



BONEIRU EUKARÍSTIKO

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Fundashon Internashonal

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Kiko lo pasa?*

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PERSPEKTIVA

'Na añá 1492 Amérika a deskubri Colón i kolonialismo'. E frase aki tabata hopi gustá durante añanan '60 pa duna historia otro perspektiva. Colón, en bes di un héroe, ta wòrdù pintá komo un abusadó. Asta su fam 'Colon' ta konsistí di e promé 5 lèter di 'colonialismo'. Amérika por a sa for di kumin-samentu!

E perspektiva aki tin su bèrdat den dje. Pero e ta *mitar* bèrdat, manera nos lo mira. Hecho ta ku Colón tabatin e kompron-de-mientu i kurashi pa eksplorá mundu. E tabata e parti aktivo, nò e kontinente Merikano ku a risibi'é. Colón a hasi un gran kos pa humanidat, a *pesar* di e 3 pa 4

siglo di kolonialismo. *Ku Colón integrashon mundial a kuminsá.*

Otro perspektiva

'T'e blankunan liberal di siglo 19 a *abolí* sklabbitut'. Den nos komunidat ta OK pa enfatisá e kosnan malu ku e blankunan a hasi. Sklabbitut, kolonialismo etc. Si bo ta blanku, bo mester sinti bo kulpabel i sera bo smul. Sigur, bo no mester kritiká kualkier fayó di nos hendenan. Esei ta '*taboe*'.

Pero sklabbitut semper ta t'ei. E tabata eksistí na Afrika, kaminda e barkunan Hulandes a pasa kumpra katibu di *doñonan Afrikano*. Te dia di awe tin sklabbitut na Afrika (e.o. e pais Niger, kaminda

miles di hende ta biba den sirkunstansia ku mester wòrdù kalifiká komo sklabbitut).

Sklabbitut tabata eksistí na China, Hapon, India, Medio-Oriente i Afrika. West-Europa tabata un eksepsion, ounke e situashon di e '*lijfeigenen*' (*serfs* na Ingles) no tabata hopi diferente di sklabbitut.

Hende a trata otro kruelmente tur semper, tur parti di mundu. E matanza kousá pa Hitler no ta mas kruel ku esun na Ruanda na 1994.

Siglo de las Luces

Sin embargo, durante siglo 18 a surgi un movimiento na Europa ku historiadónan yama e '*Age of Enlightenment*' (na Spañó '*Siglo de las Luces*'). Liberalismo - e pensamentu *nobo i úniko* ku tur hende a nase liber i igual - a kue

forsa durante e periodo ei, loke a resultá e.o. den abolishon di sklabbitut. Si no tabata pa e liberalistanan Europeo di siglo 18 i 19, te ainda mundu lo a biba den e skuridat di opreshon i abusu komo *sistema gubernamental*.

Perspektiva pa futuro

Ambos perspektiva menshoná den e artikulo aki ta no mas ku mitar bèrdatnan. Loke nos kier splika ta ku *niun hende* bibá na e momentu aki tin motibu di sinti su mes kulpabel òf di ménos balor pa loke a pasa den pasado. Nos ta biba *awor*. I nos tur tin un responsabilidadat pa perkurá ku nos futuro lo ta mihó i ku nos lo *abolí* tur eror di pasado. **Nos tin ku mantené e espíritu libertador di e Siglo de las Luces: Demokrasia, igualdat, libertat, derecho humano. I konstruí un kos mas mihó riba dje!**

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PERSPECTIVE

'In 1492 America discovered Columbus and colonialism'. This phrase was very popular during the sixties to give history a different perspective. Instead of a hero, Columbus is depicted as a villain. Even his Spanish surname ('Colón') begins with the first 5 letters of 'colonialism'. America could have known from the outset what was coming!

There is some truth in this perspective. But it is only a *half* truth, as we shall see. The fact is that Columbus had the understanding and guts to know that it was time to explore the world. He was the *active* player, not the American continent that was waiting to receive him. Columbus served humanity well, *despite* the 3 to 4 centuries of colonialism. *Globalization started with Columbus.*

A different perspective

'Slavery was finally abolished by 19th century white people'. In our Antillean community it is OK to stress the bad things white people did. Slavery, colonialism etc. If you are a white person, you have to feel guilty about this and shut your mouth. You certainly have no right to denounce any failures of our own people. That's 'taboo'.

But the truth is that slavery has been with us from time immemorial. There was slavery in Africa, where Dutch ships bought slaves from African owners. Even today there is slavery in Africa (a.o. in the country of Niger, where thousands of people live in circumstances which can only be described as slavery).

Slavery was common in China, Japan, India, the Middle-East and Africa. Western Europe was an exception, although the position of the *serfs* basically amounted to slavery as well.

People have always treated each other cruelly, everywhere on earth. The killings (genocide) ordered by Hitler are not essentially more cruel than those committed in Ruanda in 1994.

Age of Enlightenment

However, during the 18th century a movement arose in Europe, which historians call the 'Age of Enlightenment'. Liberalism - the *novel and unique idea* that all people are born free and equal - gathered strength during this period resulting in the abolition of slavery and other emancipatory breakthroughs. If it hadn't been for these 18th century European liberals, the world would still live in the darkness of repression and abuse as a system of government.

Perspective for the future

Both perspectives referred to in this article are no more than half truths. What we wish to stress is that *nobody* living at this present moment should feel guilty or inferior because of what happened in the past. We live *now*. And all of us have a responsibility to see to it that the future will be better and that all errors of the past will be *abolished*. **We have to hold on to the spirit of freedom of the Age of Enlightenment: Democracy, equality, liberty, human rights. And build something even better on this foundation!**

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The church of our Lord Jesus Christ is a ship that only navigates through two pillars; the Eucharist and Our Blessed Mother Mary.

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become part of the body of Christ in this earth that awaits the glorious resurrection in Heaven.

Our Blessed Mother Mary is the "One who guides and directs humanity through the Holy Spirit towards Jesus Christ".

It was through Mary that God decided to bless humanity with His Son. In this understanding, God makes her guidance in the Holy Church of his Son indispensable. "*Mary is the mother of the Church*".

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WHAT KIND OF DEMOCRACY ?

view video at: www.arcoarib.com

The US created democracy, but US *creationists* are now turning it into **democracy**. In 1992 Leonard Cohen wrote a song claiming that '*democracy is coming to the USA*'. Did he intuitively feel back then that democratic values were going to decline? Hard to tell, but his song turned out to be prophetic. As we stated earlier: **the battle for democracy is now on.**

What kind of democracy?

But what kind of 'democracy' was Cohen singing about? Poets often don't know these things. They feel a current and the words just flow. In 1992 there were no clear signs yet of political democracy coming under threat. On the contrary, the Cold War had just ended and democracy had been victorious. Nevertheless, it was precisely at that moment Cohen wrote his song.

Little did he know at the time about 'economic democracy'. The term hadn't been invented yet. It refers to the notion that beyond *political* democracy, there is an extension to democracy in the economic field. For economic democracy to be possible, political democracy has to be established first. That's yet another reason why it is so very important at this moment in history to make sure the 'creationists' will not succeed in destroying the fundamental freedoms and civil liberties established by the founding fathers of the USA. **Democracy must win this crucial battle.**

A nasty virus

We should be blind if we failed to see that a nasty virus has affected US fundamentalist Christians. *They have become a threat to peace, democracy and prosperity.*

The road ahead, therefore, is first to save democracy and then to extend it to include an economic



Wrong kind of democracy

dimension. Democracy is about freedom and political equality. But this should be extended to economic equality. **For there can be no peace without economic equality.** This means that we all should become owners of productive capital. How this can be done is briefly described in an article published on page 8 of ARCO's July edition. This article can be found on our website at: www.arcoarib.com. Click on 'back issues' and open page 8 of ARCO 25.

We especially refer in this context also to the website of the Center of Economic and Social Justice ('CESJ') at: www.cesj.org. You can reach this website also via www.arcoarib.com; go to 'special links'.

We claim that - prophetically - Leonard Cohen is referring to **economic** democracy, where he sings that 'Democracy is coming':

*'It's coming to America first,
the cradle of the best and of the worst.
It's here they got the range
and the machinery for change.
And it's here they got the spiritual thirst.'*

To view a video of the song, go to www.arcoarib.com and click on 'outstanding music'.

BONEIRU SENTRO EKOLÓGIKO-KOMERSIAL

Tin plan pa lanta un fábrika di panelnan solar na Boneiru kaba. ARCO ta aploudí e iniciativa aki ku entusiasmo! Pero nos ta kere ku por amplia riba e idea aki. Di kon nos no ta hasi di Boneiru e sentro ekológiko-komersial di Karibe mes?

Tres rekursu natural

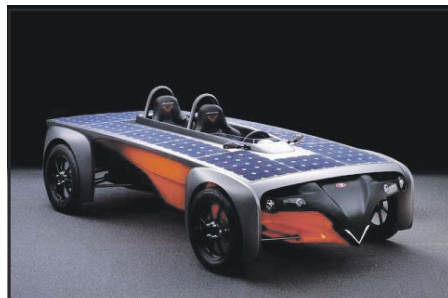
Boneiru i henter region Karibense tin tres rekursu natural mashá presioso ku kasi nos no ta usa: SOLO, BIENTU I AWA DI LAMAN. Awor ya kaba WEB a kuminsá mira esaki i ta trahando duru pa lanta un 'Windpark' formal na Nort pa generá engeria di bientu.

Pero nos tin solo i awa di laman tambe. Ta kiko ta stòp nos di lanta un fábrika di outo solar na Boneiru? Si e fábrika di panelnan solar ta bai dor, nos tin e piesa mas importante pa outonan solar kaba aki na Boneiru mes!



'Venturi Eclectic', un outo produsí pa e kompania di outo Frances 'Venturi'. E ta usa energia di bientu i solo i por si akaso falta energia, bo por recharge e ku koriente di WEB. Su top speed ta 50 km pa ora i e por kore 50 km promé ku mester recharge. E vehikulo aki ta perfekto pa islanan chikitu manera Boneiru.

Nos tin un problema grandi, naturalmente. Tur kos ku nos kier fabriká òf asamblá aki na Boneiru, nos tin ku importá e materia prima p'è. I esei ta pone ku tur gastu involví ku transporte mester ser inkalkulá den e preis di bo produkto.



Otro modelo di e fábrika Venturi. E Venturi Astrolab aki tin un top speed di 120 km pa ora i por kore 110 km sin recharge. Su preis ta haltu, pero esei ta pasobra e ta un 'prototype'. I kòrda, bo no ta kumpra gasolin nunca mas!

Di otro banda nos tin e bentaha - si nos ta traha e fábrika di outo solar den un Parke Industrial pegá ku nos containerhaf nobo (banda di BOPEC) - ku preis di eksportashon por keda mas abou. E containerhaf no t'ei ainda, pero e ta proyektá kaba i ta warda su momento korekto pa materialisá. Nos ta kere k'e ta na kaminda kaba i lo yega Boneiru dentro di 5 aña.

Universidat di Twente, Delft òf Wageningen

Pa nos por hasi kosnan asina, nos tin mester di konosementu di e teknologianan 'bèrdè' mas avansá ku ta available. Nos por trata di interesá un di e universidatnan akiriba mensioná (of un konsorsio di tur tres) pa nan habri un sentro pa estudionan ekológiko aki na Boneiru. E sentro aki lo konsentrá riba teknologia bèrdè i protekshon di medio-ambiente so, pa motibu ku no tin sentido pa nos lanta un Uni-

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The world will not be free from war and injustice until individuals themselves are set free. The most potent power to put an end to internal and external wars - and to set souls free - is the human conscience.

versidat kompleto na Boneiru, mirando ku tin diferente institutonan universitario den nos regio kaba. Pero un sentro speshal pa estudionan 'bèrdè' si por ta faktibel pa Boneiru. No tin dje tantu di nan ainda, sigur nò den Karibe (nos no ta bisa ku no tin niun!).

Pero, segun nos, e sentro aki mester ta komersial tambe. ARCO ta pro ekologia, pero hopi biaha nos ekológikonan lokal (i internashonal tambe) tin tendensia di no pensa ètòl riba faktibilidat ekonómiko. Asta paisnan avansá no por afford di neglighá nan ekonomia. Nos aki na Boneiru sigur no por. Nos tin ku buska forman pa kombiná ekologia ku ekonomia.

Por ehèmpel, desaroyo di e outonan solar produsí pa Venturi (mira: www.venturi.fr)

a kosta hopi sèn. Ta p'esei e promé 200 'Eclectic' ta kosta Euro 24.000,- kada un. Solamente hende riku por afford unu.

Si ARCO tabatin e rekursonan finansiero, nos lo a kumpra un sigur i kore den dje diariamente. Pero nos no tin. Pues nos mester sigui kore den un outo normal i sigui kontaminá medio-ambiente. Kisas STINAPA por kumpra un Venturi Eclectic subsidiá pa gobièrnu?

Loke nos ta bisando ta ku ta mashá importante pa konservá nos naturalesa. I ta p'esei uso di energia solar (entre otro) mester wòrdu promové. Pero nos tin ku sòru pa e teknologianan bèrdè bira affordable pa tur hende, sino nos lo no por logra kambionan na eskala grandi. Mester balansá ekonomia ku ekologia.

TEACHING LIVING VALUES

Freedom is a precious gift which promises an experience of liberation and a feeling of no limits as if the earth, the skies, and the seas are at one's service!

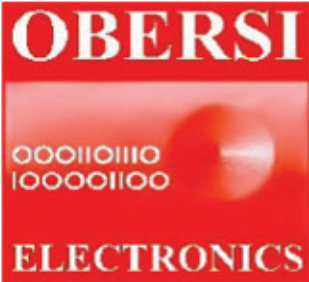
The concepts of freedom and liberty have fascinated human beings. One of the greatest aspirations in the world today is to be free. People want the freedom to lead a life of purpose, to select freely a lifestyle in which they and their children can grow healthily and can flourish through the work of their hands, heads, and hearts. They want to do and go as they please and to enjoy social, political, and economic rights and privileges. In short, they want the freedom to choose, to risk,

and to succeed!

Full freedom functions only when rights are balanced with responsibilities and choice is balanced with conscience. There cannot be the experience of freedom, individually or collectively, if attention and effort are focused only on rights and choice. When rights and choice are misunderstood or misused, debts are incurred mentally, physically, spiritually, socially, economically, politically, and so on.

To safeguard freedom, individuals must not excuse, as an example, the following

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Continuation from page 3

sentiment and the actions resulting from it: A little greed, a little aggression, a little anger is necessary to keep people or things in their place. Such a compromise, beginning as a trace of violation, quickly multiplies; other wrong sentiments and actions are then justified. Harmful or negative thoughts, words, or actions produce equal reactions, as do beneficial and positive sentiments and actions. In other words, *what is sown is reaped*. That is the natural law of action known as the Law of Karma. It means that, individually or collectively, positively or negatively, accounts will be settled and debts will be paid.

Freedom at 3 levels

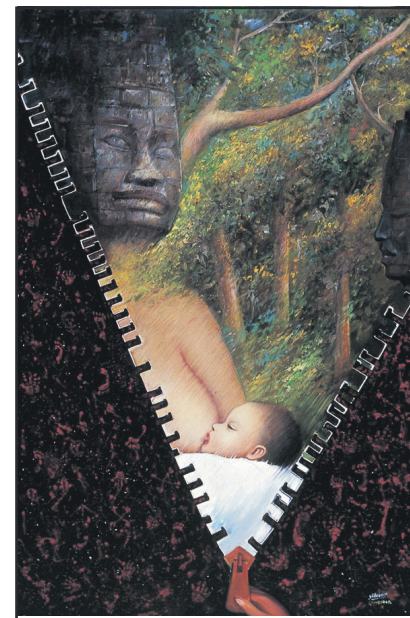
One of the key functions of a government, an institution, or any system which has taken the responsibility to serve is to safeguard, promote, and guarantee freedom at three levels: 1) *within the individual*, which includes a wide range of physical and mental dimensions from preventing torture, pain, or suffering to encouraging self-actualization and self-expression; 2) *within groups, societies, or countries*, which is demonstrated through justice and equality in assuring human rights; and 3) *within nature*, which means total respect for natural laws, which are constant and unshakable and which ensure nature's right to an unpolluted life.

