela en el Mercosur si busca ideologizar la integración en su imperativo antiimperialista tendrá problemas similares a la confrontación con la CAN.

Para los diplomáticos, legisladores, juristas, gremios profesionales, políticos, constituye un imperativo el estudio de la integración regional y subregional, especialmente el proceso de integración de Europa. Por ahora, debemos conocer el acervo y realizaciones del Mercosur, con el objeto de aprovechar ventajas. El derecho responde a la realidad social, bajo supuestos y principios filosóficos. El siglo XXI se caracteriza por la globalización y la regionalización de todas las actividades humanas, ofreciendo el cuadro normativo correspondiente. Hoy la internacionalización del Derecho y todas sus disciplinas es una realidad. La soberanía jurídica del Estado-Nación cede ante el proceso de supranacionalidad, tanto por el incremento de tratados e instituciones internacionales, bilaterales, regionales o mundiales; como por los procesos de integración sub regional (Mercosur) o continental (Unión Europea). Igualmente, los organismos internacionales, cubren las diferentes actividades del ser humano y buscan universalizar su acción con normas y procedimientos que obligan a los estados por los convenios y tratados firmados y ratificados, (caso OMC).

El nuevo Derecho Constitucional Internacional, está claramente expresado en el paradigma de la Unión Europea donde lo jurídico sustenta los procesos económicos políticos e institucional. La arquitectura jurídica y económica de Europa ha sido invocada permanentemente en los quince años del Mercosur.

En la Unión Europea con sus respectivos tratados y sus instituciones se observa, el proceso de constitucionalización e internacionalización del Derecho. El derecho comunitario consagra este espacio en lo geopolítico, geoeconómico, con instituciones supraestatales como el Consejo de Europa que reúne a jefes de estados y de gobiernos, el Consejo de Ministros, el Parlamento Europeo actualmente con setecientos treinta y dos diputados, la Corte Europea de Justicia con veinticinco jueces, el Banco Central Europeo con la única moneda el euro, el espacio Schengen como territorio europeo sin fronteras.

La Unión Europea sigue el camino de

los estados federales o confederación. Las grandes naciones y así Estados Unidos, Rusia, China, la India, son invocados como precursores de la Unión Europea y de las nuevas integraciones en América Latina, Africa y Asia. Fue en 1951 cuando se inició la construcción europea, con la Comunidad del Carbón y del Acero y posteriormente en 1957 con la Comunidad Económica Europea y Euratom. El salto cualitativo de la integración económica a la política, se produjo en 1992 con el Tratado de Maastricht. El ciclo se ha cerrado con el proyecto de Constitución para la Europa de 25 estados, elaborado desde febrero de 2002 a julio de 2003 y que luego de su aprobación por todos los gobiernos se ha sometido a la ratificación de los estados partes por vía de referéndum o por aprobación parlamentaria.

Cuando se perfeccionen los diferentes sistemas de integración subregional y se unifiquen, tendremos que pensar en una Constitución para toda la región con instituciones similares a las de Europa, con la dinámica de procesos democráticos en consulta permanente con todos los sectores y donde por ahora lo fundamental es lo económico.

GRANDMA AS A WITNESS

In a trial, a Bonairian attorney called his first witness, a grandmotherly, elderly woman to the stand. He approached her and asked, "Mrs. Jones, do you know me?" She responded, "Why, yes, I do know you, Mr. Williams. I've known you since you were a young boy, and frankly, you've been a big disappointment to me. You lie, you cheat on your wife, and you manipulate people and talk about them behind their backs.



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You think you're a big shot when you haven't the brains to realize you never will amount to anything more than a two-bit paper pusher. Yes, I know you".

The lawyer was stunned! Not knowing what else to do, he pointed across the room and asked, "Mrs. Jones, do you know the defense attorney?"

She again replied, "Why, yes, I do. I've known Mr. Bradley since he was a youngster, too. He's lazy, bigoted, and he has a drinking problem. He can't build a normal relationship with anyone and his law practice is one of the worst in the entire Antilles. Not to mention he cheated on his wife with three different women. One of them was your wife. Yes, I know him".

The defense attorney almost died. The judge asked both counselors to approach the bench and, in a very quiet voice, said, "If either of you idiots asks her if she knows me, I'll send you to the electric chair".

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What is ARCO's program?

When asked such a question, we are tempted to answer: 'MU is not a place; the people who live there are happy'.

Our program is simple and we have stated it before:

- 1) Universal Peace;
- 2) Universal Political Freedom;
- 3) Universal Religious Freedom;
- 4) Universal Education;
- 5) Universal Health;
- 6) Universaal Prosperity;
- 7) Universaal Spiritual Unfoldment.

Whatever we write and say, we will always have this program in the back of our minds. We make no secret of this program.

Surely such a program is Utopian? We repeat: 'MU is not a place; the people who live there are very happy'. What can be conceived, can be achieved.

The general situation

The general situation is that a great majority of people have selfish personalities, resulting in selfish social structures, guided by chaotic thinking and driven by immature emotions.

Some leaders have risen to a higher level, but they are rare. And even those with a higher spiritual unfoldment or aspiration often fall back. Ours

obviously is not a short term program. Pope John Paul II was very aware of the Church's long term program in his encyclical 'Laborem exercens', meaning 'Work under construction'. We recommend this encyclical to everybody, irrespective of religion or sectarian preference. It can be found on the net at: www.vatican.va.

The Catholic Church

What is so remarkable about the Church is, that it is the only multinational which has existed for 2.000 years and has dedicated itself unceasingly to the rea-

lization of its spiriual and material goals. That in itself is a great achievement!

And he himself (Pope John Paul II) was also remarkable and an inspiration to us all, as he kept on working hard till the day he died, despite being hampered by a serious illness. This is excellence.

So, we are not in a hurry. And we have no illusions. But we refuse to accept the pessimist's point of view that our program is impossible. *MU is not a place; the people who live there are very happy.* There would be no point to life, if happiness was impossible. And there would be no point in trying, if the Great Work could never be achieved.

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THE WAR IN THE MIDDLE-EAST

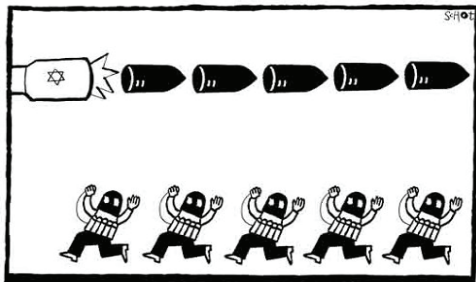
We could shy away, of course, and say nothing about what is going on in Israel, Gaza and Lebanon. After all, do we really know what we are talking about? We live in Bonaire, what the hell do we know about the Middle-East? This is a good point, even though we make it ourselves.

Nevertheless, we'll attempt to make some comments hoping to make some sense. Sometimes we get the feeling that there are some people in Washington who really believe they should facilitate Armageddon. That is, instead of trying to stop the war and destruction, they hope it will escalate. That way Armageddon will take place sooner, following which Christians will be taken up to heaven.

It's hard to believe and we'll dismiss this mad thought, but we have a hard time making sense of the Bush administration's policies. They are clearly allowing Israel to carry out its plans and are even supplying it with more sophisticated weapons (while the war is going on). Apparently the Bush administration believes that a military solution is possible. Meanwhile Lebanon is being destroyed with the risk that Syria and Iran might get involved. Who *wants* that?

Military solution?

Israel apparently believes in a military solution. Otherwise it would not be fighting. Okay, maybe Israel will succeed in driving Hezbollah out of South Lebanon. Does that mean you have a *solution*? If so, it will probably only be a temporary one. Although our ready recipe for a solution will probably be laughed away, we very much doubt that Israel is on the right track.



Condoleeza Rice maintains that there is no point in calling a cease-fire, unless the root-cause of the conflict is solved. Okay. What is the root-cause? The Muslims will say it is the existence of Israel. The Jews will say that the root-cause is terrorism. This means that one of the two has to be '*rooted out*' for the problem to be solved. As the Israeli's are not prepared to leave voluntarily, both parties have to make sure that they are not the ones to be rooted out. So the war goes on. This is a vicious circle.

More helpful and practical seems to us the proposal that Hezbollah be disarmed, an international peace-keeping force be deployed to South Lebanon to

enable the Lebanese army to take control of its own southern territory. This is immediately followed by massive Israeli and international aid to rebuild Lebanon and to enable it to develop itself into a stable democratic state.

Furthermore, immediate steps are taken to divide Israel up into two states, Israel and Palestine. And Palestine's territory will not be too small. 'The Holy Land must be *shared*', as President Bush has said.

The stupid wall between Israel and Palestine is pulled down and Israel and the international community pour in massive aid to help Palestine to build itself up into a viable democracy. Hamas will only be required to recognize Israel *after* Palestine has been formed as a separate state. All Palestinians will be allowed to return to their homeland.

Jerusalem, being a city which has religious meaning to Jews, Muslims and Christians, will be placed under international jurisdiction. The Al Aqsa Mosque will stay right where it is now and the Jews will rebuild Solomon's Temple next to it or nearby. Jews, Christians and Muslims will respect each other and worship the very same God on the Temple Mount. There will be peace. Okay?

Now, of course, we will be told we are unrealistic, for there must be war. But, perhaps some will admit that this is indeed a comprehensive settlement that all parties should be able to live with. That is, if they want *peace*. What do the parties (including Christians) *really* want?

We're not against anybody

Now please don't say we're against Jews or Muslims. Or against Americans. This is not true. What we see happening is that whereas war should be the *last and strictly defensive* resort in the Middle-East it seems to have become the *first and even pre-emptive* resort. We feel very sorry for the Lebanese people who are being butchered or displaced by superior force, whereas Israel claims to be fighting a *just* war.

Israel, too, is suffering heavy losses

and losing human lives, which is just as deplorable, even though casualties and material losses have been much less significant than on the Lebanese side. In just a few weeks Lebanon will have been thrown back ten years. It is clear that there must finally be a comprehensive peace. A bit more convin-



BUSH' PLAN FOR WORLD PEACE

ing than the Bush Plan! Even we can do better than that!



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FOTOGRAFIA TA UN ARTE

Ban Klein Bonaire

Esaki ta e di tres i último artíkulo over di fotografia, skirbí pa Sr. Ivan Geerlings di e kompania (foto-studio) 'Unique Image'.

E biaha aki Sr. Geerlings a duna nos algun bunita i remarkabel foto di Klein Bonaire.

Sr. Geerlings ta skirbi:

'Fotografía ta un arte. No tur hende tin un sentido di arte. Esaki ta pasobra tur hende tin otro manera di mira un opheto.

Por ehèmpel. Ban Klein Bonaire. Ora ta kana rònt tin hende no ta mira algu pa saka un foto. E persona ku tin un bista artístiko ta mira e flor mei mei di tur e piedranan. Ora e muestra e foto na otro hende, e ora ei sí nan to mira bunitesa di e komposishon.

Awendia no ta usa filma di ròl mas. Tur kos a bira digital. Awe nos por saka un foto, chèk si e ta nèchi. Si nos no ta kontentu kuné, nos por tum'è di nobo. E manera aki nos no ta keda ku foto malu.