As trustees of the precious gift of freedom and in reaction to violations of freedom, we continue to sense the imperative to liberate peoples and states from the "iron chains of oppression". Yet, even with independence, individuals remain bound

to their own "iron chains" of lust, anger, attachment, ego, greed, and violence. They continue to "do battle" internally, within their own minds, and it is from that battlefield that all wars are born.

Freedom from confusion

Thus, there needs to be freedom from complications and confusion within the mind, intellect, and heart of human beings. Such battles may be experienced in the forms of wasteful or negative thinking influenced by the "iron chains." Even if one were to conquer gross anger, there may continue to be subtle feelings of hostility, revenge, or ill will which must be examined, understood, and let go. Each one's nature is unique. However, to adopt easiness, lightness, and mercy in consciousness, attitude, and outlook is proactive - and the means to be free from the influence of negative personality traits.



'Freedom from Fear and Inferiority' by Cambodian artist Som Sophon

Ultimate freedom is liberation from bondages created from acting in the consciousness of the body - out of attachments to the self and its senses; to others; and to worldly possessions. Liberation is releasing oneself from such attachments. That does not suggest one would not be loved and loving. On the contrary, having become more independent within, one's outsidemeanor would reflect a less dependent and more loving nature.

Self-transformation begins the process of world transformation.

The world will not be free from war and injustice until individuals themselves are set free. The most potent power to put an end to internal and external wars - and to set souls free - is the human conscience. Any act of freedom, when aligned with the human conscience, is liberating, empowering, and ennobling.

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PAMFLET RUM SUNRISE

door D. Denker

Er is al bijna een Caribische beschaving. De beschaving van de multiple culturen en maatschappijen.

Onze gewoonten en gebruiken zullen nooit gelijk zijn, maar we lijken steeds meer op elkaar.

Onze geloofsritussen zullen altijd wel verschillend blijven, maar ons dansritme met alle variatie is gemeenschappelijk. Zij die ooit ter kaap'ren voeren, zijn in de smeltkroes van de markt versmolten met hun waar.

De handel waar we uit ontstonden is onze belangrijkste preoccupatie gebleven. We hebben al een Caricom!

Sommigen van ons zijn uit ons paradijs vertrokken, anderen zijn gebleven, maar onze genesis blijft om de hoek. Wij zijn allang niet meer wie wij waren. En morgen nog minder, maar wel meer waard. Vinden wij.

Niet alleen is *the sky the limit*, maar ook de wereld is *nos terra*. Wij weten ons niet anders, al is niet een ieder het met ons eens.

Wij verlangen erkenning van onze waarde, maar onbekend maakt onbemind en wat de boer niet kent, dat vreet hij niet.

Het credo van onze wereld is democratie. Noordamerika en Westeuropa zijn de baas. Wie niet horen wil, zal voelen. Van Cuba tot Grenada en via Haïti weer terug.

Accoord, maar *chez nous* regeren wij. Of niet, soms?

Versplintering

Het Caribisch volk is een versplinterd volk. We zijn onze Europese gelijkenis niet kwijt. We spreken naast Patois, Pidgeon English en Papiamentu, Engels, Andalusisch, Castilliaans en Nederlands. We blijven voorlopig elk nog overtuigd van de culturele superioriteit van de eigen oude moederlanden en de economische locomotief van de USA.

Soms vlijen we ons ertegenaan, in de hoop dat het afgeeft. Soms trachten wij ons er mee te associëren met hoop op assimilatie. Wij hopen, dat wij zo slim zijn als een jood en zo intelligent als een chinees, om ons deel van de rijkdom van de blanke te winnen.

Wij studeren ons suf en ontdekken, dat profiteren van een economie, betekent meedoen.

Meedoen, betekent voor het proletariaat overigens wel: toegelaten worden tot de club. De club heeft regels en statuten, maar ook ballotage met voorwaarden. De voorwaarden staan nergens vermeld. De ballotage is als de pispot: je pist er in, of je pist er naast.

Westerse beschaving

De westerse beschaving heeft er meer dan anderhalf millennium over gedaan om van talloze culturen tot een consistentie te geraken. Onze verschillende Caribische culturen maken daar deel van uit. Wij zijn immers Amerikanen, veroorzaakt door Europeanen.

Het is de hoogste tijd om dit bevestigd te krijgen, door al onze mede Westerners, van Wenen tot Buenos Aires, van San Francisco tot Athene.

Is democratie ons credo, dan hebben zelfs de kleinsten en de zwaksten gelijke rechten als de grootsten en sterksten.

Erfdeel

Wij zijn Nederlanders. Niet anders, dan de kinderen van de Franse Hugonoten, of Portugese Joden, die ooit hun geluk in de Lage Landen zochten. Wij zijn Nederlanders, veroorzaakt en voortgekomen uit Nederlandse

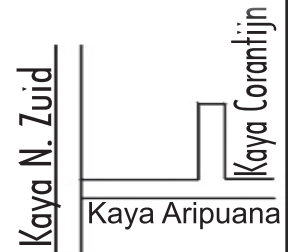
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avonturiers en handelaren. Gesanctioneerd door de Bijbel, onbenul en immoraliteit. Als kapitaal kwamen wij, zonder kapitaal groeiden wij. Ons kapitaal is ons verstand en de kracht van ons lijf. Niet alleen in de zeventiende eeuw, maar ook nu kunnen wij bijdragen aan de welvaart van ons vaderland.

Wij hebben het recht om met de andere Nederlanders samen te leven, onder welke vlag dan ook. Noem ons Antillianen, Amerikanen, mulatten, mestiezen, of wat dan ook. Door Godswil zijn wij ontstaan. Door mensen zijn wij gemaakt. Wij verloochen onze ouders niet. Met onze broers en zusters van ons Koninkrijk verlangen wij ons erfdeel.



ARCO medewerker
D. Denker denkt na.

GEDACHTEGOED

1) Macht is middel tot recht.

Toelichting: Macht is verbonden aan geld, kracht (militair en politiek) en kennis (in de ruimste zin, inclusief spirituele kennis).

2) Recht is al hetgeen leidt tot maximaal welzijn van de mens en natuur, althans leidt tot pijnminimalisatie bij mens en natuur.

Toelichting: "Al hetgeen" omvat maatregelen, ordening, wetten, informatie-verstrekking, feitelijk handelen enz., op alle niveaus vanaf gezin, tot werkplaats tot land. Onder 'pijn' wordt verstaan zowel fysieke als emotionele/mentale pijn. "De mens en natuur" omvat alle mensen en de hele natuur overal ter wereld. De mens eerst, natuur op tweede plaats voor zover prioriteit voor de natuur niet juist leidt tot maximaal welzijn voor de mens.

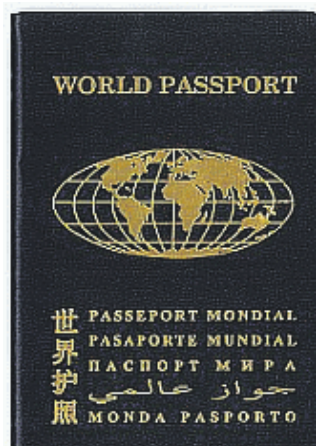
3) Gelijkheid is gelijke kansen voor iedereen.

4) Vrijheid is minimale dwang noodzakelijk ter bescherming van vrijheid van anderen en ter bevordering van recht.

5) Broederschap is verzekering van een minimum menswaardig bestaan voor iedereen.

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WEINIG RECHTS-GELEERDHEID

In de Renaissance verzuchtte een geleerde dat er 'veel Theologie en Medicijnen' is, maar 'slechts weinig Rechtsgeleerdheid'.



De schalen van de weegschaal zijn halve cirkels (de illustratie is een beetje vertekend; ze behoren halve cirkels te zijn). Zij vormen dus samen een hele cirkel. Het universum manifesteert zich in terugkerende cycli: de seizoenen; dag en nacht; de aarde om de zon; leven, groei, dood en wedergeboorte. Het laatste voorbeeld wordt in het Westen niet erkend, maar volg ons even *for the sake of argument*...

De schalen hangen aan drie kettingen, die zelf zijn opgehangen aan een draagbalk, tezamen vormend 7 rechte lijnen van gelijke lengte (weer is de illustratie wellicht een beetje vertekend; de 'justitie-balans' behoort echter zo te zijn samengesteld).

De oppervlakte van een cirkel wordt berekend met behulp van het getal π (pi), uitgedrukt in de breuk $22/7$. Het probleem met deze breuk is, dat hij nooit precies en volledig in decimalen kan worden uitgedrukt, omdat het aantal decimalen *eindeloos* is en zij *niet repeteren*. Het (π) is een *irrationeel* getal en wordt ook *transcendent* genoemd. Rechtsgeleerdheid zonder bewustzijn van deze transcendentie, is inderdaad slechts 'weinig rechtsgeleerdheid'.

Transformatie van het Recht

De tijd is daar om de Rechtsgeleerdheid te onderwerpen aan cruciaal zelfonderzoek, op een wijze die even rigoureus en minutieus is als in andere disciplines van wetenschap, echter met erkenning van de transcendentie van het Recht.

Het woord 'cruciaal' is bewust gekozen. Het Christendom zegt: 'Jesus mihi omnia' (= 'Jesus is mij alles'). Deze spreuk wordt aangehaald om te onderstrepen dat de impuls tot het in gang zetten van ingrijpende algemene hervormingen in wetenschap en kunst - alsook in politiek en religie -, zich vereenzelvigt met het 'Christus-principe'.

Wij spreken dus over een hervorming van de Rechtsgeleerdheid die het gevolg is van de impuls die Jezus 2000 jaar geleden gaf. Een hervorming waar men tijdens de Renaissance nog niet rijp voor was, reden waarom geklaagd werd over het feit dat er slechts 'weinig rechtsgeleerdheid' is.

Het moet gaan om een transformatie waarin de rechterlijke macht een prominente rol wordt toebedeeld in de *trias politica*. De rol namelijk van *primus inter pares*. Dit

insereert een fundamentele doorbreking van de huidige status quo.

Universele beginselen

De Bijbel kan worden gezien als een *universeel* heilig boek, even boeiend en heilig als alle andere. Als de Moslim zegt: 'Mohamed mihi omnia', dan zegt hij *precies* hetzelfde als wanneer de Christen zegt: 'Jesus mihi omnia'. Het gaat hier om een beginsel van bewustzijn dat in alle religies gevonden wordt onder verschillende benamingen. Alhoewel wij in het navolgende dus verwijzen naar de Bijbel, moet men begrijpen dat daarmee geen specifieke voorkeur voor het Christendom wordt uitgesproken.

Mattheus 27:24

Pilatus wast de handen. De rechter die *wist* dat de verdachte onschuldig was en de macht (en *plicht!*) had hem in vrijheid te stellen, leverde hem toch uit aan zijn vijanden en accordeerde daarmee zijn kruisiging. En hij spoelde het bloed bij voorbaat van de handen, hopende aldus zijn *verantwoordelijkheid* te ontlopen.

Waarom wordt op deze gebeurtenis de nadruk gelegd? Omdat het *principe* achter deze gebeurtenis anno 2007 zich in de rechtszaal veelvuldig herhaalt. Herhaaldelijk overwegen rechters - uiteraard in andere bewoordingen - dat hetgeen hen is voorgelegd *rechtvaardig* is, maar dat de wet hen voorschrijft toch het onrechtvaardige te beslissen. M.a.w.: de wet gaat vóór het recht.

Een voorbeeld. De vreemdeling die de armoede in eigen land ontvlucht, krijgt in ons land (Nederland en de Antillen) geen economisch asiel (in de meeste andere Westerse landen ook niet). Hij wordt teruggestuurd, de uitzichtloze armoede in. Immers, alleen *politiek* asiel (in geval van ernstige politieke of religieuze vervolging) wordt door de wet erkend. 'Ik was *vreemdeling en gij naamt mij niet op!*' Aldus is de strekking van onze wet, in strijd met Mattheus 25:35. En de rechter past deze wet toe. Zeker nu. Schreeuwt de menigte buiten immers niet: 'Stuur hem terug?'.

Twee millennia geleden schreeuwde de menigte: 'Kruisigt hem!'. Het enige verschil tussen beide situaties is dat Pilatus zich achter de Joodse wet verschool en de moderne rechter achter de 'democratische tot stand gekomen wet'. Beiden achten *zichzelf* dus niet verantwoordelijk en wassen de handen...

Het gaat hier om *bewustzijn*, om *begrijpen* van wat hier wezenlijk gebeurt, niet om specifieke gevallen. Door een en ander in Bijbelse context te plaatsen wordt het onderliggende principe beter begrepen. Waar hier op wordt gehamerd, is het verschil tussen rechtspreken en wetspreken. Toepassing van de wet versus toepassing van het recht.

Wanneer zegt de moderne rechter: 'Handen wassen maakt mij niet schoon. Ik schuil niet langer achter de wet. Ik *weiger* onrecht te spreken. De man is hulpbehoevend en mag blijven. Hij is vreemdeling en wij nemen hem op. M.a.w.: het recht gaat vóór de wet!'



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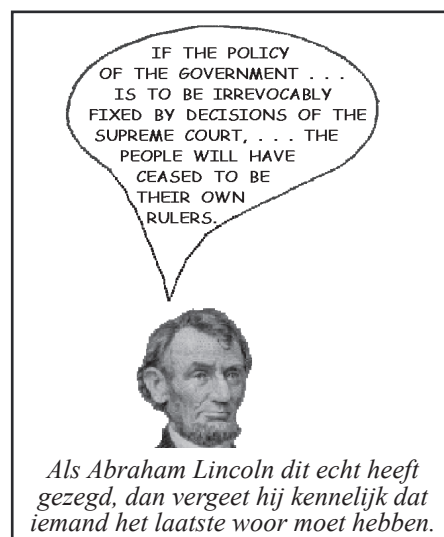
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Dit is de eerste stap van de hervorming waarover wij schrijven. Het is een hervorming die wezenlijk gebaseerd is op erkenning van de werkelijkheid van een spirituele oorsprong van de mens. Dit geeft de mens (zeker een rechter) een *persoonlijke* verantwoordelijkheid. Dit vereist arbeid en moed.

De omkering naar de suprematie van het *recht* (in plaats van suprematie van de *wet* dus) is alleen maar mogelijk als men erkent dat er zoiets als 'recht' bestaat en dat dit 'recht' kenbaar is. Dat is wezenlijk hetzelfde als erkenning van het bestaan van een Opperwezen ('God', of spiritueel beginsel) en dat dit beginsel kenbaar is.

Precies het omgekeerde dus van wat de wetenschap in het algemeen de mens voorhoudt, namelijk: 'God is geen kenbaar object en dus geen voorwerp van studie'. M.a.w. zegt de huidige (rechts)wetenschap: 'Recht is geen kenbaar object en dus geen voorwerp van studie'. M.a.w. zegt ook de hedendaagse rechtsgeleerdheid: 'Oh, God! Er is geen God'.



Chuchubi

ta bai leuw, riba su baranca

Mijn taal is Nederlands

Wij hebben Nederlands geleerd. We spreken het anders dan de Rotterdammer en beter dan de Groninger. Soms verstaan ze je, meestal niet.