Ku tur tèknika nobo ku nos tin pa saka un foto bon, tòg nos tin ku usa nos bista artístiko pa saka un foto bunita.

Un foto mester muestra kiko un hende ta pensa. Semper trata di pensa kon otro hende lo mirele ora nan wak bo foto'.

Tur foto saká na Klein Bonaire.



Foto na man drechi:

Ai! Esta du-shi pa des-kansá!!!



Flornan remarkabel i bunita na Klein Bonaire.



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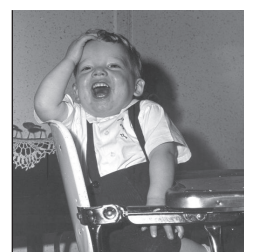
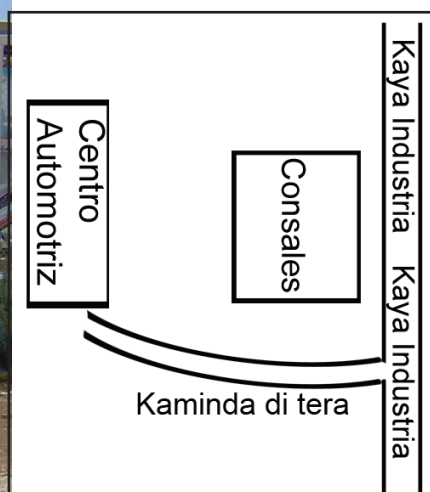
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Why me?

Virtual worlds to test telepathy

(BBC Internet, 19 July 2006)

A virtual world designed to test human telepathy has been demonstrated at the University of Manchester, UK.

Pairs of participants enter separate virtual rooms in the game and try to select which virtual object they think the other is interacting with. The designers of the system say it overcomes some of the problems associated with real world studies.

Critics of previous tests say they are easily manipulated to create an effect that looks like telepathy but is not. "By creating a virtual environment we are creating a completely objective environment which makes it impossible for participants to leave signals or even unconscious clues as to which object they have chosen", said Dr Toby Howard, one of the team that designed the system.

Virtual test

Participants in the study enter the immersive virtual world by slipping on a head-mounted display and an electronic glove. The glove allows them to navigate the world and interact with objects. Once inside separate rooms participants are shown a series of randomly generated virtual objects including a telephone, football or umbrella.

The first participant is shown the objects one at a time. As they appear they are asked to concentrate on them and interact with them. In the second room, the other volunteer is shown the same object and three others. They are then asked to select the object they think the other participant is trying to telepathically send them information about.

The researchers aim to test 100 volunteers. They are particularly interested in whether relationships such as family-ties affect telepathic ability. However, they do not believe the virtual test will finally prove whether telepathy is a real

BO TAMBE TA T'EI?? WERE YOU THERE TOO??



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phenomenon or not.

"Our aim is not to prove or disprove its existence, but to create an experimental method which stands up to scientific scrutiny", said David Wilde, another member of the team.



Komentario di ARCO

ARCO comments



A few comments on science by Aldous Huxley might be illuminating here. He writes ('The Perennial Philosophy', page 36): 'science is almost impotent to cope with (Extra Sensory Perception). Promoting their methodological ineptitude to the rank of a criterion of truth, dogmatic scientists have often branded everything beyond the pale of their limited competence as unreal or even impossible'. Maybe this time they will be proved wrong by their own methods. Telepathy is a fact.

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La AEC intensifica sus esfuerzos sobre la Iniciativa del Mar Caribe

Fuente: Comunicado de prensa de la AEC, nr. 23/2006; www.news.caribseek.com, 26 julio 2006

PUERTO ESPAÑA - La Primera Reunión de la Comisión de Seguimiento a la Iniciativa del Mar Caribe tendrá lugar el jueves 27 de Julio de 2006 en la Secretaría de la Asociación de Estados del Caribe (AEC) en Puerto España, Trinidad y Tobago, a fin de avanzar en la labor que la AEC tiene a su cargo a este respecto.

La AEC organizó su primera reunión sobre el Mar Caribe en mayo de 2003, en cuya ocasión el Grupo Técnico Asesor (GTA) había examinado el estado de la propuesta para asegurar el reconocimiento internacional del Mar Caribe como Área Especial en el contexto del Desarrollo Sostenible.

Los Ministros de la AEC en su reunión ordinaria en Puerto España en marzo de este año, acordaron la creación de una Comisión de Seguimiento que construiría sobre la base del trabajo ya completado por el GTA, diseñando un programa de trabajo no solo para implementar la Iniciativa del Mar Caribe y la Resolución 59/230 de la AGNU, «Promoción de un enfoque integrado de la ordenación de la zona del mar Caribe en el contexto del desarrollo sostenible» sino, lo que es más importante, para asegurar que una futura resolución capte más de la

esencia de la propuesta de la AEC. La composición de la Comisión también se beneficiará con la participación de los representantes de los Estados Miembros de la AEC.

En su carácter de Asesor Legal de la AEC, Sheldon McDonald, explica, «Esta nueva estructura es cualitativamente diferente al GTA. Este último, si bien su tarea era valiosa, tenía carácter de consulta. La Comisión es una agencia intergubernamental, que cuenta con una composición multidisciplinaria para asegurar que se puedan tratar todos los temas críticos involucrados en lograr la aceptación por parte de la comunidad internacional de la necesidad de declarar el Mar Caribe como Área Especial en el contexto del Desarrollo Sostenible».

A pesar de que se espera que esta primera reunión trate la estructura, financiamiento y procedimientos de la Comisión, sus actividades futuras son esenciales para la implementación de la Iniciativa del Mar Caribe, que conferirá a los pueblos del Gran Caribe el poder para tratar los usos y abusos del Mar Caribe.

Esto se logrará al perseguir el logro de una mayor armonización de la planificación e implementación de las numerosas actividades que directa e indirectamente impactan al Caribe.

La reunión inaugural, además de decidir temas de

procedimiento, comenzará a tratar el mandato para desarrollar un programa de trabajo orientado a la acción.

Asimismo, la reunión planificará estrategias a utilizarse para asegurar que el tema reciba tratamiento pleno en la Sexagésima Primera Sesión de la Asamblea General de Naciones Unidas más adelante este año.

A este respecto, se encuentran avanzados los planes para la realización de una reunión especial de la Comisión en la Sede Central de Naciones Unidas coincidente con el debate sobre la resolución 59/230



Komentario di ARCO

ARCO comments



Riba e tema di Laman Karibe tur isla den Karibe mester uní. E rikesa natural primario ku e islanan aki tin ta Laman Karibe. Ta lástima ku ta awor numa ku e tema aki ta wòrdu tumá na serio. Pero mihó lat ku nunka.

Diferente isla den Karibe ta paisnan independiente i huntu nan por 'lobby' na Nashonnan Uní pa haña rekonosementu ku gran parti di Laman Karibe ta pertenesé na e islanan aki. Parsialmente esei ta e kaso kaba, pero lo ta hustu si nos por haña un pida mas grandi di e posibel bolo aki.

Antia ta na punto pa deklarar un 'Exclusieve Economische Zone'. Gobièrnu Sentral tabata trahando riba un Lei pa e Zona aki por bira un realidat. Di Directie Economische Zaken nos a tende ku e lei ei no a drenta na vigor ainda. Nos no sa di kon nò. Kisas e motibu ta ku gobièrnu a realisá ku Antia no tin e rekursanan finansiero ni e 'know-how' tèkniko pa eksplotá un zona asina. Por ta tambe ku a disidí di warda te despues ku Antia a keda desmantelá. Kon ku bai bini, e asunto aki ta importante. Nos no sa kuantu rikesanan natural tin skondí bou di laman. ARCO lo sigui buska informashon al respekto i informá nos lesadónan.



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CRACKPOT

(Thanks to Don Balstra)

An elderly Chinese woman had two large pots, each hung on the ends of a pole which she carried across her neck.

One of the pots had a crack in it while the other pot was perfect and always delivered a full portion of water. At the end of the long walk from the stream to the house, the cracked pot arrived only half full.

For a full two years this went on daily, with the woman bringing home only one and a half pots of water.

Of course, the perfect pot was proud of its accomplishments. But the poor cracked pot was ashamed of its own imperfection, and miserable that it could only do half of what it had been made to do.

After 2 years of what it perceived to be bitter failure,

it spoke to the woman one day by the stream.

"I am ashamed of myself, because this crack in my side causes water to leak out all the way back to your house"

The old woman smiled, "Did you notice that there are flowers on your side of the path, but not on the other pot's side?"

"That's because I have always known about your flaw, so I planted flower seeds on your side of the path, and every day while we walk back, you water them."

"For two years I have been able to pick these beautiful flowers to decorate the table. Without you being just the way you are, there would not be this beauty to grace the house."

Each of us has our own unique flaw. But it's the cracks and flaws we each have that make our lives together so very interesting and rewarding. You've just got to take each person for what they are and look for the good in them.

SO, to all of my crackpot friends, have a great day and remember to smell the flowers on your side of the path.

Live simply.

Love generously.

Care deeply.

* Blessed are the cracked: For it is they who let in the light *



Global Ethic Foundation

(Source: www.weltethos.org)

The world is in agony. The agony is so pervasive and urgent that we are compelled to name its manifestations so that the depth of this pain may be made clear.

Peace eludes us - the planet is being destroyed - neighbors live in fear - women and men are estranged from each other - children die!

This is abhorrent.

We condemn the abuses of Earth's ecosystems.

We condemn the poverty that stifles life's potential (...);

We condemn the social disarray of the nations (...); In particular we condemn aggression and hatred in the name of religion.

But this agony need not be.

It need not be because the basis for an ethic already exists. This ethic offers the possibility of a better individual and global order, and leads individuals away from despair and societies away from chaos (...).

- We affirm that a common set of core values is found in the teachings of the religions, and that these form the basis of a global ethic.
- We affirm that this truth is already known, but yet to be lived in heart and action.
- We affirm that there is an irrevocable, unconditional norm for all areas of life, for families and communities, for races, nations, and religions (...).

We Declare:

We are interdependent. Each of us depends on the well-being of the whole, and so we have respect for the community of living beings, for people, animals, and plants, and for the preservation of Earth, the air, water and soil.

There is no space to place the full text. Please refer to the website for this *holistic* inter-religious ethic.

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VERNIEUWING VAKBONDSWEZEN

Is er nog een rol voor de bonden?

De titel veronderstelt a) dat wij menen dat er nog een rol is weggelegd voor het vakbondswezen en b) dat vernieuwing van het vakbondswezen mogelijk is. Voorop wordt gesteld dat het hoog tijd is dat het vakbondswezen ondubbelzinnig aangeeft afstand te nemen van de socialistische ideologie waarop zij altijd - bewust of onbewust - was gestoeld. Zelfs de christelijke bonden hingen een soort socialisme aan, zij het geformuleerd in (semi-)christelijke terminologie.