De fraters van Tilburg hebben hun zending in de Cariben gedaan; Nederland hebben zij helaas verwaarloosd.

We doen ons best. We leren Amsterdams, maar niemand verstaat ons in Maastricht.

Antillianen zijn lui. Als je me toch niet verstaat, spreek ik Papiaments.

Macambas zijn lui. Vroeger wezen ze met hun vinger naar hun hoofd,



Tegenwoordig steken ze die alleen nog maar op.

Wij moeten integreren. We doen ons best, anders gaan we op transport.

We zeggen niet meer 'Bai den coño!'

We spreken Nederlands en zeggen: 'Fuck you!'

Un Rubiano den eksilo

FOUR DANCERS OF MIND

You don't only think. You *intuit* also, although you may not be aware of it.

Thinking (*reason*) and intuition both originate in the unseen consciousness-world. With the help of special equipment we are able to detect brainwaves indicating that reason or intuition is going on inside the skull, but the *awareness* associated with these waves will always be *subjective*. The scratches on the EEG-scroll mean nothing to the thinker. Only the *thought* which occurred while the EEG-scratcher was scratching, *means* something.

To understand *awareness* or *meaning*, brain research (= *objective* research) will necessarily be limited. It just provides info on the outside functioning of the organs involved. Therefore awareness-research (or research into meaning; or *subjective* research) is crucial, if we want to really advance in understanding both ourselves and the world. Eventually the extremes (objective and subjective research) will meet, but they will remain distinguishable.

Do we think with our brains?

By the way, mind research (both objective and subjective) tends to concentrate on the brain, because it appears to us that that is where the thinking takes place. But there is no proof that the brain is the only instrument involved in the process. For sure, the heart is also involved. What do people mean when they say: 'Listen to your *heart*'? Don't believe us, but the next time you lie or burst out in anger, concentrate on your heart. You will feel a dullness there. But when you are in a tranquil appreciative mood, your heart will tingle (a kind of warm feeling) and your thinking becomes clear. Fear blurs the mind and stabs the solar plexus. Surely, mind research cannot be complete, unless such organs as these are examined as well.

Ginger ale in one's leg

Reason and intuition originate in the unseen consciousness-world. We may

call this the *spiritual* world. But there is also a material world. The world of things. Reason rules this outside world of things. Reason is the emperor of the worldly processes. It is equipped to deal with the stream of constant *changes* taking place in the world surrounding us. It is a composite faculty designed to make sense of these changes. It can remember and compare, for instance. Remembering how ginger ale sizzles, Dennis the Menace compared this to the feeling in his leg when it is 'sleeping'. Now *that's* pure reason!

Motion and transformation

The outside world is in constant motion. We walk and whiz around in cars. We listen to music and know that the air is vibrating and drumming in our ears so that we may hear. We see a bird fly. Motion is everywhere.

However, a great part of the outside world *appears* to be motionless. The earth appears to stand still. But we know that it spins on its own axis and moves round the sun at great speeds. Although our receptor senses do not report this to our daily awareness, our reason is flexible enough to comprehend such facts. In other words, reason can reach beyond our receptor senses.

A stone appears to be motionless, but in fact it is in constant flux. It is a vortex of spiraling elements held together by unseen energies. And no matter how hard the stone may be, it disintegrates slowly. Our senses (sight, hearing etc.) are not equipped to detect this slow change, but our reasoning faculty can fathom and comprehend all this. So we see that reason sits on change. It interacts with change (or *transformation*) like two opposing dancers, reason originating in the spiritual world and transformation acting it out in the material world.

To intuit you have to go into it.

The other pillar in the unseen consciousness world is intuition. It is *beyond* reason, but not contrary to it.

The two are complimentary and balance out, although reason does not always understand the incoming intuitive messages.

There are two holes in reason and when it is unable to figure something out, it sends out a distress message from one of these holes and shoots it into intuition. Intuition then processes the message and shoots its solution back into reason. The left and right sides of the brain are probably involved in these interchanges. The incoming message is then screened by reason for its usefulness in the material world and if it's still found lacking, a second message is sent out and so on. At a certain moment we say: '*Bingo, that's it!*'.

Intuition dances with karma

Intuition also has its dancing partner in the material world. The East calls it 'Karma'; the West calls it 'Justice'. Note that the word 'justice' here has a more encompassing meaning than it usually has. It includes and refers here particularly to the *underlying causes* of material circumstances, both mental causes (as when somebody decides to do something) and material causes (as when the wind lifts up a leaf). Mental and material causes always balance out culminating in 'justice'. When a judge reaches a verdict, a similar balancing act is involved, but we are not primarily concerned with that aspect in this article.

So while reason dances with transformation, intuition dances with karma (justice). Karma also is in constant flux, yielding shifting results in each individual case, second by second. Lawyers know this. No case is the same. There are universal principles (intuition), but they must be always applied in an ever-changing playing field (karma). This is so for all material circumstances. They balance out, but never exactly alike. Reason, too, follows its immutable logic without ever yielding any stability in the material world. Or we could say that its stability is its instability.

Conclusion

This is a fascinating subject. There are more than 4 dancers in the mind. And the correlation between the spiritual and material world is more complex than as hinted at in this article. But the 4 dancers we have mentioned are like the 4 main



'Four Dancers' by American artist George Catlin

pillars giving the structure dimension. We could think of no better illustration to this article than George Catlin's 'Four Dancers'. Do you think he could ever have imagined that his painting would be used in ARCO in August 2007 as an illustration to an article about the four pillars of mind? Who knows? The mind is endless.



Image produced by Karel Vachek for his film *New Hyperion*. A provocative image to indicate that 'Democracy is coming to the East'. Well ... sort of.

CHARLES BRIDGE, PRAGUE

The Charles Bridge recently celebrated its 650th anniversary. This historical bridge crosses the Vltava river in Prague, Czech Republic. Its construction started in 1357 under the auspices of King Charles IV, and finished in the beginning of 15th century.

As the only means of crossing the river in Prague, Charles Bridge used to be the most important connection between the Old Town and adjacent areas until 1841. Also this 'solid-land' connection made Prague important as a trade route between east and west Europe. Thus Prague became the cultural bridge.

As the curious still from Karel Vachek's documentary *A New Hyperion* (1992) indicates (see picture left), the Bridge is viewed as an artifact of culture that not only connects the two shores of the river, but actually places New York (Statue of Liberty), Moscow (St. Basil's Cathedral), and Paris (Bastille) within the Czech lands. It's a wonderfully suggestive image that visually encapsulates the frequent characterization of the Czechs themselves as a cultural "bridge" between Eastern and Western Europe, Slavic and Germanic cultures, and perhaps even History and the Present. Note that the Statue of Liberty is in the center of the bridge where it rightly belongs. *Freedom is essential.*



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ZIONISM, ANTI-ZIONISM AND POST-ZIONISM

By: Uri Avnery 10.7.07

A week ago, Haaretz published an article by Shlomo Avineri, a respected professor and former Director General of the Israeli Foreign Office. I tried to refute his views in a letter to the editor.

Being restricted by the format of a letter, my remarks were necessarily brief. Haaretz cut the letter even more. I am sending here the full text of Avineri's article, and the full (unabridged) text of my letter.

The Lie of Post-Zionism

By Shlomo Avineri

In recent years a phenomenon called "post-Zionism" has developed in the political-intellectual discourse in Israel. Fundamentally, this is a radical criticism not just of Israel's policy; at its base is total denial of the Zionist project and of the very legitimacy of the existence of the State of Israel as a Jewish nation-state.

The arguments called "post-Zionist" have various aspects - not only political but also cultural. They view Zionism as a colonial phenomenon, not as a national movement that is contending with another, Palestinian, national movement over its claim to the same territory. Some of those who are called "post-Zionists" go even further in their argument that the very existence of a Jewish people is a "narrative" that was invented in the 19th century, and that the Jews are at base a religious community. The attitude of Zionism, which has most of its roots in Europe, toward Jews from the Muslim countries is also perceived in the context of colonial exploitation.

This approach also wants to delegitimize Zionism's conceptual world: Because some of the so-called "post-Zionist" arguments are drawn from the post-modernist discourse, their spokespersons understand that the

terms they use have a force of their own. He who controls the terms controls the debate. Therefore they insist on referring in Hebrew to pre-1948 Eretz Israel as "Palestine;" Jews who come to live here, whom Zionist discourse calls "olim" (from the Hebrew root "to ascend"), are "immigrants," and so on.

At the same time, those who are careful not to accept the Zionist narrative sometimes accept the Palestinian narrative without question. To them it is clear that there is a Palestinian people, that what happened in 1948 is exactly what the Arabs say happened, and that in the Israeli-Palestinian conflict there is, on the one hand, a Zionist "narrative," and on the other, "facts" that are precisely identical to the Palestinian narrative. This of course is absolute folly, and contradicts the principles of post-modernism itself.

But there is also another aspect to all this: Those who call themselves "post-Zionists" are simply anti-Zionists of the old sort. The term "post-Zionism" sounds as though it is something innovative, which came after Zionism. However, here lies a grave mistake: For the term "post-Zionism" to be meaningful, it is necessary to start out from the acceptance of Zionism as a fact and a reality and to try to go beyond it. Thus, for example, post-modern criticism starts out from the acceptance of modernity, grapples with its dialectical outcomes and its contradictions and tries to go beyond it. This is not the case for those who call themselves "post-Zionists": They do not see Zionism and the State of Israel as a reality that has come to pass, but rather as something that is not legitimate from the outset and that must be eliminated down to its very foundations.

However, in this their claims are identical to those of the old-style anti-Zionists. These were, for example, the classical arguments Communists and to some extent also those of the Bundists: that there is no Jewish people (see,

for example, Stalin's doctrine), that Zionism is an ally of imperialism and that the Palestinian Arabs are victims of Zionist aggression. Not all of these arguments are entirely baseless, and those who disagreed with them also knew that the debate was a legitimate one.

There is no reason not to repeat these arguments today, if one considers them to be correct. The intellectual dishonesty is in the attempt to create a sense of something new, supposedly "post" and fashionable: This is simply an old car they are trying to sell as though it has just this minute come off the production line of the latest intellectual innovations.

Some of those who call themselves "post-Zionists" also come from the former Communist camp. There is something pathetic in that 20 years ago they believed in a new, just world that was to emerge from Moscow or Cuba, and the only thing that is left to them of that lofty vision today is anti-Zionism. Not the brotherhood of nations, not the liberation of the proletariat, not universal social justice - all of this has collapsed in a tragic way; the only thing that remains is the hatred of Zionism.

The anti-Zionist position has accompanied Zionism from the very outset, and it is a legitimate position even if one does not agree with it; it led some of the Communists in the Land of Israel (sorry, Palestine) to justify acts of murder of Jews in Hebron and Jerusalem, committed by Palestinians in 1929, as the authentic expression of a "popular uprising", even if its inspiration was fanatical Islam.

There is nothing new in this moral blindness and these historical distortions, but it is worth remembering: This is not a matter of post-Zionists, but rather of anti-Zionists of the old school. The absurdity is that anti-Zionists of a different breed, the people of the ultra-Orthodox movement Agudat Yisrael, for example, have accepted the historical fact of the existence of the State of Israel. The other anti-Zionists, who are accustomed to calling themselves the people of the world of tomorrow, are still captive in the snares of the past. Indeed there is nothing new under the sun.

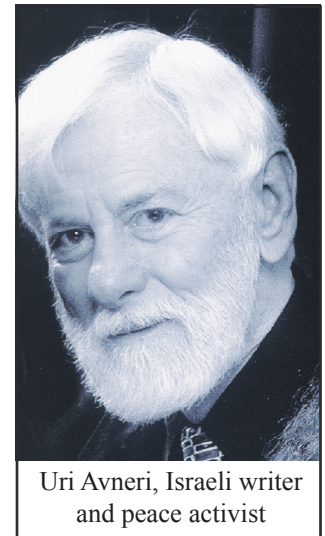
Post-scaffolding for Israel

A letter of Uri Avnery

In response to *The Lie of post-Zionism* by Shlomo Avineri (*Haaretz* 4/7)

In 1976, a Jerusalem periodical wrote that I and my colleagues - i.a. Gen.

Matti Peled, Eliyahu Elyashar, Col. Meir Pa'il - the founders of the "Israeli Council for Israeli-Palestinian Peace", are anti-Zionists. We sued them for libel, won the case and were awarded considerable compensations.



Uri Avneri, Israeli writer and peace activist

In the course of the proceedings, I testified at length, on the basis of my book "Israel Without Zionists". When the judge interrogated me about my attitude towards Zionism, I used, for the first time, the term "Post-Zionist".

"Post-Zionism" in its true meaning is a long way from "anti-Zionism". It recognizes Zionism's historical achievements: the formation of a new society, the revival of the Hebrew language and the creation of the state [of Israel.] It does this without ignoring the dark aspects - the historical injustice done to the Palestinian people.

The essence of post-Zionism lies in recognizing that Zionism had fulfilled its role with the foundation of the State of Israel. Since then a new nation was born, the Israeli nation, composed of the citizens of Israel, much as the American nation is composed of the citizens of the United States. Jewish citizens feel a natural affinity to the Jewish world while Arab citizens feel a natural affinity to the Arab world.

An Israeli who is asked abroad "What are you?" answers automatically: "I am an Israeli". It would not enter his mind to say "I am a Jew", unless asked specifically about his religion.

David Ben-Gurion said that the Zionist Federation played the role of the scaffolding in the building of the state of Israel. That is true for Zionism as a whole. A building is not the anti-scaffolding, it is the post-scaffolding.



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DESCONFIANZA AL FUTURO?



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Tomando en consideración las opiniones de Bjørn Lomborg, escritor danés, de renombrado éxito, con su libro "El Ecologista escéptico", importante obra sobre asuntos del ambientales, basándose rigurosamente en datos estadísticos oficiales sobre expectativas mundiales, podemos llegar a la conclusión que las malas noticias acerca del medio ambiente no tiene fundamento.

Sobre el mundo existe un pesimismo de alteración del ecosistema, formada por lo que publican los periódicos, lo que escuchamos por la radio, lo que vemos por la televisión y las opiniones de las personas que conforman nuestro entorno diario. Diariamente por cualquiera de los medios antes citados, nos llegan las siguientes informaciones:

- El agua y el aire están contaminados.- Están desapareciendo los combustibles fósiles y estamos acabando con los bosques.- Los alimentos no dan abasto para mantener la población.- Desaparecen al año miles de especies animales y vegetales.- El calentamiento global está desapareciendo la capa de ozono y finalmente los humanos estamos haciendo todo lo posible por acabar con la tierra, pero afortunadamente no existen pruebas contundentes que sostengan estas aseveraciones.

Los recursos minerales, de los que

depende en primer orden la industria, en los actuales momentos se están descubriendo grandes yacimientos y se puede hablar que en el caso particular del petróleo, existe de sobra hasta el 2070 y dichos hallazgos demuestran que existen más reservas de las que se pensaban.

Con respecto a la alimentación, la batalla para controlar a nivel mundial la escasez de alimentos, ha dado resultados y de acuerdo a cifras estadísticas de las Naciones Unidas, la producción agrícola ha aumentado considerablemente en los últimos años, el consumo de alimentos va en aumento, de de 1900 calorías en 1961 a 3600 en el 2006, disminuyendo por consiguiente el numero de gente que muere por hambre.