De erkenning door het vakbondswezen dat het socialisme geen werkbare maatschappij-indeling biedt betekent echter het wegschoppen van de poten onder eigen stoel. Ideologische zelfmoord dus. Mensen zijn daartoe niet makkelijk geneigd. Zeker niet omdat naast *ideologie* de vakbonden ook altijd werden gedragen door veel *idealisme*. Vele vakbondsleden brachten vele offers in een strijd die tot doel had een betere maatschappij te vestigen, althans betere arbeidsvoorwaarden voor werknemers te bewerkstelligen. En dit *subsidiare* doel is tot op zekere hoogte ook bereikt.

Intussen heeft de *feitelijke* situatie door de val van de Berlijnse Muur het vakbondswezen beroofd van haar ideologische basis. Dat heeft de bonden ernstig verzwakt en in de Antillen (zeker op Bonaire) zijn zij op sterven na dood. Zij kunnen slechts nieuw leven worden ingeblazen, indien een andere ideologische basis kan worden geformuleerd die het vakbondswezen kan inspireren en aandrijven. Dit moet dan een basis zijn die de levensomstandigheden van werknemers kan verbeteren op dezelfde wijze als vroeger, namelijk door de krachten te bundelen en gebruik te maken van deze vereende kracht als pressiemiddel om maatschappelijke veranderingsprocessen in gang te zetten, althans sociale vooruitgang voor werknemers te bewerkstelligen.

Bestaat er een nieuwe ideologie?

Bestaat er zo een ideologie? Indien ja, is die nieuwe visie dan *wel* werkbaar? Anders zou slechts dezelfde fout herhaald worden. Wij menen dat het antwoord op beide vragen 'ja' is. Er bestaat zo'n vervangende ideologie. En hij is werkbaar. Hij gaat ervan uit dat *vrije ondernemingswijze productie en het winstoogmerk* - inclusief internationale vrijhandel, aandelenhandel op beurzen etc. - de drijvende kracht achter het economisch gebeuren moet zijn en blijven. Met de erkenning evenwel van het recht op een



Zonder bezinning, geen vernieuwing

menswaardig sociaal minimum voor een ieder.

Voorts dienen - afhankelijk van de grootte en het maatschappelijk belang van de bedrijven - de overheid en werknemers deel te nemen in het kapitaal daarvan. Dit wordt bereikt door een systeem van *geleidelijke aankoop* van aandelen middels daartoe op te richten instituten die gefinancierd worden door werknemers, consumenten en overheid.

Sociaal liberalisme

Kort kan deze ideologie worden omschreven als 'sociaal liberalisme'. Zij is 'holistisch' van aard. Dit laatste is van belang. Holisme is gestoeld op de

gedachte dat het geheel *meer* is dan de som der delen. Op zich een oud adagium. De link met de samenleving, echter, is het hieruit voortvloeiend

Nos mester bira un estado di derecho i obligashon i stòp di ta un estado di fabor i temor. Basta represaya polítiko!

uitgangspunt dat de mens slechts optimaal kan functioneren, indien alle aspecten van zijn mens-zijn evenwichtig en harmonieus tot ontplooiing kunnen worden gebracht. En tevens dat de samenleving als geheel niet optimaal kan functioneren zolang de samenstellende delen (= de individuele mensen) niet optimaal en in harmonie met elkaar kunnen interacteren. Anders gezegd: oorlog in het Midden-Oosten benadeelt iedereen, ook buiten het rampgebied.

Er is dus sprake van *interdependentie* tussen mensen onderling en tussen mens en maatschappij. Op zich is dit een open deur, maar hieruit volgt dat het in ieders eigen *belang* is om elk individu in staat te stellen optimaal te functioneren. Dit kan pas, indien alle daarvoor benodigde materiële, intellectuele en spirituele voorwaarden zijn geschapen en in stand worden gehouden. Dit resulteert in *een universeel geboorterecht op een menswaardig bestaan*, waarvoor door de samenleving (= het geheel van samenstellende delen) de noodzakelijke condities moeten worden gecreëerd. De meeste van die condities kunnen *uitsluitend* door het geheel (de samenleving) worden gecreëerd en in stand gehouden, waardoor het in ieders eigen belang is daaraan zijn/haar bijdrage te leveren. Aldus ontstaat een balans tussen individuele rechten en vrijheden (*liberalisme*) en *sociale* verplichting. Deze twee elementen samengevoegd heet dan 'sociaal-liberalisme'.

FOR RENT



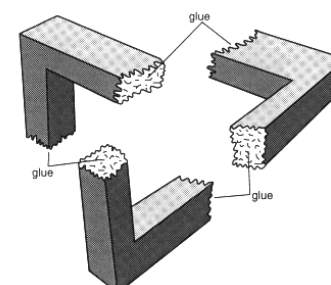
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Holisme

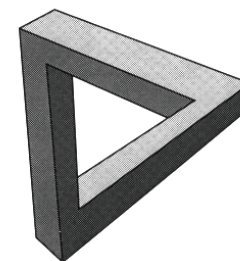
Het holisme heeft ook een spirituele dimensie, die hier verder niet aan bod kan komen, maar is wel centraal in deze denkwijze. De heilheid van de mens bestaat namelijk uit (minstens) drie delen, t.w. lichaam, geest en ziel (of het meest Innerlijke Zelf). In het laatste element (ook wel 'bovenbewustzijn' genoemd) zit de spirituele dimensie. Die dimensie staat los van enige religie en is *universeel*. Wellicht zijn er holisten die onze schets van de maatschappelijke implicaties van het holisme onjuist vinden. Zij hebben gelijk, maar voor dit artikel is het bovenstaande meer dan voldoende

HOLISME

Voorbeeld van het tevoorschijn tredende groter geheel dan de samenstellende delen van een 3-hoek.



Het nieuwe fenomeen heeft overstijgende betekenis



Sociaal liberalisme bouwt voort op dezelfde driedeling van de maatschappij die wij thans ook kennen, namelijk overheid, arbeid en kapitaal. In de holistische visie, echter, streven de factoren arbeid (werknemers) en kapitaal (werkgevers) elkaar *niet* tegen. Zij streven exact *hetzelfde* belang na

Vervolg op pagina 25

Gobièrnu mester trese solushon. Pero kon?

Gobièrnu mes t'e problema!

Government should solve the problem. But how? Government itself is the problem!

HON. RON PAUL OF TEXAS

Before the U.S. House of Representatives
June 29, 2006

A few Paragraphs of his speech:

Why Are Americans So Angry?

Source: <http://www.house.gov/paul/congrec/congrec2006/cr062906.htm>

(Complete text of speech posted at ARCO's website: www.arcobonaire.com)

The 2002 resolution allowing the president to decide when and if to invade Iraq is an embarrassment. The Constitution authorizes only Congress to declare war. Our refusal to declare war transferred power to the president illegally, without a constitutional amendment. Congress did this with a simple resolution, passed by majority vote. This means Congress reneged on its responsibility as a separate branch of government, and should be held accountable for the bad policy in Iraq that the majority of Americans are now upset about. Congress is every bit as much at fault as the president.



Constitutional questions aside, the American people should have demanded more answers from their government before they supported the invasion and occupation of a foreign country.

Some of the strongest supporters of the war declare that we are a Christian nation, yet use their religious beliefs to justify the war. They claim it is our Christian duty to remake the Middle East and attack the Muslim infidels. Evidently I have been reading from a different Bible. I remember something about "Blessed are the peacemakers."

My beliefs aside, Christian teaching of nearly a thousand years reinforces the concept of "The Just War Theory." This Christian theory emphasizes six criteria needed to justify Christian participation in war. Briefly the six points are as follows:

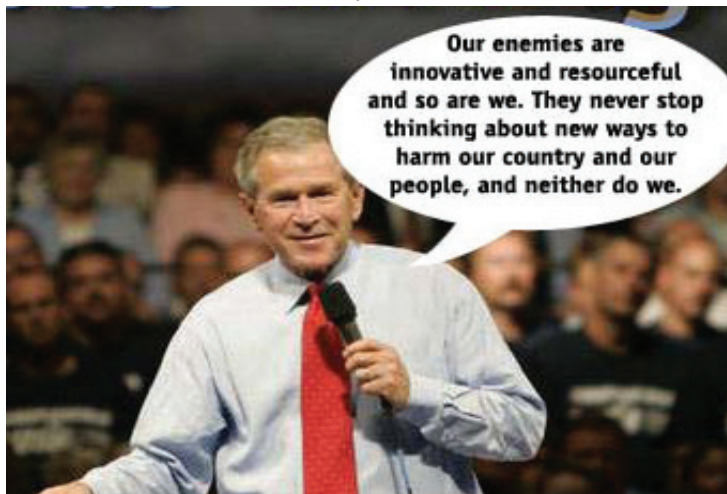
1. War should be fought only in self defense;
2. War should be undertaken only as a last resort;
3. A decision to enter war should be made only by a legitimate authority;
4. All military responses must be proportional to the threat;
5. There must be a reasonable chance of success; and
6. A public declaration notifying all parties concerned is required.

The war in Iraq fails to meet almost all of these requirements. This discrepancy has generated anger and division within the Christian community.

Some are angry because the war is being fought out of Christian duty, yet does not have uniform support from all Christians. Others are angry because they see Christianity as a religion as peace and forgiveness, not war and annihilation of enemies.

Constitutional and moral restraints on war should be strictly followed. It is understandable when kings, dictators, and tyrants take their people into war, since it serves their selfish interests-- and those sent to fight have no say in the matter. It is more difficult to understand why democracies and democratic legislative bodies, which have a say over the issue of war, so readily submit to the executive branch of government.

The determined effort of the authors of our Constitution to firmly place the power to declare war in the legislative branch has been ignored in the decades following WWII.



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DESTINY, SOUL, PURPOSE; FATE OR FAKE? the final chapter

A road toward himself

“Each man’s life represents a road toward himself, an attempt at such a road, the intimation of a path. No man has ever been entirely and completely himself. Yet each one strives to become that, one in an awkward, the other in a more intelligent way, each as best he can”. Herman Hesse.

By allowing the uniqueness of each man’s life path to manifest and therefore allowed to honour the truth of his personal nature, we assist the universe in its will to generate a greater condition, Global Unity. Each one of us must be aware of a journey of consciousness and choice. As the world community now stands in our own backyards, we no longer have the choice to remain ignorant to the suffering and injustice. We are burdened to co-create a world community of individual awareness, prosperity and tolerance. Without it, which man shall be made to endure intolerance, the poor and impoverished, the weak, the ignorant, and the humble?

And so we must ask in balance, which man is meant to have the comforts of abundance? Shall it be the strong and wilful, educated and brave, the boisterous and brute? No, “all men are created equal” comes to mind of the non-discriminatory and empathic man. Each man creating his reality, making his attempt at finding his road, learning from his own personal experiences, what ever they may be. It is each man’s divine story and should not be influenced by the man next door, or by personal possessions, nor position. It should be defined by “how we live in the present” and ultimately by our legacy. You are your own wagon master. Every thought creates your present and your present creates your future. Even though it may appear to be careless to the onlooker, it is as important to the world dynamics as the evolution of the next man of elegance.

Corrective tolerance

Either way regardless of your current situation and the reasons which may govern it, if each man is to succeed on his life’s path, we must strive for Oneness. A simple tolerance of our fellowman, even though you may not agree with how he’s getting the job done, allows his rightful contribution to society in general. He becomes active in the social responsibilities and development of the community he dwells within.

While practicing *corrective* tolerance we project mutual support for personal growth, encouraging others to find their road, regardless of how they travel it. You may not see the bumps and bends he encounters, nor will you always agree with the direction, but each man must journey at his own speed towards his

destiny. Be patient with his faults, not quick to judge through your own ignorance. You will never truly understand until “you have lived in another man’s shoes”. When this is practiced it would presumably seem to have a completely different depth. We can also attempt to be forgiving of others who may have wronged us, without tolerating or enabling injurious behaviour. If we choose, we can always recognize

the uniqueness and the strengths of each individual, supporting those attributes, while they strive to overcome the weakness.

When we learn to cherish the *sacred phenomenon of mankind* we allow men to be free to choose their path and grow with integrity.

Know and be yourself

Most importantly as you search for your direction, be conscious of your own personal faults and be willing to modify defeating attitudes. Recognize your birthright and capacity to be the

person you are truly meant to be, at all costs, without fail. It is important to be proud of whom you are and of your defining heritage, this is essential to the modern day melting pot of cultures.

Learn to hush the internal chatter and listen to the whispers of your inner truth. Stand firm to this truth which is as unique and individual as you are. Never allow others to dictate or define your image, for it is a rarity. Accomplish this gift on your own. Practice the art of illuminating your individuality and whenever possible, simply be the authentic YOU.

Daily rituals

Begin to engage yourself in daily rituals which unearth the creativeness and the remarkable powers of your unbeatable personality, striving to become the person of your own design. In just a few minutes

a day, in meditation or while resting, envision your future. Slowly begin to release the pure potentiality of your capacity. If you can envision it, you can manifest it.



Step by step, day by day begin to change the habits and surrounding conditions which are limiting your life process. Release the old blockages and create new conditions of growth. Remind yourself to be gentle and self loving and always credit your success, concentrating on the positive.

Failures are lessons

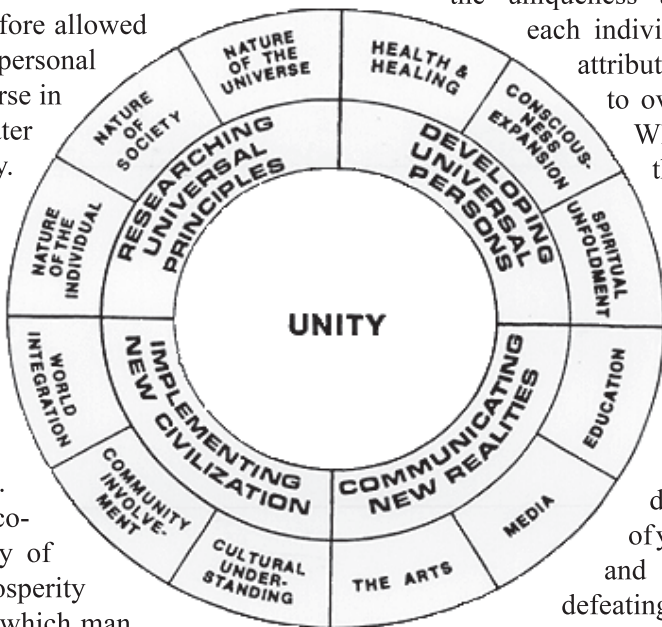
In order to clear the blockages on your path, you must learn to accept and forgive your failures; they are but lessons that should be appreciated for their importance to change. Accomplishing small personal changes everyday will eventually allow your path to unfold. In time, an inner peace will embrace your soul, a feeling of coming “home”. All you have to do is open the door....the End.

And so it is....Denise M. Simon

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GRAN RE-APERTURA DI 'E TERAS'

Na novèmber 2005 e konosido restaurante 'E Teras' a kima. Pa rekonstruí despues di e tipo di desasternan aki ta tuma kurashi i perseveransha, dos karakterístikanan ku e doño di 'E Teras', Sr. Benito Dirksz, aparentemente tin, pasobra dia 1 di yüli 2006 - den presensia di un gran públiko - e re-apertura festivo di 'E Teras' a tuma lugá. *Resultado:* un bar/restaurante ainda mas atraktivo i agradabel ku antes. Bai konvensé bo mes pa chèk si nos tin razòn!



Momentu ku e doño di 'E Teras', Sr. Benito Dirksz, ta risibí un mata regalo di Sra. Lula Martis (tesorera di FKPD) pa desea 'E Teras' éksito i suerte.

Kiko ta e konekshon ku FKPD?

Aparte di ta direktor di 'E Teras' (i Special Security Services), Sr Dirksz tambe ta presidente di Fundashon pa Kuido di Personanan Desabilitá (FKPD). Na e momentunan aki FKPD ta konstruyendo un kas speshal pa por duna kuido kontinuo na un kantidat di personanan desabilitá. E kas nobo aki ta situá na Nikiboko-Nort, no muchu leu for di supermerkadu 'Mas por Méno'.

Pa rekoudá fondo ékstra pa e fundashon aki, Sr. Dirksz a laga traha un kasita chikitu di palu ku ta kologá na muraya den 'E Teras'. E kasita ta fungí

komo un sorto di 'sarpòt' den kua klientenan di 'E Teras' por depositá sèn largá (òf sèn brutu mes, si nan ta desea), kual sèn lo wòrdu usá pa yuda finansia trahou di e fundashon aki. Siguramente un bunita idea.



Sr. Benito Dirksz ta mustra e kasita di FKPD (pintá pa su yu Tiffany Dirksz) ku lo wòrdu kologá den 'E Teras'. Kualkier hende ku ta desea esei por depositá sèn den e kasita pa sostené trahou di e fundashon aki.

'E Teras' ta kampeon den 'happy hour'

Por ta ku 'E Teras' lo bai wòrdu menshoná den Guinness Book of World Records, pasobra nan 'happy hour' ta dura 12 ora largu, di 8'or di mainta te 8'or di anochi! Esei kier men: serbes Polar i Amstel pa Naf. 2.- so! Na 'E Teras' nan ta *happy* henter dia!

Pero 'E Teras' no ta lubidá riba esnan ku tin ku bai traha mainta trempan. For di 6'or di mainta bo por pasa kumpra bo pan pa bai trahou kuné, òf bo por sinta desayuná na 'E Teras' mes tambe. Anto nan ta sera 12'or di anochi. Pues 'E Teras' ta habri henter dia pa desayuno, lunch i dinner.

'Karaoke' stress-free night

Tur diabièrnè anochi tin karaoke stress-free night 'sing-in', kaminda kualkier hende por demostrá su

talentonan di kantamentu. Diabièrnè i diasabra anochi 'E Teras' ta keda habri te 3'or mardugá!

Re-apertura musikal

No ta asina ku 'E Teras' tin su propio 'house-band', pero regularmente tin *live music*. Keda pendiente pa e diferente atrakshonnan ku 'E Teras' ta brinda tur *week-end*.

Durante re-apertura di 'E Teras' tabatin *live music* di Glenn & Friends i e banda 'Flamingo Rockers', tokando *rock music* literalmente di otro mundu! Tambe DJ Captain Goila a asistí pa animá e públiko ku a presentá na gran kantidat.

Riba e pòtrèt aki bou nos ta mira momentu di re-apertura ofishal, kaminda mama di Benito Dirksz, Sra. Betsy Dirksz, ta korta e sinta korá. Di parti di ARCO nos ta yama pabien na Benito Dirksz i famia, na tur oto persona involví i tambe na personal di Special Security Services i personal di 'E Teras'.



Kortando e sinta korá mama di Benito Dirksz, Sra. Betsy Dirksz, ta habri 'E Teras' nobo. Pabien di parti ARCO na un i tur involví.

KARAOKE

You make me feel,
you make me feel,
.....
like a natural woman ...



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Rincon Krioyo	Center Body Car Polo	Bo Toko NV	Circulation: 2.700
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Fundashon Cas Bon.	La Portuguesa	Sand Dollar Supermrkt	1.700 in Bonaire
Flamingo TV	Ons Hoekje	Chat'n & Browse	and 1.000 in
Divi Flamingo Resort	Amboina MiniMarket	Sand Dollar Hotel	Curaçao
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BLIJF MET JE HANDEN VAN DE EZELS!!!!!!!

De dierenbescherming Bonaire kreeg recent een melding binnen van de zusterorganisatie in Curaçao over ezeltransporten van Bonaire naar Curaçao.

We hebben de zaak onderzocht en de volgende feiten boven water gekregen.

De transporten vinden sinds juli 2005 plaats in opdracht van de gedeputeerde James Kroon. De reden is de overlast en de verkeersveiligheid in Rincon. Sinds kort is Roosje Vinck van Platforma di Rincon belast met de zorg voor een goede uitvoering van deze ezeldeportatie. De ezels worden tegen een geldelijke vergoeding gevangen door inwoners van Rincon en per trailer tijdelijk gebracht naar het LVV. Vandaar gaan ze per trailer naar de haven en worden ze verscheept nadat dierenarts Binksma een gezondheidsverklaring heeft afgegeven en een verdovingsinjectie heeft toegediend ter kalmering. Bij het laatste transport zijn 16 ezels vervoerd, waaronder een moeder met kleintje.

De ezels zijn in Curaçao onder verantwoordelijkheid van LVV en de dierenarts aldaar ontscheept en gebracht naar een weilje in de buurt van Parkje Tropical. In totaal zijn tot nu toe 46 ezels verscheept.

Bij het laatste transport op 7 juni 2006 is een ezel zwaargewond aangekomen en direct afgemaakt. Veel ezels hadden bijtewonden. De klachteninspecteur van Curaçao, verbonden aan de dierenbescherming daar, is bezig met een inventarisatie en het opstellen van een rapport voor alle betrokken instanties en de dierenbescherming Bonaire.

De dieren kunnen volgens Marina Melis niet ondergebracht worden bij de Donkey Shelter: ze zit vol. De dieren hier op een kunuku bij LVV laten of slachten is te duur of daar is niet goed genoeg over nagedacht.

De dieren naar een stille plek ergens anders op Bonaire overbrengen schijnt ook niet uitvoerbaar.

Op grond van het Wetboek van Strafrecht van de Nederlandse Antillen art 477 lid 1 herhalen we nog maar eens dat "hij die nodeloos een dier pijn of letsel veroorzaakt, nodeloos een dier kwelt of nodeloos de gezondheid van een dier benadeelt wordt gestraft met hechtenis van ten hoogste een maand of een geldboete van NAF 300,-"

De Dierenbescherming Bonaire is faliekant TEGEN deze transporten en is in voorbereidend contact met het Openbaar Ministerie. We blijven er samen met onze collega's op Curaçao bovenop zitten!



NO MALTRATÁ NOS BURIKUNAN!!!!

Fundashon Protektor di Animal a risibí un denuncia di Kòrsou tokante transporte di buriku for di Boneiru pa Kòrsou. A investigá e kaso, anto e siguiente hechonan a sali na kla.