El aumento de la población registrado en la actualidad, se debe principalmente a la disminución en la tasa de mortalidad, proveniente del mayor acceso a los alimentos, las medicinas, severos controles ambientalistas y drásticas medidas sanitarias. La contaminación del aire siendo uno de los problemas ambientales más importantes, ya no es un problema para nuestro bienestar, debido a que ha disminuido considerablemente en el mundo moderno. La salud del ser humano se ha favorecido con la reducción en la concentración de plomo, existente en los gases expulsados por las grandes industrias y los automóviles.

La creencia de que están desapareciendo al año miles de especies animales y vegetales, no existen pruebas concretas de que tal situación esté sucediendo, debido a que grandes campañas en pro del salvamento y conservación de las mismas, están dando sus resultados y se puede hablar en la actualidad de animales y plantas en peligros de extinción que han sido recuperadas, aves, ballenas, mariposas, etc., en Norte - América, recuperación de selvas en Sur - América;



cocodrilos, elefantes, tigres, leones, en África, etc.

Todo lo anterior demuestra que las cosas están mejorando a velocidad y es lo que repite incansablemente el Sr. Lomborg, que aunque así sea, no significa que estén suficientemente bien y que debemos tener en cuenta que lo que se está haciendo actualmente no está tan mal hecho y no reconocerlo podría llevarnos a cometer errores que destruirán esa tendencia favorable.

No se avecina un desastre ecológico y debemos apartar nuestras preocupaciones

poco productivas y concentrar nuestra atención en los programas más importantes, para construir un mundo mejor. Bonaire, 27 de Julio de 2007.

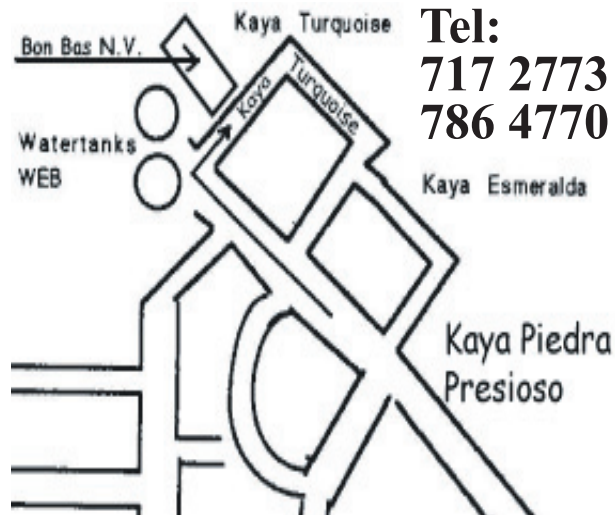
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PICUM: RICHTLIJNEN VOOR HULP AAN MIGRANTEN

zie www.picum.org

Met deze richtlijnen (d.w.z. een gedeelte daarvan) hoopt PICUM de discussie te bevorderen. Deze discussie zou kunnen leiden tot een zekere mate van consensus en klaarheid. Aangezien PICUM enkel een overlegorgaan is, kan het geen ethische code opleggen. Organisaties kunnen deze richtlijnen gebruiken als basis voor de verdere ontwikkeling van hun eigen ethische code.

Deze richtlijnen zijn bedoeld voor maatschappelijk werkers, hulpverleners, adviseurs, en medestanders. Hierna gebruiken we de uitdrukking "maatschappelijk werker" als overkoepelende term voor al deze functies en beroepen.

Algemene principes

- Maatschappelijk werkers zijn geëngageerd jegens principes van sociale rechtvaardigheid en inclusie en erkennen, bevorderen en beschermen de menselijke waardigheid van elk individu.
- Maatschappelijk werkers discrimineren hun cliënten niet, benadelen hen niet, noch hebben ze enige vooroordelen jegens hen.
- Maatschappelijk werkers en anderen komen in contact met mensen zonder wettig verblijf omwille van hun werk of door toeval. Hun voornaamste taak is echter in de eerste plaats maatschappelijk werk te leveren, hun cliënten te adviseren of te steunen volgens de normen van hun beroepsethiek.
- Maatschappelijk werkers rekenen daarom ook mensen zonder wettig verblijf tot hun cliënten.
- Gedwongen migratie is een probleem dat voortvloeit uit het gebrek aan politiek en economisch evenwicht in de wereld. Daarom zijn oplossingen op het niveau van individuen of groepen steeds pragmatisch van aard.
- Het feit dat de overheid de verantwoordelijkheid op anderen afschuift en er een tactiek van maakt om steeds meer individuele mensen zonder wettig verblijf uit te hongeren, brengt hen en andere particuliere organisaties die trachten aan deze mensen hulp te verlenen - in een uiterst moeilijke positie: in veel gevallen is er geen oplossing op langere termijn en is de enig mogelijke keuze die tussen kwaad en erger.
- Mensen zonder wettig verblijf zijn vaak uitermate afhankelijk van hun omgeving. Daarom zijn ze heel kwetsbaar voor uitbuiting, mishandeling en misbruik: gedwongen prostitutie, gedwongen criminaliteit, werken zonder enige bescherming van hun rechten, uitbuiting in de woonsector, afpersing, uitbuiting door zwart-handelaars enz.

De relatie tussen de cliënt en de hulpverlener

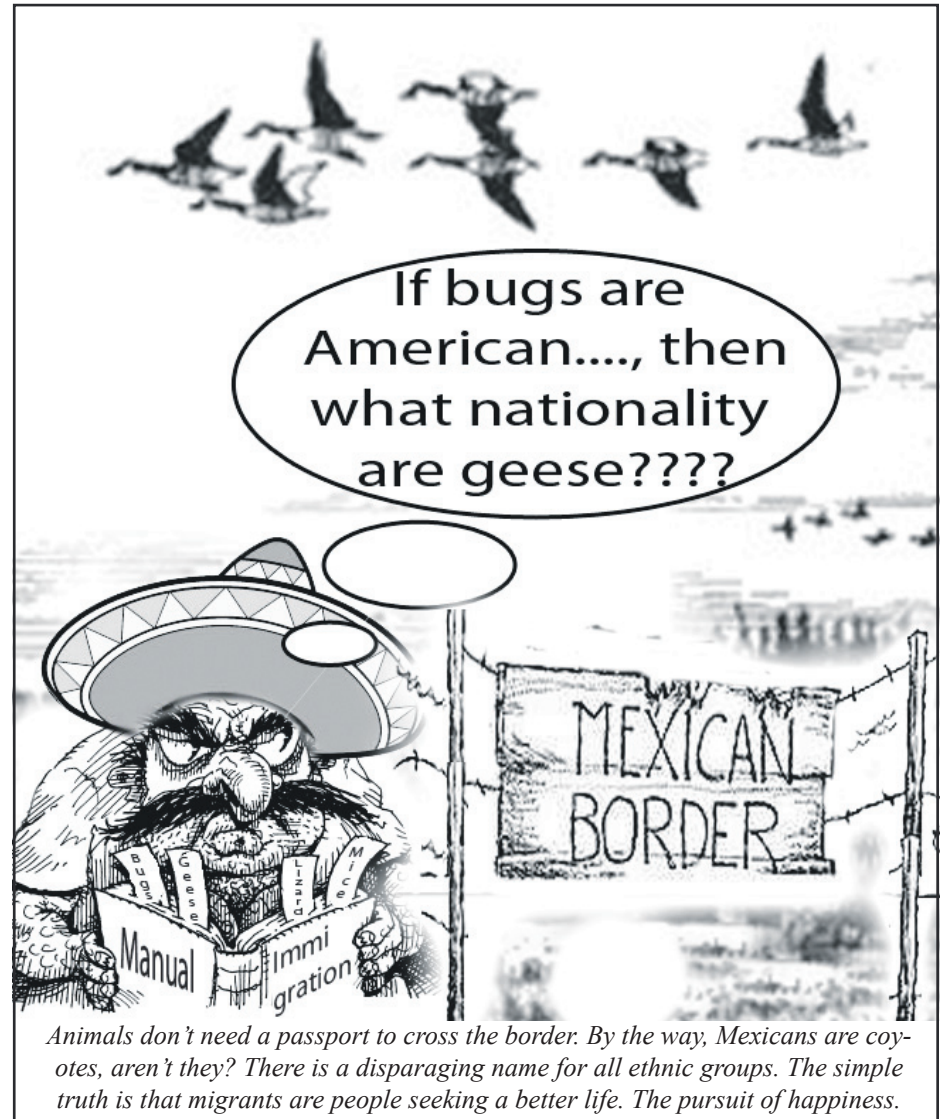
1. Het moet altijd duidelijk zijn welke hulp geboden kan worden, waar de grenzen liggen en waarom.

De verplichtingen van de hulpverlener zowel als die van de cliënt moeten voortdurend toegelicht worden, als onderdeel van het proces van het zoeken naar of het bewaren van een consensus met betrekking tot de hulpverlening. In die zin moet de relatie als een soort ongeschreven contract beschouwd worden, waarbij de cliënt weet wat hij/ zij kan verwachten en wat anderzijds van hem/ haar verwacht wordt.

Dit proces van hulpverlening bestaat onder meer ook uit onderhandelen. Daarom is het uitermate belangrijk dat de intake heel zorgvuldig en grondig gebeurt, want in die fase worden zowel de toon en de hoofddoelstellingen als de grenzen van het contract op de agenda gezet.

In dit stadium van het proces, en tijdens heel het proces overigens, moet de hulpverlener er zich van bewust zijn dat hij/ zij de sterkste, ja zelfs de dominante partner is in deze relatie. Daarom moet de hulpverlener respect tonen, en over een gezonde dosis zelfkritiek beschikken.

Organisaties die hulp verlenen aan mensen zonder wettig verblijf moeten hun hulpverleners heel duidelijke instructies geven met betrekking tot het verlenen of weigeren van hulp, werkmethode, controle van en door collega's, het aanwijzen van structurele problemen zowel binnen de eigen organisatie als in een ruimere context, de (wettelijke) positie van de hulpverleners (verzekering, rapportage over hun werk). Hiermee beschermen ze zowel hun hulpverleners als de cliënten. En zowel de hulpverleners als de cliënten moeten de mogelijkheid hebben om een beroep te doen



op iemand anders binnen de organisatie.

2. De relatie met hulpverleners moet gelijk zijn, ongeacht of de hulpverlener betaald wordt of niet. Dit moet gegarandeerd worden door middel van een geschreven overeenkomst tussen de organisatie en haar vrijwilligers.
3. Het moet duidelijk zijn onder welke omstandigheden de hulpverlener de relatie definitief of tijdelijk kan opzeggen, bijv.

- Indien de cliënt passief blijft, ongeacht wat de maatschappelijk werker onderneemt, indien hij/ zij niet bereid is om een situatie na te streven en te creëren waarin hij/ zij (tijdelijk) kan overleven op een ethisch aanvaardbare manier.
- Indien blijkt dat de cliënt opzettelijk valse informatie verschaft, waardoor het hem geschonken vertrouwen ernstig geschaad wordt en de organisatie benadeeld wordt of hulpverlening niet meer mogelijk is.

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CUBA, SUEÑO O PESADILLA? (3)

Historia de Cuba; por Jeroen Seegers

CONSECUENCIAS DE LOS DESCUBRIMIENTOS

El Descubrimiento de América al que siguieron otros viajes de gran importancia como el de Vasco da Gama a la India y el primer viaje de circunnavegación de Fernando de Magallanes y Juan Sebastián Elcano, transformaron notablemente el mundo europeo. El comercio desplazó su centro de gravedad del mediterráneo al océano Atlántico. Lisboa, Amsterdam y Londres, sustituyeron a Génova y Venecia.

La navegación avanza notablemente, nuevas embarcaciones se crean para afrontar las nuevas necesidades, se perfecciona el conocimiento de las distancias y del régimen de vientos en los nuevas rutas. Nuevos productos agrícolas invaden el mercado europeo: el tabaco, el maíz, el cacao. La alimentación europeo se transforma.

LA CONQUISTA

La primera tierra colonizada en América fue La Española. Isla que hoy día está dividida entre Haití y La República Dominicana. Esto lo fue acaso por ser la tierra donde mayor seguridad se tenía la existencia del oro. Cuba permaneció olvidada durante cierto tiempo, pero el rey Fernando insistía en que se explotase "a saber si en ella hay algún oro".

BOJEO DE CUBA

El primer bojeo fue realizado alrededor del año 1509 por Sebastián de Ocampo. Partiendo de La Española con dos carabelas, en un viaje que duró de seis a ocho meses reconoció la costa norte de este a oeste, descubriendo la bahía que llamó de Carenas – hoy La Habana – donde reparó sus naves; dobló el cabo de



San Antonio, continuó explorando el sur, fondeó en la bahía de Jagua – hoy Cienfuegos – y continuó su recorrido a lo largo de la costa sur hasta el cabo Cruz. De regreso a La Española, los informes de Ocampo sobre las costas, la fertilidad de la tierra, la mansedumbre de sus habitantes, avivó el deseo de ocuparla. El bojeo además confirmó la insularidad de Cuba que ya, pese al acata levantada por Colón en su segunda viaje, era un hecho conocido en España.

Ocampo comprobó que Cuba era una isla muy extensa y fértil, y los españoles de Santo Domingo supieron por el que los habitantes de Cuba eran numerosos y pacíficos y que en el país había oro. Estas noticias decidieron a muchos españoles a pasar a la Isla con el propósito de establecerse en ella.

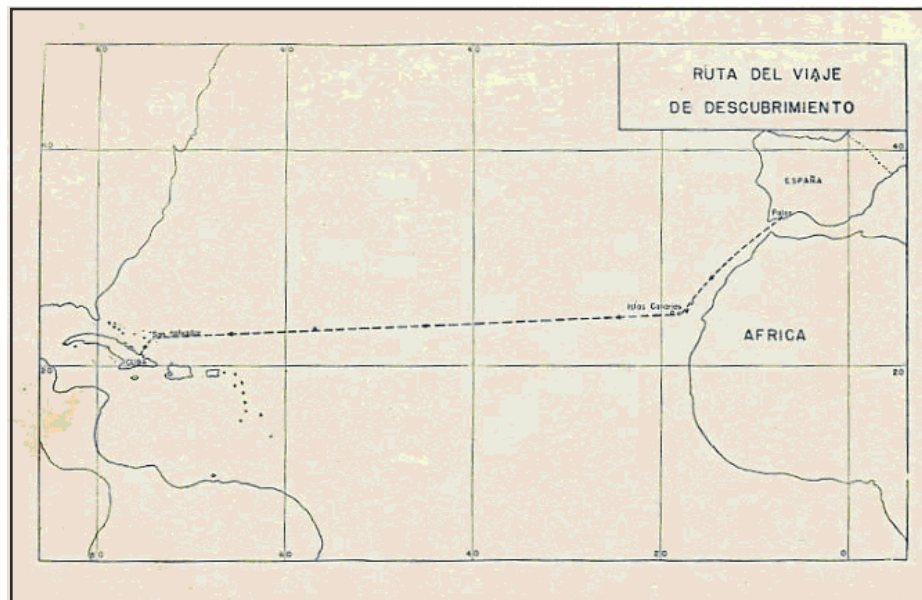
INICIOS DE LA CONQUISTA

Ya hemos visto el interés del rey porque se iniciase la conquista de Cuba, a esto se une el interés político de Diego Colón, hijo del almirante Colón y virrey de La Española, que se preocupa por aumentar el patrimonio familiar incorporando un territorio más a su virreinato en el Nuevo Mundo.

El siguiente artículo: ocupación de Cuba por los españoles



Diego Colon, hijo del Alm. Cr. Colon, virrey de La Española.