E transportenan ta tumando lugá for di yüli di aña pasá riba òrdu di diputado James Kroon. Motibu tras di esaki ta e molèster i peliger den tráfiko ku e burikunan ta kousa. Últimamente Sra. Roosje Vinck ta enkargá ku ehkushon di e deportashon aki. Habitantenan di Rincon ta wòrdu pagá pa kue e burikunan. Den trailer nan ta bai LVV, kaminda nan ta keda temporalmente. For djei nan ta bai haf den trailer pa transportá nan pa Kòrsou. Veterinario Binksma ta saka un sertifikado médiko i ta pasa nan un angua pa dof i kalma nan promé ku nan ta bai. Durante e último transporte 16 buriku a bai, entre nan un mama ku un yu.

Na Kòrsou nan ta kai bou di responsabilidad di e veterinario i LVV. Nan ta hiba nan Parke Tropikal. En total 46 buriku a keda deportá.

Durante e último transporte di dia 7 di yüni 2006 un buriku a keda gravemente heridá, anto ora el a yega mester a matele mes ora. Hopi di nan a yega ku mordénan. Inspektor di Dierenbescherming di Kòrsou ta investigando e kaso aki i lo skirbi un rapòrt pa tur instansha konserní, inkluso Fundashon Protektor di Animal di Boneiru.

Sra. Marina Melis a indiká ku Donkey Shelter no tin espasio pa mas buriku. LVV tampoko no tin otro kunuku kaminda nan por keda i ta muchu kostoso pa mata nan, òf kisas no a prensa sufisientemente riba e alternativa aki. Segun esnan involví, no ta posibel pa hiba nan otro kaminda ketu na Boneiru.

Nos ta ripití un biaha mas ku art. 447 insiso 1 di Kódigo Penal di Antia ta bisa: 'esun ku ta heridá òf ta pone un animal sufri doló sin tin nodi, òf ta molestiá un animal òf ta afektá su salú sin tin nodi, ta haña kastigu di prizòn di maksimalmente un luna òf un but di maksimalmente Naf. 300,-'

Fundashon Protektor di Animal ta totalmente KONTRA e transportenan aki i a tuma kontakto preliminarario ku Ministerio Públiko (fiskal) pa wak kiko por wòrdu hasí. Nos lo sigui vigilá e situashon aki debidamente huntu ku nos koleganan di Kòrsou!

Steeds meer dierenwethouders

Planet Internet, 27 juni 2006

De dierenwethouder rukt op. Er zijn inmiddels in Nederland achttien gemeentebestuurders met de portefeuille dierenwelzijn. Vlak na de verkiezingen waren er nog elf.

Dat heeft de Nederlandse Dierenbescherming dinsdag gezegd. De organisatie verwacht dat dit aantal nog zal groeien. Voor de gemeenteraadsverkiezingen van maart 2006 telde Nederland welgeteld één wethouder Dierenwelzijn, in Delft. Omdat de Dierenbescherming dit veel te weinig vond, begonnen de medewerkers een lobby om dierenwelzijn op de agenda van de politieke partijen in de honderden gemeenten te krijgen.



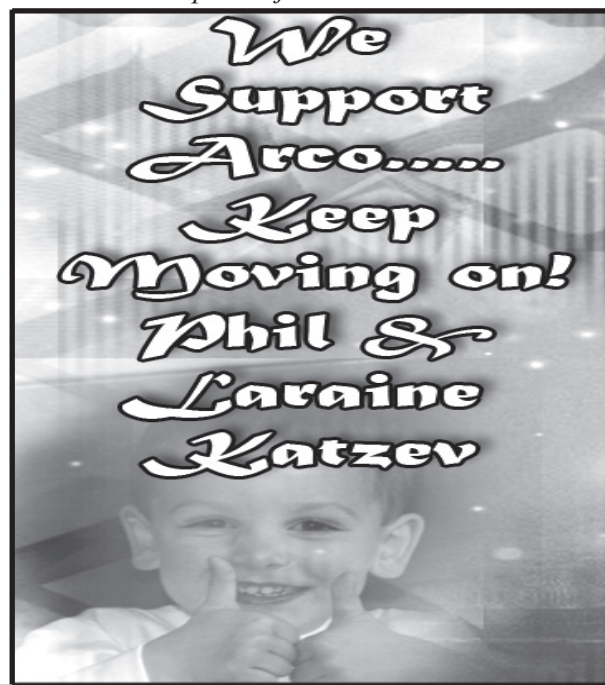
Komentario di ARCO ARCO comments



Dit is niet ANIMAL FARM, of zoiets, waar de dieren de macht overnemen. Alhoewel Een 'dierenwethouder' is dus niet een varken dat de macht krijgt (alhoewel sommige politici wel eens kwaadaardige gedachten in die richting oproepen). Neen, een 'dierenwethouder' is een mens die zich het dierenwelzijn aantrekt en belast is met de politieke portefeuille 'dierenwelzijn'.

Dit is zo'n gek idee nog niet. Natuurlijk moeten er maatschappelijke organisaties zijn en blijven die de kar trekken, informatie verspreiden en constant aan het publiek uitleggen waar het om gaat. Het gaat erom dat wij mensen moeten leren om dieren op 'dierwaardige wijze' te behandelen. Dat betekent een goede behandeling van dieren, beseffende dat het bedreigde dier zich tegen mensen nauwelijks zelf kan verdedigen. Mensen hebben de macht gekregen over het dier, maar deze macht mag niet worden misbruikt.

ARCO is blij met het feit dat er op Bonaire nu ook een Stichting Dierenbescherming actief is. De stichting heeft een moeilijke taak. Met geduld en aanhoudendheid en vooral veel aandacht voor informatie aan kinderen op scholen zal er zeker op den duur een diervriendelijk bewustzijn kunnen worden gekweekt. Het kan daarnij zeker geen kwaad om 'dierenwelzijn' op de politieke agenda te krijgen. Wellicht is dit op termijn ook iets voor Bonaire.



VERNIEUWING VAKBONDS-WEZEN (VERVOLG)

(namelijk winstmaximalisatie). De overheid is er om ervoor te waken dat deze winstmaximalisatie niet ten koste gaat van het *algemeen* belang.

Geen tegengesteld belang

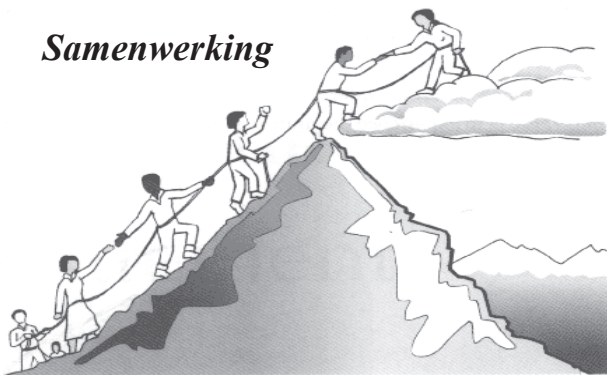
De belangen van werkgevers en werknemers hebben tot op zekere hoogte altijd parallel gelopen en waren nimmer echt tegengesteld (het socialisme maakte hier een denkfout). Immers als het slecht gaat met het bedrijf, dan kan het niet goed gaan met de werknemers. Toch is deze parallelle *gevoelsmatig* nauwelijks invoelbaar. Men *voelt* een tegenstelling, soms zelfs vijandschap. Die vijandschap werd *ten onrechte* door het socialisme gevoed. De wezenlijke parallelle van belangen tussen kapitaal en arbeid wordt echter pas als zodanig door werknemers aangevoeld en *beleefd* (en is ook pas *completeet*), indien de werknemers op beperkte schaal *mede-eigenaren* zijn van het bedrijf waar zij werken.

Ingebouwde restricties en limieten

Ten einde te voorkomen dat werknemers en overheid door de grootte van hun deelneming en navenante zeggenschap in wezen de scepter gaan zwaaien in het bedrijf (hetgeen neerkomt op verkapt socialisme), dienen a) bepaalde vennootschapsrechtelijke spelregels te worden veranderd en b) limieten aan deze deelnemingen te worden gesteld. Wat betreft vennootschappelijke spelregels wordt o.a. gedacht aan de regel dat de 'vermogende' aandeelhouders (d.w.z. niet-overheid en niet-werknemers) het alleenrecht hebben tot benoeming en ontslag van bestuurders.

De deelnemingslimiet voor werknemers en overheid is 30% elk. Deze limiet kan alleen worden bereikt in de allergrootste ondernemingen en zal in de regel (veel) lager zijn. Zelfs bij de grootste ondernemingen zal hij in de regel lager zijn. Hoe kleiner de onderneming, des te lager wordt de limiet. De kleinste ondernemingen kennen helemaal geen werknemers- noch overheidsdeelnemingen.

Samenwerking



Vertrouwen en hechte samenwerking tussen werkgevers en werknemers kan alleen worden bereikt wanneer zij niet alleen *in theorie*, maar ook in de dagelijkse praktijk hetzelfde belang nastreven. Dat is alleen het geval, indien de eigendom van de productiemiddelen (op beperkte schaal) *gedeeld* wordt. De overheid speelt in deze dynamiek als mede-eigenaar een stabiliserende en coördinerende rol vanuit de optiek van de samenleving als geheel (het *algemeen* belang) en zorgt ervoor dat ook de private sector het algemeen belang voor ogen houdt.

Incomplete analyse

Wij erkennen dat deze analyse abstract is en dat velen daardoor helaas zullen afhaken. Het concept

is ook niet nieuw, maar heeft wel deze distinctie dat hij is doorgedacht tot zijn vennootschapsrechtelijke consequenties. Het laatste woord is hierover natuurlijk ook nog niet gesproken. Het concept zal nog moeten groeien en aangepast worden aan de realiteiten van het economisch leven. Maar het geeft de bonden een nieuwe ideologie en een concreet doel.

De vernieuwing van de economische basis die dit concept inhoudt zal het meest effectief door het vakbondswezen als georganiseerde pressiegroep verwezenlijkt worden. Het zijn ook de werknemers die hier *in eerste instantie* het meeste belang bij hebben. Uiteindelijk wordt *iedereen* hier beter van, daar een rechtvaardiger verdeling van de rijkdom leidt tot meer stabiliteit, meer vrede, meer geluk en *minder* criminaliteit). De politiek zal de trend oppakken en vervolgens de weg vrijmaken voor de (geleidelijke) materialisatie van deze vernieuwing. Geen socialistische staat dus, maar een vrije *democratische* staat naar Westers model, met dit verschil dat de eigendom van de productiemiddelen *gedeeltelijk* en onder bepaalde voorwaarden geleidelijk aan in handen komt van de werknemers en de overheid, terwijl de meerderheid en de essentiële zeggenschap in handen blijft van 'vermogende' aandeelhouders ('het *kapitaal*').

Het concept is *niet* door ons bedacht. Het hangt wel reeds in de lucht en wacht op het geschikte moment om zich te manifesteren.

Superfast internet cafe launches

(BBC Internet, 27 June 2006)

An internet cafe offering connections 50 times faster than typical broadband services has opened in Cornwall.

Computers at Goonhilly satellite station, on the Lizard peninsula in Cornwall, are connected to BT's global internet protocol network. That means users can download data at speeds of up to 100 megabits per second (Mbps). It is thought to be the first time such high speeds have been seen at a UK internet cafe. The service will be free to visitors.

61 dishes

Adrian Hosford of BT said: "It would be possible to use the cafe's computers to download in less than 15 minutes a file the equivalent size of the DVD version of the Encyclopaedia Britannica, with its 19,000 illustrations, 629 audio and video clips and 100,000 articles.

"A standard broadband connection would typically take in excess of five hours".

The new internet cafe was officially declared open by Helston Community College pupils Chloe Smith and James Evans, both aged 17.

Goonhilly has 61 antenna dishes and handles thousands of international phone calls, TV broadcasts and data.

NEW WEBSITE TO NOTE

The initiator of Wikipedia launches a new campaign, whose aim it is to innovate politics. He says: 'It's time for politics to become more intelligent, and for democracy to become really participatory'.

He has a point. Check this website: http://campaigns.wikia.com/wiki/Campaigns_Wikia

'Bionic' limb breakthrough made

(BBC Internet, 3 July 2006)

UK scientists have developed technology that enables artificial limbs to be directly attached to a human skeleton.

The breakthrough, developed by researchers at University College London, allows the prosthesis to breach the skin without risk of infection. The team says early clinical trials have been "very promising". It hopes the work - which is to be published in the Journal of Anatomy - may help survivors of the 7 July bombings, as well as other amputees.

The work paves the way for bionic limbs which are controlled by the central nervous system. The technique, called Intraosseous Transcutaneous Amputation Prosthesis (ITAP), involves securing a titanium rod directly into the bone. The metal implant passes through the skin and the artificial limb can be directly attached to it.

Currently, artificial limbs are fixed or strapped to an amputee's stump. Risk of infection, which could be caused by bacteria passing from the external limb through the rod to the bone, is avoided because the skin tissue meshes around the rod to form a seal.

Deer antlers

To work out how to attach live tissue directly to metal, the scientists from the Centre for Biomedical Engineering, UCL, led by Professor Gordon Blunn and Dr Catherine Pendegrass, looked at how deers' antlers can grow through the animals' skin without infection.

Dr Paul Unwin, managing director of Stanmore Implants Worldwide, a medical devices company that worked in collaboration with the scientists, said: "The mobility of tissue is a big factor; you don't want the tissue to rip away from the piece of metal, so you need a structure under the skin that will allow the dermal tissues to attach into the metal".

He said that early clinical trials on a small group of patients who had lost fingers or thumbs had been very encouraging.

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Profile: Affiliated with the Washington Times, Caribbean News Agency, President & Founder of the We Dare To Care Foundation. Mother of four.

Goal: Hope to motivate and inspire young minds for the betterment of themselves and Society.

Message to the youth: Don't be content with things as they are. The world is yours. It is your right, accept your responsibility – Don't take no for an answer, Never submit to failure. You will make many, many mistakes, but as long as you are true, giving and fierce you cannot hurt the world or even seriously distress it for she was made to be wooed and won by the youth.

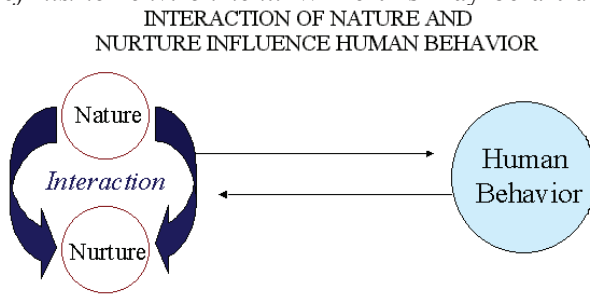


Davika Bissessar

A SELF MADE PERSON

PEOPLE ARE PRODUCTS OF THEIR ENVIRONMENT

Every person is a product of his/her environment. While this may be a true statement I have a strong belief that this statement can be also incorrect, if the individual wants to evolve and change him- or herself from the current way of life and wants to be different from the crowd in order to correct the vicious circle that goes from generation to generation. This action will create a uniqueness, which in time will change the current cycle.



put the blame on someone or even *something* else. Such young people who have such an attitude firmly ingrained in their personality from childhood days are unsuitable material to set examples to others.

SELF PITY.

Parents, Teachers or Guardians should not be blamed for their choices because young women and men carve or make his or her own destiny. **Life is what we make it.** Our behavior is a function of our decisions, not our condition.

“ TO BE A CHAMPION, YOU MUST BELIEVE YOU ARE THE BEST. IF YOU’RE NOT, JUST PRETEND YOU ARE”.

– Muhammad Ali.

TEACHERS’ ROLE

Teachers are set on a mission to transform the youth, to shape them into exemplary citizens of tomorrow. The education of teachings that you are instilling in them is going to be the foundation. Teachers are sculptors; they are chiseling the future of the Island. You have to



Do you see a saxophone player, or a beautiful lady? Do you choose the positive or the negative? They are both there.



chisel them into ideal forms, into perfected personalities, blossomed in body, mind and spirit. You are blessed to this most sacred task.

WE SHOULD EMPOWER OUR YOUNG PEOPLE

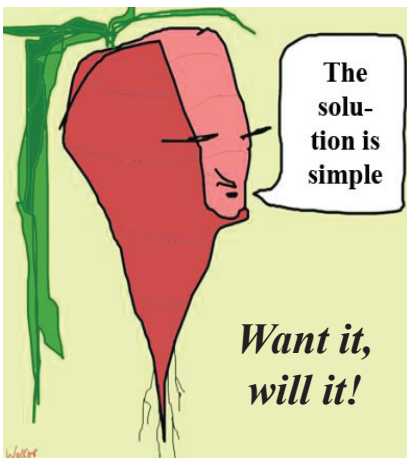
The relevant authorities that are in charge of our children’s welfare and education should put 100 times more effort into this sector. Those who understand the importance of the development of our education level will know that the balance of economic prosperity and advanced social development of Bonaire’s future lies in the hands of our Children.

MESSAGE:

The purpose of this article is to enthuse the young people to identify

and develop their potentials to the maximum. It is to succeed in this endeavor that your will power is the most crucial faculty.

AN INSTINCT OF WILL.



The feeling of change should come from within “an instinct of will”. Self development is more than just a mere wish to be different. It is to make major changes for one to evade the harsh ways of life, that is, to defeat fate, destiny and all that is *rooted* in one’s surroundings.

ROLE OF PARENTS.

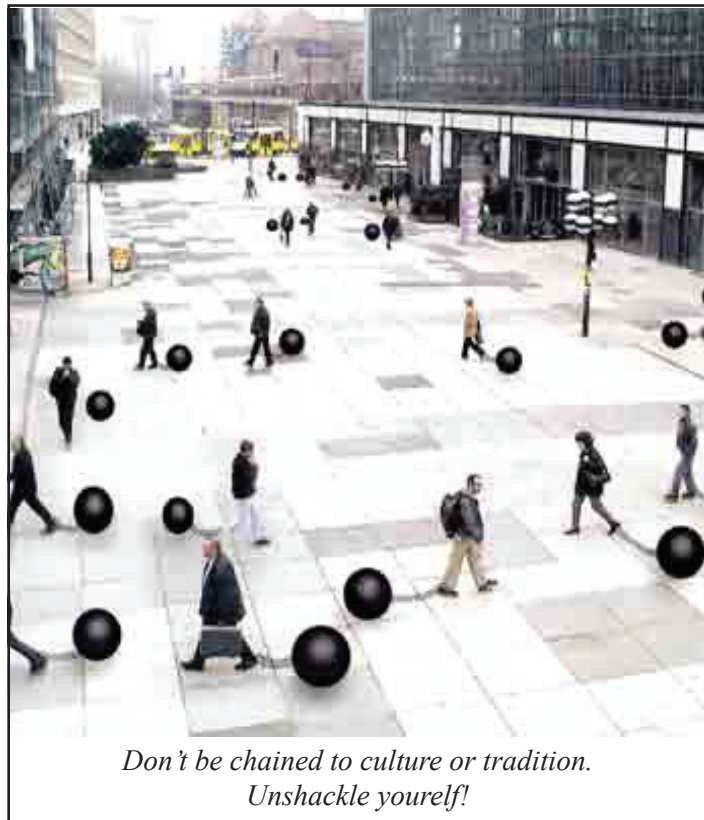
This earth is a common soil in which we can grow all types of trees. If we sow the seeds of a bitter fruit naturally we get bitter fruits and if we sow the seeds of a sweet fruit we will get sweet fruits. A mother is like the earth. To beget children, the conduct of the parents acts like the seeds that are sown. This assertion sums up the role of parents: in fostering, encouraging, and shaping their young children when they’re at their most vulnerable (and impressionable) stage in life.

COMPARISON OF TWO TYPES OF PARENTS;

This example brings out several characteristic differences in children and their different upbringings.

A mother stands at the other end of the room and encourages the toddler to walk towards her, if on the way, he topples she does not rush to pick him up even if he is crying, instead, she encourages him to stand up and walk again on his own. When he finally reaches her, she gives him all the love and affection.

On the other hand the other mother will handle the same situation differently. She too will encourage the child to walk. *However, if on the way he topples, falls and cries, then she will rush to pick him up.* And start beating the floor and saying this naughty floor has hurt my child. At this the child will stop crying, he gets the firm conviction in his mind that, if misfortunes were to happen, or in the event of failure, he could



Don't be chained to culture or tradition. Unshackle yourself!

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OVERHEID REMT ECONOMISCHE GROEI

(NOVUM nieuws, via Antillenhuis; www.news.caribseek.com, 27 juli 2006)

WILLEMSTAD - De politiek op de Nederlandse Antillen staat de economische vooruitgang op de eilanden in de weg, omdat het investeringsklimaat negatief wordt beïnvloedt (door de politiek).

Dat staat in een onderzoek van de **Rabobank** naar de kansen en bedreigingen voor ondernemers die op de Antillen willen investeren.

Aldus meldde het Antilliaans Dagblad onlangs. **Voor ondernemers op de Antillen zijn meer risico's dan kansen**, vinden de onderzoekers die het Country Report Netherlands Antilles opstelden.

Zo is de kans groot dat de belastingen worden verhoogd vanwege de hoge staatsschuld. "Hét probleem is het aanhoudend te veel geld uitgeven", citeert de krant het rapport.

De overheid op de Antillen zouden verder 'de tering niet naar de nering zetten' en de vrije markt meer

zijn gang moeten laten gaan. "De regering is niet in staat geweest om adequaat te reageren op veranderende economische omstandigheden", stellen de onderzoekers.

Ook zijn 'politieke strubbelingen' een structureel probleem.

De Antillen voeren momenteel overleg met Nederland om tot een nieuwe staatsstructuur binnen het Koninkrijk te komen. *Dat kan volgens de onderzoekers een positieve invloed hebben op de efficiëntie van de overheden op de Antillen.*

Sint Maarten en Curaçao krijgen een positie vergelijkbaar met de 'status aparte' die Aruba nu heeft. Bonaire, Saba en Sint Eustatius hebben juist gevraagd om nauwere banden met Nederland. De hervormingen moeten medio volgend jaar rond zijn.