CAOS ENDÓGENO

Por Sammy Eppel; fuente: www.notisierodigital.com; 19 julio 2007

Los que creemos en la democracia como fuente de libertad, sostenemos que las instituciones que conforman el entramado social de un país, son un tesoro que debe conservarse a cualquier costo. Hoy debo retractarme en un caso y me refiero a la institución militar, las FAN han dejado de ser los garantes de la Constitución, las leyes y la soberanía nacional para convertirse en la guardia pretoriana de Chávez, en su ejército personal que al jurar "patria, socialismo o muerte, venceremos" han declarado públicamente su deseo indeclinable de ser los verdugos de la patria.

La gran mayoría de los venezolanos en algún momento pensó que existía una gran reserva moral en los hombres de uniforme, si esa reserva existe es hoy solo una mínima isla dentro de ese inmenso mar de ineficiencia, caos y corrupción que carcomen la fibra moral de la tierra de Bolívar. Para lograr sus propósitos totalitarios, Chávez se dio a la tarea de pervertir todas las instituciones a las cuales percibe como centros de poder, las FAN no han sido la excepción.

La casta militar ha dominado el país desde la independencia, aunen los cortos periodos de democracia civil y los resultados están a la vista. Los civiles sólo son tolerados en cargos figurativos y sin ningún poder real, es el caso con los otro cuatro poderes supuestamente independientes donde genuflexos ciudadanos se desviven por complacer a "su" comandante.

Cuando esta pesadilla termine, vendrá un intenso periodo de reflexión sobre la necesidad de la existencia de una fuerza armada nacional que consume buena parte del presupuesto nacional. Supuestamente Baduel era un baluarte de la ética y un dique contra la injusticia, lo mismo dijeron de Arias Cárdenas y ahí está con su mata de cambur. ¡Será!

Parte de un comentario:

A todas luces necesitamos una Fuerza Armada, o sea, no podemos prescindir de ella como hicieron en Costa Rica, tenemos demasiados enemigos que apetece lo que tenemos. No me refiero a nuestros vecinos como tales, sino a los terroristas, narcotraficantes, guerrilleros, depredadores y maleantes en general que habitan en ellos y regularmente utilizan nuestro territorio para sus actividades ilegales.

Para combatir éso no necesitamos aviones de ataque ultrasónicos, submarinos, portaaviones, tanques, misiles intercontinentales ni nada de éso. Ni Colombia ni Brasil nos van a atacar, mucho menos los US, y ni hablar de Trinidad, Guyana o Aruba. Necesitamos unas Fuerzas Armadas totalmente profesionalizadas y organizadas según ese concepto: muchos batallones de Tropas Especiales de respuesta rápida; una Aviación con muchos transportes y aviones para apoyo terrestre (Tucanos, A10) Para qué queremos un tanquero aéreo? Vamos a bombardear Miami, Lima o Brasilia acaso?

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RELIGIOUS BELIEFS AND SHOES

by Caritas Puella

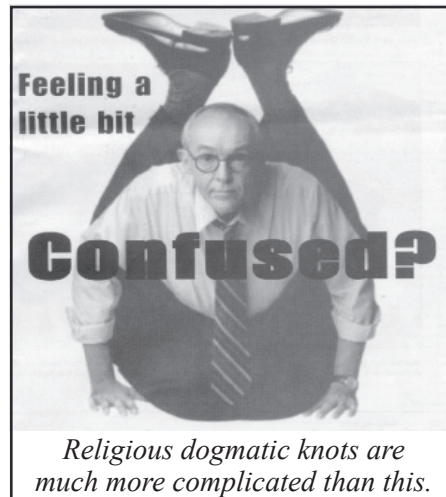
What do religious beliefs and/or dogmas have in common with shoes?

They've been around for ages, but keep changing in styles and not all are comfortable!

No more limbo

Recently events in the world of religion have pointed to that analogy very tongue-in-cheek. The Roman Catholic Church did an about face on non-baptized infants who die and purgatory. Their logic doesn't matter, it's the fact that the church changed its belief. And that church has done so over the years, e.g., no more meatless Fridays, except during Lent. Can you imagine the guilt trip many Catholics endured over the years when they inadvertently ate some meat on Friday? Today just about every Catholic eats meat on Friday and it tastes the same as before and no one is struck dead or goes to hell!

In early July 2007 Pope Benedict re-evaluated the loss from the fold of the catholic church with those who were stuck in the rut of hearing a Latin mass. Henceforth it no longer will be a big deal [excommunication as experienced by a priest in France] for a Roman Catholic



prelate to say a Latin mass—that's if they can find one who knows Latin anymore. Ridiculous, yes, but that's the point. And Catholicism isn't the only religious belief system re-evaluating itself.

Forwarding jokes on the Internet is a great social pastime for many and, of course, I've had numerous forwarded to me. One recent politically incorrect cartoon had a large thought balloon saying something to the effect of what the 72 virgins that some

folks may expect to find in heaven would be like. The cartoon drawing showed catholic nuns in old-fashioned wimples and habits pointing shotguns out to the viewer! Surprise!!!

God has no pigeon-hole

The point of all this is that religious beliefs are the fruits of human minds trying to interpret the mind of God. What a foolhardy activity in my opinion, since no one has heard from God what religion He or She really is. Ever think about that? Most religions claim God, but many believers act as if God were nowhere around. That's because religious beliefs have to become like comfortable house slippers and not vogue-like shoes. I can hear the boos right now from the diehards, and they are entitled to them. However, that just may be part of the problem in wanting to keep religious beliefs from becoming updated and not mired down in millennium-old strictures.

Earth center of universe?

Can you imagine what things would be like if we still believed and acted as if the Earth were the center of the universe

and the sun revolved around us. Poor Copernicus!, that Polish astronomer who fought with the church about things being the other way 'round. But Copernicus was right, not the church. So you see, there definitely is need in every religious belief system for updating dogma. And, there's nothing wrong in doing that. Something amazing just might happen as a result.

For starters: We are all one in union with the Godhead and each other. What I do to my fellow humans, animals, and the environment I do unto Creator and myself. That doesn't sound so right, but it's true. Everyone and everything is interconnected through the spirit of the Creator. So the next time you have a fight with someone, think about how poorly you acted towards the Creator. The next time you are unkind to an animal, realize you were unkind to the Creator. And, perhaps the most neglected of all: the next time you pollute the planet, you just crapped on God and creation!

When will religious thinking start reflecting such beliefs? Allegorically speaking, it's about time for some new comfortable shoes.

GLOBAL TECHNOLOGY REGULATION

full document at: www.arcoarib.com knowledge center

Below the conclusion of an interesting article on the need for global technology regulation. The apocalyptic threats are real, says author James Hughes Ph.D. Source: www.ieet.org

"In 1947 Albert Einstein, sure that the advent of nuclear weapons had made the need for global governance inescapably obvious, addressed the new United Nations saying, *'The final goal...is the establishment of a supranational authority vested with sufficient legislative and executive powers to keep the peace. The present impasse lies in the fact that there is no sufficient, reliable supra-national authority...There can never be complete agreement on international control and the administration of atomic energy or on general disarmament until there is a modification of the traditional concept of national sovereignty...'*"

In 2006 calls for the creation of powerful transnational agencies may sound as quixotic as calls for the complete abolition of emerging technologies through voluntary acts of conscience. However, the only way forward is the same way that we have addressed all previous technological threats, from toxic chemicals to dangerous cars: investigate, educate the public, create political pressure for new laws and regulatory agencies to enforce the laws, spend public dollars on research into safer technologies, and keep popular pressure on those agencies to prevent their weakening and cooptation.

The qualitative difference with these emerging apocalyptic threats, as compared to unsafe drugs, cars and toasters, is that the regulation must be global and prophylactic. We cannot allow a potentially apocalyptic event to spur us into action. We must create this regime before the threats emerge.

Seventeen years ago the common wisdom was that we would have the Cold War well into the 21st century. Then the Soviet Union collapsed. Ten years ago the common wisdom was that capitalism would be unchallenged in the 21st century. Then a global anti-capitalist movement rose in city after city to protest the unaccountability of global financial institutions. Five years ago Islamic fundamentalism was thought by many pundits to be waning, and terrorist attacks their last protest against the end of ideology.

Since 9/11 and the Iraq war there is no end in sight for Islamist insurgent violence and terrorism around the world. So I do not think it utopian today to echo Einstein's calls for the creation of empowered supranational agencies capable of enforcing regulations on emerging super-technologies.

Creating these institutions will require a global movement powerful enough to force reluctant corporations and nation-states to put global survival ahead of private and national interests. It will be as difficult as it has been since 1947. But we really have no other choice.

ALGUN TEP SIMPEL PA MANTENÉ SALÚ

Ta konosí ku salú di nos hendenan no ta dje bon ei. Asta nos por bisa *malu* mes. Algun sifra spantoso di Boneiru: 53% ta sufri di un òf otro malesa króniko, manera preshon, suku, malfunshon di nir òf kurason; 17% ta sufri di un òf otro afekshon mental, manera depresyon òf ansha. Fuente di e sifranan aki ta programa di partido UPB. Si e sifranan aki no ta klòp, ta nifiká ku UPB a gaña pueblo.

Kiko por hasi?

- Tur hende por hasi sierto kos simpel:
- 1) En bes di semper kore den outo, *kana* de bes en kuando. Bo ta spar gasolin i e ta bon pa bo salú.
 - 2) Tur dia mainta, promé ku hasi algu, bebe 2 glas di awa. Gewon awa. Mihó kos awa for di kranchi (òf frizjidèr, si bo kier). Awa limpi lo yuda bo nir filtra bo sanger. Hopi biaha hende su nir no ta funshoná bon, pasobra nan no ta bebe sufisiente líkido. Serbes no ta malu komo líkido, pero e ta trese otro problema, voral si bo bebe di mas.
 - 3) Bebe 500 òf 1.000 mg di vitamine C tur dia. Dòkternan hopi biaha no ta kere den vitamine C, pero nos ta papia aki di nos propio eksperensha. Vitamine C ta preveni no tur ferkout, pero sigur mas ku mitar di nan. Tuma un tablèt di vitamine B tambe tur dia. E marka no ta importante. Na Botika nan ta bende vitamine B ku C genérico (sin marka), pa un preis abou.
 - 4) Pa kompletá bo dieta nos ta konsehá bo bebe un ENSURE pa dia. Ensure ta marka di un bebida ku ta kontené masha hopi kos ku e kurpa humano mester diariamente.

Dieta di hopi hende ta deficiente. Ta p'esei nan ta haña diferente tipo di malesa. Lástimamente Ensure ta karu. Pero e ta bale la pena. By the way, nos no ta risibí sèn di e kompania Ensure pa nos skirbí esaki. Nos ta papia di nos propio eksperensha.

Paga tinu: No tur hende por bebe Ensure. Si bo tin suku, por ehèmpel, bo mester bebe un Ensure speshal. Kisas tin hende ku no por bebe vitamina B ku C tampoko. Chèk ku un hende (p.e. bo dòkter òf dietista) si bo por bebe Ensure i vitamina. Esei ta konta tambe pa e siguiente komestibelnan. Kasi tur hende por kome nan, pero tin eksepshon.

Komestibelnan komun i saludabel

Research a demostrá ku hopi di nos komestibelnan favorito ta kontené supstanshanan ku ta yuda nos kurpa bringa infekshon, enfermedat di kurason i asta kanser. Akibou algun di nan ku ta bon pa kome regularmente:

Apel:

Ta kontené 'flavonoids' ku ta protehá kontra kanser, enfermedat di kurason, alergía, úlsera i infekshonnan viral.



Piská:

Ta kontené 'vetzuur' di Omega-3. Ta yuda mantené elastisidat di e arterionan.



Baracuda

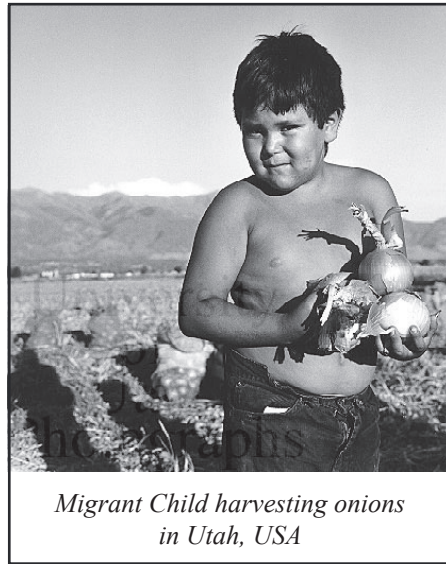
MIGRATION QUESTION AS SHAMEFUL AS SLAVERY

The world is in deep crisis. We fight wars 'for freedom', but at the same time freedom is undermined as much from within as from without. One wonders whether the US will survive the assault on democracy from the Bush administration. We need drastic solutions, if we are to get out of this mess. The only way out is massive worldwide action for social change in the way Ghandi has taught. The aim is to save freedom and democracy.

Migrant children

Human Rights Watch has reported on 26 July 2007 that in the past year, more than 900 unaccompanied migrant children have arrived in the Canary Islands after dangerous and often traumatic journeys in makeshift boats. In response to this unprecedented number of migrant children, the Canary Islands authorities have opened 4 emergency centers to house 400-500 children, mainly boys from Senegal and Morocco.

It is crystal clear that this whole migration question can only be solved internationally. AND THE INTERNATIONAL COMMUNITY IS NOT SOLVING IT. Half-hearted measures are not going to work. The international political structure has to change radically. On the one hand the very many failed states (African, Latin American and Asian) must make decisive



Migrant Child harvesting onions in Utah, USA

internal political changes. Development will not take place without tackling corruption to mention just one problem. On the other hand, the relatively successful states have to engage seriously and shift priorities. Britain's David Miliband is right. There is no longer any distinction between Foreign and Home Affairs. The two have blended. **The nation-state as a concept has to be replaced.**

They fight peace with violence

How the transition to a more credible 'International Community' is to be made, we do not know. But the ways and means

will come to us (meaning those who understand what we are writing here). We do know that the means to be employed must be peaceful. This does not mean there won't be any violence. As long as there are George Bushes, Ahmadinajads, Hugo Chavezes and Ehud Olmerts around - and as long as they have a great following -, there will be violence. **Because they even fight peace with violence!** But the violence will be theirs, not ours.



Migrant children in tent camp

We cannot in good conscience allow a social and economic situation to continue in which even children are driven to risk

their lives to migrate. Any thinking person, who understands anything about any religion in the world, feels outrage. And if atheists feel the same outrage, so much the better. The outrage must be controlled, of course, and turned into concrete and effective peaceful action, but the injustice is too severe and massive. It must be stopped. Only coordinated international grass-roots action can tackle and change it.



Migrants from Mauretania on their way to the Canary Islands (part of Spain). They come in their thousands and risk their lives in rickety boats. Thousands die. Corpses wash ashore on mainly Southern European beaches. We have had a case of migrant corpses washing ashore in Aruba already a couple of years ago. If you were in their situation, you would do the same.

FUNDASHON INTERNASHONAL

Respetá, integrá i no-diskriminá; huntú nos por

Direktiva di Fundashon Internashonal ta konsiente i lo informá su 'achterban' (= tur migrante na Boneiru) ku nan mester *integrá* den komunidad Boneriano. Sin embargo, una bes nos a pèrmití un migrante di bin traha na Boneiru, nos tin un obligashon *sagrada* pa trat'é manera hende. Meskos ku tur Boneriano kier i mester wòrdú tratá manera hende.

Tòg esei hopi biaha no ta sosodé. E abusu kontra migrante (ku nos ta gus-ta yama 'stranhero' komosifuera nan no ta hende) ta bai hopi leu. Kualkier persona ku ta kere den hustisia ta sinti bèrguensa ora e realisá kiko realmente ta pasando. Fundashon International ('FI', ku ta un abreviashon di e palabra 'fides' na Latin = 'fieldat') **lo trese e prueba**. Despues nos lo determiná *konhuntamete* kiko mester hasi pa korigi e situashon.