Ook wat staatkundige structuur betreft is het gedurende de vakantie kommertijd. Dit onderzoek van de Rabobank zegt eigenlijk niets nieuws. De overheid gooit de eigen glazen in. Al jaren. Ook op Bonaire. Dat is zo.

Het is één der redenen om 'directe nieuwe banden' aan te gaan met Nederland. Alhoewel het ons niet vrijstaat diep op de stand van zaken in te gaan, kunnen wij wel zeggen dat er thans echt en met voortvarendheid gewerkt wordt aan de praktische uitwerking van de 'directe band'.

Een nieuwe structuur zal helpen, maar is niet het enige dat er geneuen moet. Er dient tevens op andere manieren een goed investeringsklimaat te worden gecreëerd. Dat zal de overheid zelf moeten doen. Sneller reageren op vergunningaanvragen, bijvoorbeeld



Komentario di ARCO

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PRACTICAL COMPUTERTIPS

for an easier life



Sr. G. Feliz

It is important to make a backup copy of your e-mail folders regularly, just as with all your important documents. You can keep a copy of your files in another folder on your PC, or back up to a CD for extra peace of mind.

This guide shows you how to make a copy of the files Outlook Express uses to store your mail data, and then how to import this saved information back into Outlook Express if you need to.

Find your Store Folder

First, you need to find the location on your PC where Outlook Express stores your files. Start Outlook Express and on the menu click Tools, then Options. Click on the Maintenance tab, then the Store Folder button.

This shows you where your messages are stored. Right-click on the location text and choose Select All, then right-click on the text again and choose Copy. Click Cancel, then Cancel again to close the Options windows. Now exit Outlook Express.

Click on your Start menu and then click Run. Right-click anywhere in the Open box and Paste the location you copied into the box. Click OK.

Back up your e-mail files

In the new window you can see the files Outlook Express uses to store your information.

From the menu at the top click Edit, then Select All. The files in this folder should all now be highlighted. Click Edit again and this time choose Copy.

Now you need to find somewhere to keep your backups. For this guide we will create a new folder in My Documents. For extra safety you may want to store your back up on a CD or another PC.

Open My Documents, go the File menu and choose New > Folder. Give this folder a name such as 'email backup'. Double-click this new folder to open it. Now click on the Edit menu at the top and then click Paste. This will copy your e-mail files from the Outlook Store folder into your new backup folder.

Restore your mail from a backup

To retrieve mail you have saved in your backup and import it back into Outlook Express:

Start Outlook Express and from the menu select File then Import and choose Messages. Select the e-mail program that you backed up your mails from (for example, if you used Microsoft Outlook Express 6, choose this from the list). Click Next.

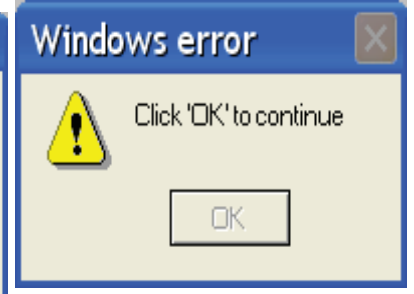
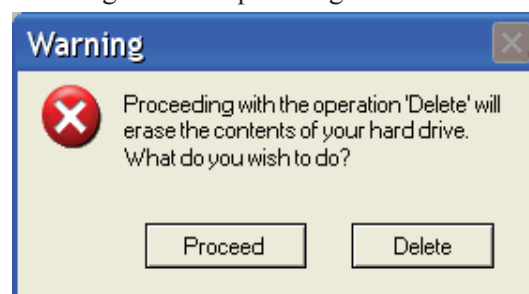
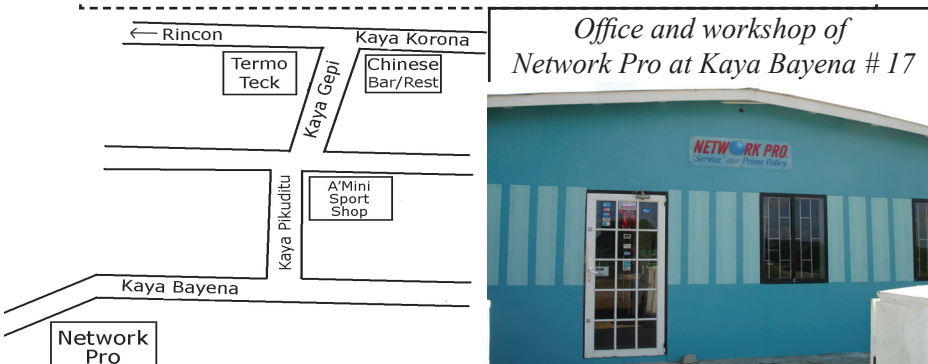
Select Import mail from an OE6 store directory and click OK. Click the Browse button and find the backup folder you created earlier (or the CD or other location where you have stored your backup). Click to highlight this folder then click OK. Click Next to proceed.

You can now select All folders (to import all the mail from the backup) or Selected folders (to restore only specific mailboxes). Click Next then Finish to complete the importing of your data.

If you see an error message such as No messages can be found in this folder, make sure the files you are trying to import are not read-only. This can happen if you are trying to restore mail from a CD-ROM.

You can check this by opening the folder or location of your backup files, selecting Edit from the menu at the top and then Select All. Now click File then Properties. Make sure the Read Only box is not checked and click OK. Now try restoring the backup files again.

The only authorized and certified Service Center for HP on Bonaire.



BOX OF SOCKS

by Richard J. Bowne

It's not that I didn't like my Aunt Helen. Unlike my aunts and uncles from Mom's side of the family, big, loud and Irish, Aunt Helen was slender, proper and English.

Aunt Helen was my dad's only sister. Just two children in his family. While Mom, being of good Irish Catholic stock had eight brothers and sisters.

Aunt Helen never married, making us her only family. I dreaded going to her impeccably kept home for Sunday dinners. It was worse than the eleven o'clock high mass, the mass that Father Eagan, a close friend of the family, referred to as the 'Alka Selzer Mass'. You never ate at Aunt Helen's, you dined.

Before going to Aunt Helen's to dine, we would dress back up in our church clothes, and Mom would give me strict orders to be on my best behavior. Don't talk unless spoken to, wipe your feet, don't fidget and if you use the toilet, put the seat and the lid down. The worst thing that could happen, dining at Aunt Helen's, was if she served what was called Squab, little baby chicken looking things. Not good old fried chicken or even chicken and dumplings. Oh no, Aunt Helen would roast these little guys with a bunch of sauce and stuff on them. Each person got their own bird and you had to eat it with a knife and fork. Imagine eating chicken with a fork! One time, wrestling with one of these midgets, the little devil slipped off my plate and onto her lace tablecloth. She said not to worry but instantly stripped the table and put the soiled finery to soak.

Aunt Helen would also serve fresh baked rolls, kept warm in a linen covered basket along with ice-cold butter. Try spreading that without screwing up.

After these dinners we would go (adjourn, Aunt Helen would say) to the living room where she and my folks would talk while sipping who knows what out of the smallest little glasses I've ever seen. As for me, fruit punch in, thank God, a regular glass.

"Would you like to listen to the radio?" she'd ask me.

"Yes, ma'm", I'd reply knowing what was in store. I'd be lead into her 'sitting room' where she'd instruct me to sit on the floor in front of a massive Zenith console. (It didn't hurt your eyes to sit in front of a radio.) After turning the monster on and waiting for the tubes to warm up, Aunt Helen would carefully tune it in. I could hear the dial skipping past the Lone Ranger, the Green Hornet, or the Whisler and knew where it would stop.

"I think Toscanini is conducting the New York Philharmonic tonight. I'm sure you'll enjoy it".



Yah, what ten-year-old kid wouldn't? Once in a while, it wasn't so bad. Sometimes they'd play music from Bugs Bunny or Daffy Duck. Wonder what Aunt Helen would say if she knew that!

Aunt Helen never missed my birthday or Christmas. The gifts were always the same, socks, underwear, handkerchiefs, or maybe a sweater with reindeer prancing around the front. She'd always buy these a little big so I could grow into them. Seems like I always had a reindeer nosing around my dinky-doodle. One time she gave me a bow tie. Not the clip-on type, mind you, but the kind you actually had to tie. Thought my old man would go crazy tying it on me. Ah, dining at Aunt Helen's.

Aunt Helen died about a week before the Christmas of '53. It was hard on my dad, her being his only sibling. Mom tried to comfort him as best she could. I overheard him say how he'd get over it in time and that he loved Mom and me very much. To be quite honest, Aunt Helen's passing didn't really bother me too much. Oh, I felt sorry for Dad, but me and Aunt Helen weren't exactly what you'd call close.

Christmas was only a week off and I'd been lobbying for a bike.



I was afraid to even say the name of the bike I wanted. Afraid I'd jinx myself. I had pictures of it though. God all mighty, was it a beaut, twenty-six incher, red, had to be red with chrome fenders, wide white wall tires, chrome spokes, a chrome head light and handle bars. And here's the kicker, a big chrome coil spring sitting right on top of the red front forks! It was the Cadillac of bicycles. I dreamed of it. There I'd be, riding down the street weaving in and out, able to jump curbs and float over bumps because I had the big silver spring.

"Look there! In the street! See him! He's floating over those curbs! It's the kid with the new Schw-Schw." I'd wake up. Hell's bells, I couldn't even dream the name.

We would put our Christmas tree up Thanksgiving night and take it down New Year's Day. Friends and family would visit and casually leave gifts under the tree. In turn, we would do the same when visiting them during the Yule Tide Season.

On Christmas morning, after a sleepless night, I raced down stairs to find leaning against the fireplace a brand-new shiny red... sled. Sled! I wanted that bike. I needed that bike. I looked at Mom, at Dad.

"Sled?" I said.

"It's a nice one honey", Mom said. "We know you were looking for... for something else but Santa didn't have room with all the other boys and girls presents. You understand, don't you, Sweetheart?"

Sure, I understand. Blame it on some old fat fucker who doesn't even exist! Wow! Ten years old, there I was, standing in my pajamas on Christmas morning. Figured out St. Nick and how to properly use the F word all in one instant. You know, I was kinda proud of myself.

"Mom. Dad. This is the greatest Christmas present ever". And I genuinely meant it.

We opened our other gifts. A neat Kamp King jack knife from my folks (the sled being from Santa), a regulation Louisville Slugger from Uncle Sean and Aunt Coleen. A Phulger casting reel from my favorite uncle, Mick, and his wife, Katie. Way in the back and next to the wall was one more present. I crawled under the tree and retrieved it.

"It's to me. From Aunt Helen", I said.

"Why, she must have brought it over before she..." Mom was saying and trailed off giving Dad an I'm-so-sorry look and squeezed his hand.

"Well, go ahead, son. Open it up," Dad said.

Why, I thought. I knew what it would be. The gift was about half the size of a shoebox wrapped in green and red foil topped off with a handcrafted silver bow. Probably bedroom slippers, maybe the kind that looked like bunnies. Neat-o, Keen-o. I halfheartedly opened it up.

"Socks," I said. "A whole box of socks."



"Well, that's nice, honey. You can always use socks", Mom said.