Ken tin kulpa?

Hopi biaha den un situashon asina e pregunta ta: 'Kende nos por kulpa?' E kontesta korekto ta ku nos tur tin

falta. E migrante mes tambe, pasobra e **no** a unifiká (te awor) i pa e motibu ei e mester a sigui sufri. Pasobra, si bo no yuda bo mes, ta ken lo yuda bo? Union ta hasi forsa. Tanten ku bo no ta unifiká i ta sigui akseptá inhustisia, bo mes tambe ta kulpabel. Esei e trahadónan a siña den pasado, anto nan a unifiká nan mes den sindikatonan. Migrantenan mester a hasi meskos, si nan tabata kier pa e abusu kaba. Danki Dios nan a hasi'é awor.

E abusu lo no kaba mes ora. Esnan ku a kustumá di abusá lo sigui hasi'é por lo pronto. Pero hustisia ta un forsa ku niun hende por resistí, ni maske kon fuerte e por kere ku e ta.

Direktiva di FI ta konsistí di hende ku pasport Hulandes so

Historia lo no ripití su mes. Nos ta korda kon na aña '96 migrantenan a lanta asosashon 'ASIBON' i kon presidente di e asosashon aki (Sr. Rafael Santana) a haña un karta di ekspulshon di gezaghebber Goedgedrag despues ku el a hasi uso di su derecho di ekspreshon

liber na Voz di Bonaire. Nos ta korda kon Jopi Abraham e tempu ayá tabata den gobièrnu i kon el a fulminá kontra esfuersonan di migrante pa wòrdú respetá manera hende. Nos ta korda kon Rafael Santana mester a drenta un wèlga di hamber pa no wòrdú ekspulsá. Nò, migrantenan a siña. Tur miembro di direktiva di FI mester tin pasport Hulandes pa evitá ku nan por wòrdú ekspulsá atrobe djis pa habri nan boka pa protestá kontra abusu.

Pro hustisia

Laga tur hende komprondé bon. FI **no** ta kontra Boneriano. Al contrario, FI ta *pro* Boneriano. FI ta *pro* tur hende i *sobre todo* pro hustisia. **Huntu nos por**. Ta p'esei FI lo lucha kontra abusu so. FI **no** ta lucha kontra niun hende.

Ta p'esei FI lo papia ku tur polítiko, inkluso Jopi Abraham, a pesar di su 'track record' mashá malu pa loke ta trata migrante. E tambe por kambia. Pero e tin ku demostrá esei ku hechos sí. *Palabra* lo no ta sufisiente.

Nos nunca mester lubidá ku e migran-

te ta kontribuí ku tur su forsa laboral na nos komunidad. E ta paga belasting, e ta paga prima di seguro. E ta usa su rekursionan i sèn pa yuda konstruí Boneiru huntú ku nos. No tin niun, pero *niun* motibu pa trata un migrante malu.

Boneiru un komunidad habrí

Ta parse ku mayoria di Boneriano a siña tur esaki kaba. After all, Frits Goedgedrag e tempu ayá tabatin e grandesa di karakter pa anulá su karta di ekspulshon kontra Santana. I Santana a demostrá kon e por kontribuí na nos komunidad. E tin su propio pakus impreshonante na Antriol awor i niun hende por nenga ku e tambe a demostrá grandesa.

Ta p'esei e tempu ta hechu pa bolbe lanta un organisashon di migrante pa yuda konstruí Boneiru Nobo. **Niun pais na mundu nunca no a bai atras ora migrante a drenta**. Al fin i al kabo - tin biaha despues di un tiki frikshon - tur pais di migrante a floresé. Wak Merka, wak Hulanda i wak Inglatera awor. FI su meta ta pa *tur hende* na Boneiru bai dilanti. Pero migrante tambe!



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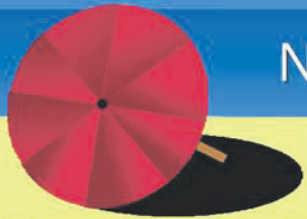
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Alejandro Rodriguez del Villar

Basic studies in Bonaire, high school in Madrid and university studies in the U.S.A. Born into a family of artists and architects, he specialized in architecture to work together with his father. He is the grandson of sculptor Antonio Rodriguez del Villar, specially known for the Monument in Venezuela of the independence battle of Carabobo and the Virgen of Coromoto statue in Guanare.

From an early age, Alejandro showed his artistic inclinations by starting to paint at the age of four and later working with his father in the artistic and architectural fields. He never abandoned art during his university studies and continued cultivating his love for design and art in many of its forms, drawings, paintings, architecture, publicity, logos among others.

Art keeps flowing through the veins of the Rodriguez del Villar family.

ALEJANDRO RODRIGUEZ

BONAIRE'S ICON-ARTIST

"Hodigitria icon" "She who indicates and guides along the road".

Also known as "Our Lady of Jasna Góra". The original icon in Poland features a bust of the Virgin with Jesus in her arms. Mary's face dominates the painting and observers find themselves immersed in her eyes. They look at Mary, who looks back at them.

The face of the Child is also turned towards the pilgrim but his eyes are looking elsewhere. The two faces have a serious and thoughtful expression adding to the emotional tone of the painting. Our Lady's right cheek is marked by two parallel slashes and a third horizontal cut. The neck of the



image is marred with six scratches, two more visible than others. Jesus is supported by His Mother's left hand; his right hand is raised in a magisterial gesture, of sovereignty and benediction.

The hand of the Virgin rests on Her breast, as if she were indicating the Child.. The auras around the Virgin and Child, due to their luminous quality, contrasts with the dark facial tones.

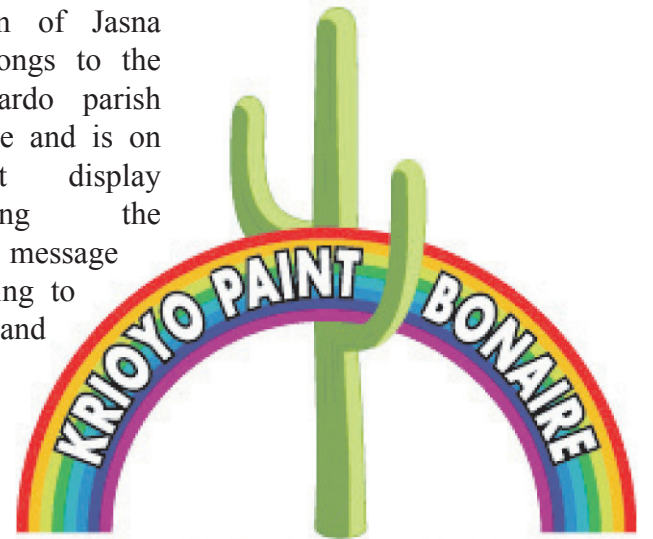
This icon of Jasna Góra belongs to the St. Bernardo parish in Bonaire and is on permanent display representing the Biblical message and inviting to prayer and reflection.

Pantocrator (view page 20)

Is one of Jesus of Nathareth's many titles ascribed to the divine. When the Hebrew Bible was translated into Greek as the Septuagint, *Pantokrator* was used to translate the Hebrew title *El Shaddai*.

The most common translation of *Pantocrator* is "Almighty" or "All-powerful", "Ruler of All" or "Sustainer of the World."

Continued on page 20



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QUE ES LA ORACIÓN

Mucha gente piensa que la oración es repetir una serie de fórmulas maquinalmente de una manera rutinaria mientras que el corazón y pensamiento están muy lejos en otras cosas ajenas totalmente.

Muchos, por ejemplo, tenemos la costumbre de rezar el rosario lo más rápido posible porque no podemos perder mucho tiempo y lo que importa es cumplir porque se lo hemos prometido a la Virgen María a cambio de algún que otro favor etc. (te rezare un rosario todos los días por el resto de mi vida si me curas de esta enfermedad o me consigues un empleo digno y estable o...etc.). Pensamos que hay que rezar para conseguir algo que necesitamos. Pensamos que a través de la oración ponemos a Dios a nuestro servicio y si yo te doy Tu me das. Rezo y a cambio consigo.

Este modo de rezar corresponde a un tipo de mentalidad pagana primitiva en la cual se ofrecían enormes sacrificios al dios de los cielos o al dios de los mares, estrellas etc. para aplacar su ira y que les favoreciera.

Este modo de rezar ni es cristiano ni se puede llamar oración. El cristiano reza por amor, pues el cristianismo, a diferencia de las otras religiones naturales, no nace de la iniciativa del hombre sino de la iniciativa de Dios. Es Dios quien, por amor, desciende hasta los hombres para salvarlos, y por amor, los hombres, elevamos a El nuestro corazón. Por lo tanto, la oración a Dios deja de tener un sentido "negociante" (tu me das y a cambio yo te rezo...) y empieza a tener un sentido de alabanza amorosa: "Todo lo que Dios hace es bueno".

La verdadera oración es un dialogo muy íntimo y amoroso con Dios en el cual pedimos ante todo "hágase tu voluntad y no la mía" como hizo Jesús en el monte de los olivos.

Mediante la oración nos ponemos en contacto con Dios y con nuestra historia; pues Dios dialoga con nosotros a través de los acontecimientos en nuestras vidas. Un cristiano verdadero esta en contacto constante con su historia pues sabe que "allí" le esta hablando Dios; se da cuenta de sus fracasos por querer hacer las cosas a su manera, por su propio esfuerzo, y se da cuenta de que por si solo no puede hacer nada, que depende de Dios para todo. Se vuelve dependiente como un niño.

Lo que nos sucede en nuestras vidas no sucede "por pura coincidencia" sino porque Dios lo permite y todo lo que Dios permite, aunque no podamos comprenderlo, "es bueno". Un cristiano verdadero no se escandaliza ante un cáncer o una muerte o cualquier otra desgracia

de la muerte.

La oración no es pedir lo que queremos, pues nosotros "no sabemos pedir",. La oración es pedir a Dios lo que a El le parece bueno "hágase Tu voluntad" ya que El si sabe lo que es bueno. Si nosotros que somos malos sabemos dar cosas buenas a nuestros hijos mucho más sabrá El, que si es bueno, dar cosas buenas a sus hijos. Por eso Jesús nos dice "pide y se te dará" y más adelante "...No mi voluntad sino tu voluntad". Nosotros no sabemos pedir.



PEACE PRAYERS

Bahá'í

Be generous in prosperity and thankful in adversity. Be fair in thy judgement and guarded in thy speech. Be a lamp unto those who walk in darkness and a home to the stranger. Be eyes to the blind and a guiding light unto the feet of the erring. Be a breath of life to the body of humankind, a dew to the soil of the human heart and a fruit upon the tree of humility.

Jewish

Come let us go up to the mountain of the Lord, that we may walk the paths of the Most High. And we shall beat our swords into ploughshares and our spears into pruning hooks. Nation shall not lift up sword against nation - neither shall they learn war any more. And none shall be afraid, for the mouth of the Lord of Hosts has spoken.



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Continued from page 18

Pantocrator is a compound word formed from the Greek words for "all" and the noun "strength". This is often understood in terms of potential power; i.e., "able to do anything, or omnipotent", but also "God *does* everything (as opposed to God *can do* everything)".

Pantocrator is roughly synonymous with the western concept of omnipotence. But omnipotence is power in stasis while the power of the Pantocrator is dynamic.

Christ here is Christ the Teacher: the gesture of Christ's right hand is not the gesture of blessing, but the orator's gesture; "With his

hand he makes the 'orator's gesture' which indicates that he is speaking, or that he has the right to speak.

Below another original icon by A. Rodriguez.

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IKONEN

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Het woord 'ikoon' is afgeleid van het Griekse woord 'eikon', dat afbeelding betekent. Het woord eikon duidt op de menselijke voorstelling als weerspiegeling van de eerder waargenomen werkelijkheid. Ikonen zijn geschilderde afbeeldingen van de herinnering, die in de plaats kwam van het ware beeld. Omdat het moment van de opstanding van Jezus nooit door mensen aanschouwd is, behoort daarvan volgens de Russisch-orthodoxe traditie geen ikoon te worden gemaakt. Zulke ikonen bestaan echter wel, maar het gaat dan om door het westen geïnspireerde afbeeldingen uit later eeuwen. Andere, wél in de evangeliën vermelde feiten kunnen wel in ikonen worden afgebeeld, bijvoorbeeld de mirredragende vrouwen aan wie de engel de Verrijzenis van de Heer meedeelt of Petrus bij het graf. Ikonen zijn schilderijen op houten panelen, met afbeeldingen van Christus, de Moeder Gods, Heiligen en gebeurtenissen uit de bijbelse boeken.

Ikonen kunnen gezien worden als archetypische beelden. Archetypen zijn krachtige beelden die zich in ons collectieve onbewuste bevinden. Collectief, d.w.z. dat dit geen individuele beelden zijn, maar dat dit afbeeldingen, mogelijkheden, krachten zijn die we als mens in ons dragen. De inhoud van het collectieve onbewuste worden door Jung 'archetypen' genoemd.

Een ikoon is niet alleen maar een beeld of portret, maar ook een 'deel van het wezen' van wie afgebeeld is. Een ikoon doet een afgebeelde figuur aanwezig zijn in het hier en nu. Een ikoon is bedoeld als gebedsmedium: de gelovige ziet en bidt - woordloos of luistert - en wordt gezien... In de onverdeelde kerk van vóór 1054 maakte men overal gebruik van ikonen. Nadat het Byzantijnse rijk uiteenviel hielden alleen de oosterse kerken de ikonen in ere. Ook nu nog is de ikoon in alle kerken met een Byzantijnse liturgie, bijvoorbeeld de Russisch en Grieks Orthodoxe kerken en ook een aantal Katholieke kerken een structureel onderdeel van de viering van de liturgie. In deze kerken worden zowel het woord als het beeld als openbare ervaring; het een doet er dus niet onder voor het ander. Sinds enkele decennia, staan ikonen in het westen ook in niet-Byzantijnse kerkgenootschappen sterk in de belangstelling - zowel in Katholieke als in Protestantse gemeenschappen. Ikonen zijn er meestal een 'meditatief concentratiepunt'. Daarmee worden ze anders gebruikt dan in Byzantijnse kerken, maar niet minder gewaardeerd. Misschien geeft juist de lijn die door ikonen loopt (vanaf het begin worden de oude tekeningen en voorbeelden steeds weer als inspiratiebron gebruikt) een mystieke verbondenheid weer van het heden met het verleden.

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SOCIAL AND ECONOMIC JUSTICE FOR WEB N.V.

What is 'economic democracy'?

Economic democracy means more ownership for more people. *Political* democracy establishes equality before the law for all people. *Economic* democracy establishes equality before the *means of production* for all people. It means that the economic laws and policies of the State will actively promote the widest possible private ownership in the means of production for as many people as possible. Louis Kelso, a veritable economic avatar (on a par with Adam Smith and Maynard Keynes, but different from both) coined the term 'economic democracy'.

If only the die-hard socialists would have a hard look at this, their socialism would soon die! This is the alternative – in the economic field – for the 21st century. So, please, all you frustrated socialists out there, have a good look at Kelso's theories instead of giving the people more of the same old shit that just can and will not work.

Economic fault line

There is an economic fault line running throughout the world which today's economic gurus seem unable to explain or remedy: the widening wealth and income gap between a tiny rich elite and multitudes of poor in every country (including the United States), and between developed and developing nations. Surrounded by global communications, the global economy, and our global environment, we all cannot help but feel the tremors thereof. With the growing economic imbalances come bloody conflicts, widespread starvation, international crime and corruption, depletion of the planet's non-replenishable resources, unconscionable destruction of the environment and systematic suppression of human potential and life-enhancing technology.

Escape from scarcity

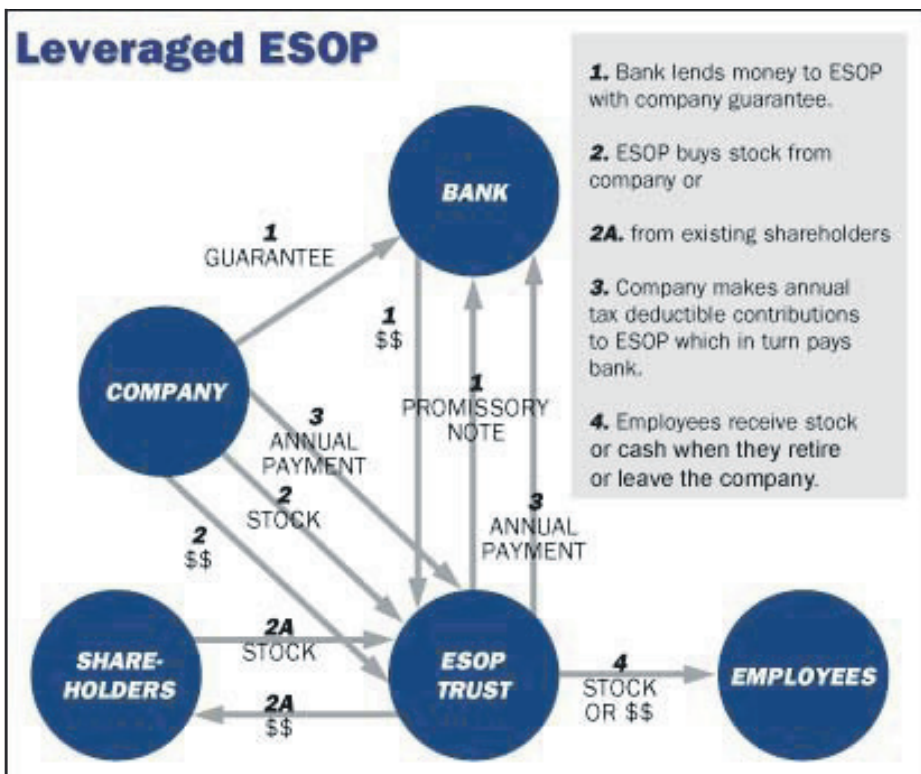
Louis Kelso understood the power of technology either to liberate or dehumanize people. Popularly known as the inventor of the employee stock ownership plan (ESOP), Kelso observed that modern capital tools and their phenomenal power to do more with less labor have offered people an escape from scarcity to shared abundance.

He did not stop at the 'ESOP', however. He went on to include other shared ownership plans. Our utility service WEB, is a good candidate to start with. Its ownership could be shared by a) the WEB-employees 30%, b) the consumers (= you and me) 30% and c) private investors, 40%. *None* of it should be owned by the government, which is the discarded socialist option. All of it should be owned by the people. That's economic democracy.

And there are ways to pay for it! Kelso developed a financing system called 'simulfinancing' (see diagram below). This system could be used in WEB's case to finance the required investment. There is no reason at all why WEB should fall into the hands of only a handful of private owners, who will indeed invest (we grant that), but who will later on be the only ones to reap all dividends. WEB is now government owned. *There is no reason to restrict its privatization to just a handful of shareholders!* Both investment and dividends should be shared by as many individuals as possible.

Capital ownership is a human right

Access to capital ownership, asserted Kelso, is as fundamental a human right as the right to the fruits of one's labor. The projected privatization of WEB is an excellent opportunity to initiate the idea of economic democracy in Bonaire. Maybe existing contracts make it impossible, but the idea should be explored.



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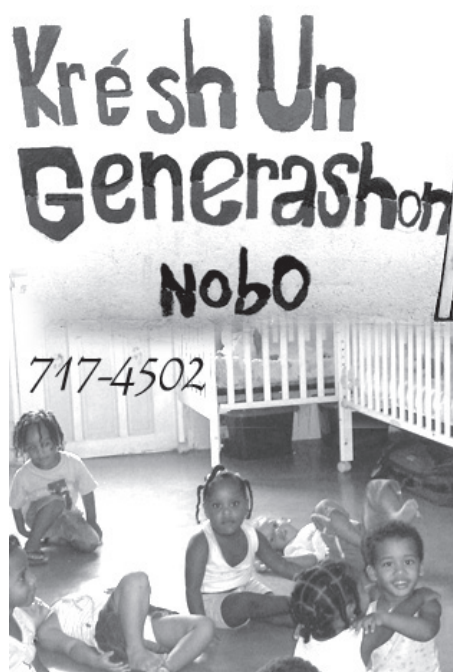
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DIREKTIVA I TRAHADÓNAN DI WEB N.V., TUMA NOTA DI E ARTÍKULO RIBA PÁGINA 21

Privatisashon ta bon. Pero ken ta bisa ta privatisashon mester tuma lugá di tal forma ku solamente un of dos hende riku ta probechá di dje?

Nos no tin enemigu. Pero realidat ta ku un kompania di gobièrnu (manera WEB) ta di tur hende. Awor, di kon solamente algun hende riku por haña chèns di kumpra akshon den dje, ora ta privatisele?

ARCO a gasta hopi tempu pa buska un vishon nobo pa hinka *idealismo* bèk den polítika. Nos a hañ'è entre otro den '*integral politics*' (polítika integral) i '*binary economics*' (ekonomia binario). Tur luna nos ta skirbi over di dje pa na final tur hende por kapt'è, tantu esnan riku komo esnan pober. *Anto nota bon!* E ideanan aki por ta idealista, *pero nan ta funshoná den práktika tambe.*

E situashon di WEB ta un bon oportunidat pa usa *binary economics* den práktika. Na Merka tin mas ku 10.000 kompania kaba ku ta organisá a base di e prinsipionan di *binary economics*. Nos ta sugerí pa WEB adoptá e sistema di pensa aki tambe.

Konkretamente esaki ta nifiká ku e trahadónan di WEB mester haña chèns di kumpra 30% di akshon den WEB. Lo **no** ta nesario pa hinka sèn di spaarfonds bèk den kompania. E suma rekerí pa kumpra e akshon por wòrdu finansiá. Por ta sí ku mester pone e sèn di *spaarfonds* (òf parti di dje) na garantía pa e fianza. Esei ta dependé di e situashon konkreto. E 30% aki lo wòrdu atministrá dor di un fundashon apart. Lo tin otro fundashon ku lo atministrá un otro 30% pa e *konsumidónan*.

Akshonistanan privá por kumpra e sobrá 40%. Esaki ta un manera alternativa pa privatisá WEB. Kada kompania i kada situashon ta diferente. Por ta ku direktiva a firma kontratonan ku futuro akshonistanan kaba, di moda ku e plan aki no ta posibel mas. Pero nos ta dispuesto pa duna mas splikashon na direktiva i sindikato FEDEBON i tambe na trahadónan di WEB.

HET ANDERE CURAÇAO

door Will Johnson, ex-politicus van Saba, deel 2

Het nieuws over de Venezuelaanse Universiteit en de mogelijkheden die dat met zich meebrengt. Het herstel van Otrabanda en het werk van Monumentenzorg. Het nieuwe hotel van neef Howard Johnson (wens ik maar, ofschoon ik wel een neef op Saba heb die Howard Johnson heet en aardappelen teelt). Het verlangen naar goed nieuws uit Curaçao is zoals ik op Brakkeput verlangde naar regen. Stortvloeden goed nieuws, wil ik horen. Hebben de kranten niets anders over te schrijven dan over de Bon Futuro van de Bolitaslikkers?

Toen ik Statenlid was heeft een choller mij geadopteerd als zijn blanke peetvader. Ik heb tot grote hilariteit van mijn collega's een stuk geschreven over mijn peetzoon. Dat stuk is in het Engels verschenen in "The Daily Herald". Misschien zal ik het herschrijven zodat ook Nederlandse lezers zichzelf en hun choller daarin kunnen herkennen.

Het goede nieuws uit Curaçao waar ik op wacht is misschien nog een grand finale van een boek van Tip Marugg. Mijn vriend Boeli van Leeuwen heeft niets van zich laten horen of misschien hebben de kranten geen tijd voor hem. Ik heb wel vernomen dat Frank Martinus Arion een nieuw boek heeft uitgegeven.

Ja, Curaçao is vaak in mijn dromen. Ik heb daar tussen mijn dertiende en negentiende in jongensoord Brakkeput gezeten. Bij de Kruisvaarders van St. Jan. Op school geweest bij het Mgr. Zwijsencollege en het Radulphus College, beiden toen splinternieuwe scholen trouwens. Vele mooie herinneringen aan *karni stobá*, tochten in de vakanties naar het afgelegen Bandabou. Het leek alsof alle uithoeken van Curaçao zijn bezocht in die jaren. Wat ik toen niet gezien en meegemaakt heb, heeft later plaats gevonden in de vierthien jaren dat ik als Statenlid heb doorgebracht.

Ja, mooie herinneringen allemaal van dat andere Curaçao. Uitgaan met een groep om van het optreden van Celia Cruz of Miguel Achevez Mejia in Cinelandia te genieten.

Het Roxy theater was mijn favoriet. West End was op vreemd grondgebied. Mijn grenzen strekten zich uit van Brakkeput tot aan de Handelskade.

Na Brakkeput ben ik vanuit St.Maarten voor een jaar teruggekomen als gast in het hotel Washington, een vergloriede hoerentent dat zich als hotel deed voorkomen. Van dit prettige verblijf heb ik al eerder een stuk

voor de *Ñapa* geschreven.

Na Brakkeput heb ik dertien jaren op St.Maarten doorgebracht. Ik kan mij herinneren dat toen ik daar voor het eerst was in 1955 waren er 83 auto's op het hele eiland en maar 1500 inwoners op het Nederlandse Gedeelte.

Na jaren onder zware discipline in Brakkeput en dat ik als mijn gevangenis beschouwde, dacht ik dat ik op St.Maarten in een aards paradijs beland was.

Van de vele internationale bloemen die ik in mijn lange periode van vrijgezel heb geplukt zijn de Palestijnse Nala van New York en Sueheilah van St.Kitts en Lebanon nog steeds levende geesten uit mijn verleden. Een diepe wond blijft in mijn hart over Nala. Zij was diep verliefd op mij. Een dronkelap en oproerkraaier met geen toekomst in zicht. Ik was verliefd op drank, muziek en het goede leven. Ik werd wel uitgenodigd om haar bruiloft op Long Island bij te wonen. Zij koos voor een Griekse dokter,

een orthodox christen van haar eigen geloof. Ik zie Nala in de straten van Jenin. Mijn vriend Noam weet niets van haar. Hij is nu in de buurt van Jericho. Eens na de regens hoop ik langs de oevers van het grote zoetwatermeer waar nu de Dode zee is Noam te vertellen over Nala. Hij had haar zoon kunnen zijn.

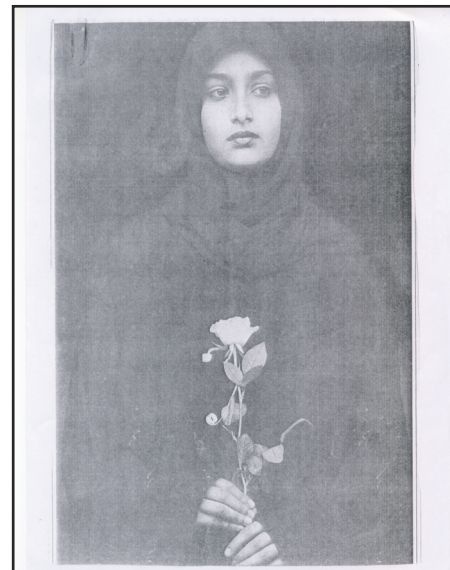
In het aardse paradijs dat St.Maarten toen was, heb ik mijn levensgezellin eindelijk ontmoet. Ik was tweënder-tig. Ik had besloten dat ik in het nieuwe jaar serieuus moest worden. Twee weken later heb ik haar ontmoet. Dertig jaar later hebben wij nog steeds een relatie alsof wij elkaar voor het eerst hebben ontmoet.

Sabaheeftmijteruggeroepen. Wel ben ik in de laatste jaren meer dan vijfhonderd keer op Curaçao geweest. Nieuwe herinneringen rijk vooral in het mijnenveld van politiek Curaçao. Dat heeft mij geen voordeel opgeleverd of mijn vriendenkring verbreed.

Het conflict tussen de twee Curacaos' laait op van tijd tot tijd en harde taal wordt gesproken. Over het andere Curaçao, het Curaçao van de

dromen en illusies valt geen slecht woord van mijn lippen.

Vervolg in de ARCO van September. Inmiddels is duidelijk wie de dame op de foto hieronder is ...



De dame die zich heeft genesteld in Will's herinneringen...

Obituary for Phil Katzev

With surprise and sadness we received word that Phil Katzev passed away in New York City on 17th July 2007.

We will remember Phil for two things, his kindness and generosity. He was always looking for ways to promote Bonaire and to contribute towards its material and spiritual well-being in quiet and unobtrusive - but not less effective - ways.

Only a couple of weeks before he left Bonaire to seek treatment for the illness that ended his life, he was trying to persuade us to become involved in one of his projects to boost Bonaire. He was always willing to fund such initiatives generously. We will not mention any of the projects he did fund, but we personally know about some of the initiatives he was involved in. This was his generosity.

We also know Phil for his kindness. A thinking person, interested in non-mainstream spirituality and alternative healing methods, always trying to figure out how things *really* all fit together. Phil questioned things and was willing to think critically, seeking truth without any ethnic or religious bias, open-minded and quiet humor.

This is a rare trait.

Phil will be missed by his wife Laraine, sons, family and friends, but also by many people on Bonaire. A strange thing this is. Now that he's gone, we can see how big a hole he filled during his life.

Phil, rest in peace.

We wish you all the best in the afterlife. Phillip KATZEV, 16/1/1930 - 17/7/2007

THE MAYAN CODE

Book Review by Caritas Puella

The Mayan Code / Time Acceleration and Awakening the World Mind (282 pages)

Author: Barbara Hand Clow (2007)
 Publisher: Bear & Company, Rochester, VT (www.BearandCompanyBooks.com)

If you have ever wondered about how fast time seems to be going these days, maybe you can find some answers as to why in Barbara Hand Clow's latest book, The Mayan Code.

Ms. Clow, who has dedicated her professional life to the esoteric, channeling spiritual entities and other "woo-woo" stuff, sets forth a hypothesis based upon her research and that of other respected researchers and writers in the field of deciphering the Mayan calendar that is—after thousands of years—ending in 2011 or 2012, depending upon whose interpretation one wishes to acknowledge.

In traveling back and forth through the eras of time and as documented by the Mayan calendar, the author makes some interesting observations tied into historical dates and planet earth adjustments going back hundreds of thousands of years.

She points out that what probably is happening is the quickening of world consciousness brought on by problems everyone seems to be facing these days so that there will be spiritual growth and a shift in human consciousness in 2011 or 2012 that will allow peace to flourish in the hearts of humans. As a result of this shift in human consciousness, the face of the world also will change.

She discusses the holographic resonance between the human brain and earth; the system devised by the ancient Mayan culture for keeping track of time past and into the future; and her interpretation of what it all means for

those of us living on the planet now.

This exciting book grabs your attention and doesn't let go until the very end, and then some. In the Appendix there is a worksheet on how to find Your Maya Day Sign which, when I worked out mine and some folks I know, was right on, as they say. I guess you could call it a Mayan astrological sign.