New Year's Day. The tree came down. Ornaments packed away. Good bye, 1953. Hello, '54. For a kid, time is the enemy. For an adult, time is also the enemy. Moving too slow, then much too fast. Finished grade school. Finished junior high. Four years high school. Two years college. Told my dad he was a dumb fuck. Dropped out, grew my hair, did drugs. Got drafted, went to Vietnam. Saw people die. Came home. Bummed around, went back and finished up school. Found out I was the dumb fuck. Landed a good job, got married, had kids, and moved west with a substantial raise and bright future.

"Honey", Mom's voice said over the phone, "when you kids come home for Christmas, I need you to through some of your old things stored in the garage".

"Sure, Mom. We're going to stay with Gretchen's folks Christmas Eve then come over Christmas morning. You excited about the Arizona move?"

Dad retired two years ago. Most of their close friends had moved to warmer climes. Mom's last brother, old Uncle Mick, my favorite, died this past June. Ninety-two years old. Heart they said. Maybe. Found him on the front lawn of the rest home. Sneaked out, walked the five blocks to O'Riley's Tavern. Played two games of darts, got drunk and almost made it back. Wake lasted two days. What a hell of a guy. 'Hey, Uncle Mike. Can I pull your finger?'

"It'll be okay, Mom. We'll be closer. Arizona is right next door to California. We can see each other more often if the grandkids don't drive you nuts".

We flew back Christmas Eve day. Did the Christmas thing at Gretchen's parents and next morning did it again at my folks. Little Mick (never called him Mickey, always Mick or Little Mick) was in overdrive. Buzzed on sugar and present overload. Well, what the hell, you only get to be four once. Katie, our youngest at eighteen months, didn't have a clue but picked up on the festive atmosphere.

That evening, Mom wanted to go look at the Christmas lights. Said it would be the last time.

"Mom, believe it or not, they have electricity in Tucson".

"I know dear, but it's not the same."

I begged off, saying I was tired, which wasn't far from true. Mom said she understood, that they'd only be gone an hour or so.

"Honey", Mom said as they were leaving, "take a look at your old things in the garage. Anything you don't want we'll send to the Salvation Army".

After they left, I hit Dad's liquor cabinet, poured a stiff one, and headed to the garage to go over my long forgotten possessions. Broken hockey stick, my old Phil Rizzuto baseball glove, all dried out now. Probably just like the Scooter himself. He was the best. I found a pair of used up Converse All Star tennis shoes, black wall low cuts, very cool, twenty years ago. There was a plastic bag full of winter clothes. 'Don't need these in L.A. Even if they did fit'. Why do mothers save all this crap, I wondered.

There was a half a dozen boxes. I looked in one small one and found an old hash pipe, beads, a peace button,



and stickers. 'Free Huey, Off the Pigs'. 'I support Angela Davis for President'. 'Kill A Commie for Christ'.

"Better get rid of this shit", I said aloud sniffing the pipe.

One little box had old torn Christmas wrapping still clinging to it. The frayed tag, written in old-fashioned cursive with a fountain pen, read, 'From Aunt Helen'. Aunt Helen. Haven't thought of her in years. Dress up, Sunday dinners, console radio, classical music. Aunt Helen of the practical gift. I remembered she had died just before Christmas. Back in the '50s.

A gift from the dead. Socks or underwear I think. I lifted the lid. There they were, socks. I never

even wore them. All these years. Brand new socks with the Neiman Marcus tag still on. One thing about Aunt Helen, her gifts were always high quality. She wouldn't dream of giving something in a plastic bag from Five and Dime, three pair for eighty-nine cents, not Aunt Helen. If it were clothing, it came from exclusive apparel shops. Stationary (just what every young boy wants) would be engraved and have a watermark. Pen and mechanical pencil sets, top quality, Parker or the like. The pens were the kind that used bottle ink. Not the cartridge type or, heaven forbid, ballpoint.

I took the socks out. They were sitting on carefully folded tissue paper. 'What? She gave me socks and tissue paper?' Shaking out the tissue, a plain white business envelope fell out. 'Merry Christmas 1953' it said in her flowery hand. Inside the envelope was a certificate.

1953 Model Schwinn Bicycle

Color and accessories to be determined by bearer.

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However, he said the appropriate vehicle for doing so had only become apparent in the past year. "I am not an enthusiast of dynastic wealth, particularly when the alternative is six billion people having that much poorer hands in life than we have, having a chance to benefit from the money". he said.

Mr Gates said it was Mr Buffett's support for philanthropy which had persuaded him to set up the foundation in the first place. "It is a big challenge to make sure this money gets used in the right way", he said of the donation. "But it is one we are thrilled about".

The foundation aims to fight disease and promote education around the world. By July 2008 Mr Gates, the world's richest businessman, will concentrate on the foundation, which is currently worth just under \$30bn. BBC business editor Robert Peston said the size of the foundation's cash pile dwarfed that of other organisations, and compared it with the \$12bn annual budget of the United Nations. He added that the foundation was "an extraordinary new force in the voluntary sector".

New will

Mr Buffett is worth an estimated \$44bn, according to Forbes magazine. As well as donating to the Gates foundation, he also pledged shares for his three children and a substantial gift for a foundation named for his late wife, Susan Thompson Buffett.

All the gifts will be awarded yearly, with 5% of each donation passed on each year, it was announced. He confirmed his decision in letters to the recipients, and said he would write a new will to ensure the money continues to be distributed after his death.

In making his award, Mr Buffett - who plays bridge with Mr Gates - said he chose to distribute his wealth to an existing foundation out of respect for its current work. One of the terms of the donation is that at least one of Bill or Melinda Gates continues to be involved with the foundation.

The foundation has evolved into one of the leading philanthropical organisations in the world.

Buffett donates \$37bn to charity

(BBC Internet, 26 June 2006)

Billionaire investor Warren Buffett has said he was waiting for decades to make a huge charitable donation.

He said he was overjoyed as he spoke for the first time since revealing he would donate about \$37bn (£20bn) to Bill Gates' charitable foundation.

"This has been coming for 50 years," Mr Buffett said. "There's never really been any other plan in terms of where the money should go." The donation is thought to be the largest charitable gift ever in the US.

Giving people a chance

Mr Buffett will hand 10 million shares in his Berkshire Hathaway firm to the Bill and Melinda Gates Foundation. News of the donation comes shortly after Mr Gates announced he is to step away from his day-to-day role at software giant Microsoft.

The man known as "the sage of Omaha" for his relentless success in investments said he always wanted to give the bulk of his fortune away.



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Name:	Food:	Days Closed:	Attributes:
Bella Vista 717-5080	Local International	None	[Icons]
Bistro De Paris 717-7070	French Lunch Int'national Dinner	Sat/Sunday Sunday	[Icons]
Blue Moon 717-8617	International	Wednesday	[Icons]
Capriccio 717-7230	Italian	Tuesday	[Icons]
Chibi Chibi Rest. 717-8285 ext. 444	International	Saturday evening	[Icons]
China Nobo 717-8981	Local Cantonese	None	[Icons]
City Café 717-8286	International Local	None	[Icons]
Crocantino 717-5025	Italian	Monday	[Icons]
Den Laman 717-4106	International	None	[Icons]
Donna's & Giorgio 717-3799	Italian	Wednesday	[Icons]
Great Escape Restaurant 717-7488	International Cuban	Monday no lunch/dinner	[Icons]
E Teras 717-4141	Grill	None	[Icons]
Flamingo Balashi Beach Bar 717-8285	Lunch-items 12.00 - 20.00 hrs.	None	[Icons]
Garden Café 717-3410	Lebanese International	Wednesday	[Icons]
It Rains Fishes 717-8780	International	Sunday	[Icons]
KonTiki Beachclub 717-5369	International	None	[Icons]
La Luna 717-2370	International	Sunday Monday	[Icons]
Lion's Den 717-3400	International	None	[Icons]
Listing reserved	Delicious	None	[Icons]
Old Inn 717-6666	International/German/Local	Wednesday evening	[Icons]
Listing reserved	Delicious	None	[Icons]
Pirate's Steak House 717-8434	Steaks/Seafood	Monday	[Icons]
Rose Bar/Restaurant 562 6364	Local	Wednesday	[Icons]
Rum Runners 717-8290	International	None	[Icons]
Salsa 717-3558	International	None	[Icons]
The Ribs Factory 717-4600	Ribs International	Sunday	[Icons]
Zeezicht 717-8434	Creole/Seafood International	None	[Icons]

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- Blue Divers 717-6860
- Bonaire Dive and Adventure 717-2229
- Bruce Bowker's Carib Inn 717-8819
- Buddy Dive 717-5080
- Captain Don's Habitat 717-8290
- Divi Dive Bonaire 717-8285
- Great Adventure Bonaire 717-7500
- Photo Tours 717-3460
- Rec Tek Scuba 717-6537
- Sea & Discover 717-5322
- Toucan Diving 717-2500
- Tropical Divers 717-5111
- Wanna Dive Bonaire 786-8880
- Yellow Submarine 717-2929



Sailing

- Bonaire Nautico Marina 560-7254
- Samur Sailing 717-5592



Windsurfing

- Jibe City 717-5233
- Bonaire Windsurf Place 717-2288



Kayaking

- Bonaire Tours & Vacations 717-8778
- Buddy Dive Resort 717-5080
- Captain Don's Habitat 717-8290
- Discover Bonaire 717-2229
- Jibe City 717-5233
- Mangrove Info & Kayak Center 790-5353
- Outdoor Bonaire 791-6272
- Plaza Resort 717-2500



Spa's

- The Great Escape Spa Massage 717 7488
- Majestic Journeys Bonaire 717-2482
- Nubia Day Spa Face & Body 717-2622
- Intermezzo Day Spa 717-8848
- The Touch 717-5303

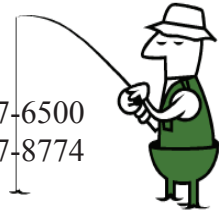


Bird Watching

- Jerry Ligon 791 6079
- Discover Bonaire 717 2229
- Bonaire Tours & Vacations 717-8778

Fishing

- Big Game Sportfishing 717-6500
- Piscatur 717-8774



Snorkeling

- Turtle Lovers Snorkeling 780-9933



Biking

- Buddy Dive Resort 717-5080
- Cycle Bonaire 717-2229
- Outdoor Bonaire 791-6272
- Rento Fun Drive 717-2408

Tours/Sightseeing



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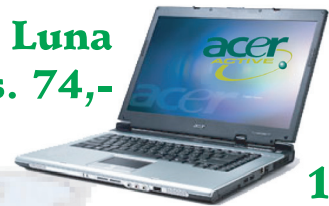
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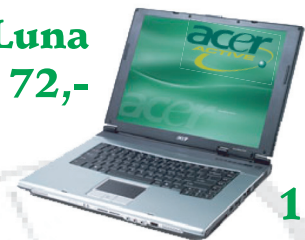
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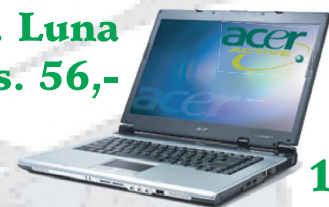
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