If what Ms. Clow puts forth so succinctly is correct, boy, are we in for a ride! She doesn't leave many current world movers and shakers out of the equation. However, she did impress me with some of her predictions since she apparently wrote the book in late 2005-2006.

As an astrologer, she looked at what the planets will bring to all of this and, according to her, they will be the propellant in outer space to get us here on earth to shape up so that earth can be accepted into the fold of exopolitics. Ready for this: galactic outer space politics—"politics based on the universe". It seems from her work as a shaman and interactions with indigenous peoples worldwide whose cultures include similar aspects to Mayan beliefs, there is an intergalactic 'all points bulletin' out to keep an eye on earth so that the warmongers here don't start an intergalactic nuclear war. Hey Scotty, beam me up now.

One of her predictions that

leads me to think she is credible is her saying that during February and June of 2007 there will be the collapse of old systems that will lead to greater spirituality. And, "As this happens there will be an ongoing crisis of belief that builds and builds in the major religions". Coincidentally, in early July 2007, Pope Benedict released a few politically incorrect statements about Protestant churches not being real churches. Earlier in 2007, that same pope recanted the church's stand on unbaptized infants who died and limbo. Can these be considered as opening salvos?

If you don't know what the Chandler Wobble is and how it pertains to our planet, then you definitely will want to read The Mayan Code.

Editor's note:

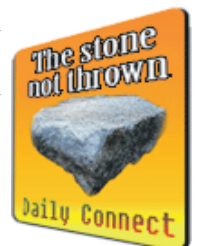
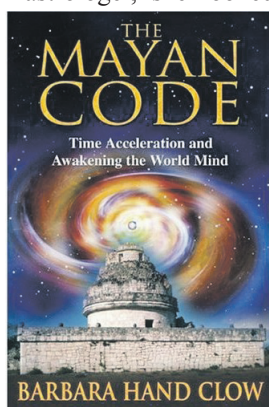
Barbara Hand Clow is a seasonal resident of Bonaire.

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ARCO mester di fondo. Un di e maneranan ku nos a pensa pa krea fondo ta pa asisti hende pa bende nan kas of edificios. No tin obligashon pa hasi uso di un makelar. Ta mas barata si bo mes ta bende bo kas of edificios. Pa yuda bo, nos ta pone aviso berdaderamente gratis den ARCO. Sin embargo, nos ta kobra un honorario rasonabel pa e trabou legal di skirbi un kontrato di kompra/benta, asina ku bo a haña un kumpradó. Nos ta kobra Naf. 1.000,- pa e serviso aki, of Naf. 2.000,- si e preis di benta ta riba \$200.000,-. Nos lo pone bo propiedat gratis riba nos website den e sekshon speshal di 'real estate' te ora b'a bende bo propiedat. Nos tambe ta pone max. seis aviso di 1/8 página gratis den ARCO. Si bo kier pone mas aviso, of aviso mas grandi, nos ta kobra preis normal ménos 15% di deskuento. E no ta kosta bo nada. Pues, pa purba ku nos promé. I si bo no ta logra, bo ta keda liber pa purba ku un makelar despues.



NEW ARCO WEBLOG

POST YOUR COMMENTS

Our weblog is now updated daily. Your comments will be posted automatically. Obviously, if you comment: 'Let's bomb the Bonaire administration building', we will remove it, even though we can understand the feeling sometimes.

ARCO ART PAGE

More than 3.000 visitors each month

ARCO has a special art page on its website at: www.arcocarib.com. All artworks ever published by ARCO can be viewed there. Have a look at the wonderful pictures, all by Bonairean artists.

DAILY CONNECT

CHECK NOS WEBSITE NOBO

ARCO a habri un 'weblog' nobo. Ya nos tin mas ku 3.000 bishitante mensualmente. TUR DIA nos ta publiká un artikulo den e sekshon 'Daily Connect', bou di e lema:

'THE STONE NOT THROWN'

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TESTAMENTO POLITICO

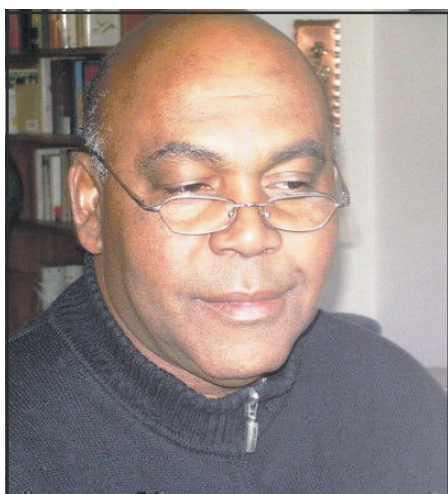
de Miguel Angel Quevedo

Al: Sr. Ernesto Montaner
Miami,
Florida

12 de agosto de 1969

Querido Ernesto:

Cuando recibas esta carta ya te habrás enterado por la radio de la noticia de mi muerte. Ya me habré suicidado ¡al fin! sin que nadie pudiera impedírmelo, como me lo impidieron tú y Agustín Alles el 21 de enero de 1965.



Miguel Angel Quevedo

Sé que después de muerto llevarán sobre mi tumba montañas de inculpaciones.

Que querrán presentarme como “el único culpable” de la desgracia de Cuba. Y no niego mis errores ni mi culpabilidad; lo que sí niego es que fuera “el único culpable”. Culpables fuimos todos, con mayor o menor grado de responsabilidad.

Culpables fuimos todos. Los periodistas que llenaban mi mesa de artículos demoleedores, arremetiéndome contra todos los gobernantes. Buscadores de aplausos que, por satisfacer el morbo infecundo y brutal de la multitud, por sentirse halagados por la aprobación de la plebe, vestían el odioso uniforme que no se quitaban nunca.

No importa quien fuera el presidente. Ni las cosas buenas que estuviese realizando a favor de Cuba. Había que atacarlos, y había que destruirlos. El mismo pueblo que los elegía, pedía a gritos sus cabezas en la plaza pública.

El pueblo también fue culpable. El pueblo que quería a Guiteras. El pueblo que quería a Chibás. El pueblo que aplaudía a Pardo Llada. El pueblo que compraba Bohemia, porque era vocero de ese pueblo. El pueblo que acompañó a Fidel desde Oriente hasta el campamento de Columbia.

Fidel no es más que el resultado del estallido de la demagogia y de la insensatez. Todos contribuimos a crearlo.

Y todos, por resentidos, por demagogos, por estúpidos o por malvados, somos culpables de que llegara al poder. Los periodistas que conociendo la hoja de Fidel, su participación en el Bogotazo comunista, el asesinato de Manolo Castro y su conducta gansteril en la Universidad de la Habana, pedíamos una amnistía para él y sus cómplices en el asalto al Cuartel Moncada, cuando se encontraba en prisión.

Fue culpable el Congreso que aprobó



Portada de la Revista Bohemia

la Ley de Amnistía. Los comentaristas de radio y televisión que la colmaron de elogios. Y la **chusma** que la aplaudió delirantemente en las graderías del Congreso de la República.

Bohemia no era más que un eco de la calle. Aquella calle contaminada por el odio que aplaudió a Bohemia cuando inventó “los veinte mil muertos”. Invención diabólica del dipsómano Enriqueto de la Osa, que sabía que Bohemia era un eco de la calle, pero que también la calle se hacía eco de lo que publicaba Bohemia.

Fueron culpables los millonarios que llenaron de dinero a Fidel para que derribara al régimen. Los miles de traidores que se vendieron al barbudo criminal. Y los que se ocuparon más del contrabando y del robo que de las acciones de la Sierra Maestra. Fueron culpables los curas de sotanas rojas que mandaban a los jóvenes para la Sierra a servir a Castro y sus guerrilleros. Y el clero, oficialmente, que respaldaba a la revolución comunista con aquellas pastorales encendidas, conminando al Gobierno a entregar el poder.

Fue culpable Estados Unidos de América, que incautó las armas destinadas a las fuerzas armadas de Cuba en su lucha contra los guerrilleros.

Y fue culpable el State Department, que

‘OJALÁ QUE LLUEVA CAFÉ EN EL CAMPO’

Juan Luis GUERRA

Video: www.arcoarib.com

Nos a inkluí e kantika aki den nos kolekshon di ‘músika eksepsional’ (un página nobo ku nos a habri riba nos website, ‘outstanding music’), pasobra e ta un ekspreshon di speransa i alabes desesperansa, di fé i tristesa i a pesar di pobresa i desolashon tòg ta kanta ku alegría. E kantika aki mester toka bo. Sino, bo ta morto kaba.

Ojalá que llueva café en el campo que caiga un aguacero de yuca y té del cielo una jarina de queso blanco y al sur una montaña de berro y miel oh, oh, oh-oh-oh, ojalá que llueva café

Ojalá que llueva café en el campo peinar un alto cerro (d)e trigo y mapuey bajar por la colina de arroz graneado y continuar el arado con tu querer oh, oh, oh-oh-oh...

Ojalá el otoño en vez de hojas secas vista mi cosecha e pitisalé sembrar una llanura de batata y fresas ojalá que llueva café

Pa(ra) que en el conuco no se sufra tanto, ay hombre ojalá que llueva café en el campo pa que en Villa Vásquez oigan este canto ojalá que llueva café en el campo ojalá que llueva, ojalá que llueva, ay

hombre ojalá que llueva café en el campo ojalá que llueva café

Ojalá que llueva café en el campo sembrar un alto cerro e trigo y mapuey bajar por la colina de arroz graneado y continuar el arado con tu querer oh, oh, oh-oh-oh...

Ojalá el otoño en vez de hojas secas vista mi cosecha e pitisalé sembrar una llanura de batata y fresas ojalá que llueva café

Pa que en el conuco no se sufra tanto, ojalá que llueva café en el campo pa que en Los Montones oigan este canto ojalá que llueva café en el campo ojalá que llueva, ojalá que llueva, ay hombre ojalá que llueva café en el campo ojalá que llueva café

Pa que to(dos) los niños canten en el campo ojalá que llueva café en el campo pa que en La Romana oigan este canto ojalá que llueva café en el campo ay, ojalá que llueva, ojalá que llueva, ay hombre ojalá que llueva café en el campo ojalá que llueva café...

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respaldó la conjura internacional dirigida por los comunistas para adueñarse de Cuba.

Fueron culpables el Gobierno y su oposición, cuando el diálogo cívico, por no ceder y llegar a un acuerdo decoroso, pacífico y patriótico. Los infiltrados por Fidel en aquella gestión para sabotearla y hacerla fracasar como lo hicieron.

Fueron culpables los políticos abstencionistas, que cerraron las puertas a todos los cambios electoralistas. Y los periódicos que como Bohemia, le hicieron el juego a los abstencionistas, negándose a publicar nada relacionado con aquellas elecciones.

Todos fuimos culpables. Todos. Por acción u omisión. Viejos y jóvenes. Ricos y pobres. Blancos y negros. Honrados y ladrones. Virtuosos y pecadores. Claro, que nos faltaba por aprender la lección increíble y amarga: que los más "virtuosos" y los más "honrados" eran los pobres.

Muero asqueado. Solo. Proscrito. Desterrado. Y traicionado y abandonado por amigos a quienes brindé generosamente mi apoyo moral y económico en días muy difíciles. Como Rómulo Betancourt, Figueres, Muñoz Marín. Los titanes de esa "Izquierda Democrática" que tan poco tiene de "democrática" y tanto de "izquierda".

Todos deshumanizados y fríos me abandonaron en la caída. Cuando se convencieron de que yo era anticomunista, me demostraron que ellos eran antiequedistas. Son los presuntos fundadores del Tercer Mundo. El mundo

de Mao Tse Tung.

Ojalá mi muerte sea fecunda. Y obligue a la meditación. Para que los que pueden aprendan la lección. Y los periódicos y los periodistas no vuelvan a decir jamás lo que las turbas **incultas y desenfrenadas** quieren que ellos digan. Para que la prensa no sea más un eco de la calle, sino un faro de orientación para esa propia calle. Para que los millonarios no den más sus dineros a quienes después los despojan de todo. Para que los anunciantes no llenen de poderío con sus anuncios a publicaciones tendenciosas, sembradoras de odio y de infamia, capaces de destruir hasta la integridad física y moral de una nación, o de un destierro. Y para que el pueblo recapacite y repudie esos voceros de odio, cuyas frutas hemos visto que no podían ser más amargas.

Fuimos un pueblo cegado por el odio. Y todos éramos víctimas de esa ceguera.

Nuestros pecados pesaron más que nuestras virtudes. Nos olvidamos de Nuñez de Arce cuando dijo: "Cuando un pueblo olvida sus virtudes, lleva en sus propios vicios su tirano".

Adiós. Este es mi último adiós. Y dile a todos mis compatriotas que yo perdono con los brazos en cruz sobre mi pecho, para que me perdonen todo el mal que he hecho.

Miguel Angel Quevedo



**Viva
Cuba
Libre**

GRITU DI KONSUELO

DEN KIBRÁ di mainta un balander a span su bela blanku den un brisa fresku, fuerte.

Ku firmesa el a balia, kòrta ola subi laman ganchu.

Esta un espektákulo.

I den mi pensamentu m'a anim'é ...

Bela, bela, mi alma presioso, bela ku vigor.

Bria, bria, bria kue bo destino.

A yega tempu pa bo realisá bo soñonan.

Un dushi emoshon ta karisiá mi alma i mi ta sigui kontemplá su kaná te ora e kologá manera un lapi blanku na e rant kaminda laman ta brasa shelu.

Den esei un hende band'i mi ta babuká:

"Ata! E no tei mas!"

... Den nos bista e barku por laga di tei, pero su master, su timon, su kurpa ta mes firme ku ora el a sali Kralendijk i e ta mes kapas pa karga su karga yega su porta di destino.

Ayabanda tin otro wowo ta mir'é yega i tin hopi bos di alegria ta ward'é:

"Ata! At'é ta bini! At'e ta bini!"

Ta gritu di konsuelo

ku mi ta spera tur otro hende lo tende.

Laman misterioso tin nos islanan separá pero no tin forsa posibel pa kibra e union semper bibu entre Aruba, Kòrsou i Boneiru.

ROBERTO J. JANGA

Kòrsou

Nos a pidi i haña pèrmit di Sr. Roberto Janga pa publiká su poesia - publiká den Amigoe di

19 di yüli 2007 - den ARCO i riba nos website den sekshon di 'outstanding articles'. Di e forma aki su mensahe, ekspresá na un forma ekselente, lo haña permanensia.

Na promé lugá nos kier a bisa Sr. Janga ku nos a tende su gritu, 'loud and clear'. I no kere, Sr. Janga, ku loke ta pasando aworaki lo keda pa semper. Nos islanan mester sali for di otro pa por superá otro problema. Esei ta un problema eksistensialista. Un problema ku tin di haber ku e pregunta ta kende nos ta. Abo i ami.

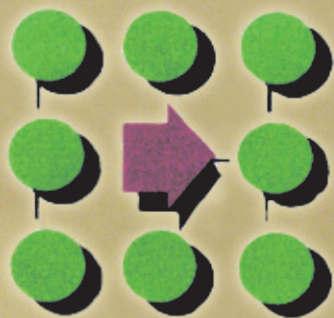
Komo ku nos a biba algun siglo kaba ku diferente tipo di hende huntu riba algun baranka chikitu, nos a desaroyá un kultura miksto, ku ta hasi'é difisil pa nos tur identifiká nos mes kuné 100%. Kasi niun hende por haña su mes kompletamente den nos kultura. Hopi hende sa ku e islanan aki ta nankas, tòge Boneirano ('Bonesario' na Kòrsou) no ta un Yu di Kòrsou. Anto Yu di Kòrsounan mes tampoko no ta homogéno.

E situashon aki ta forsa nos bira individualista (fuera di nos lasonan familiar, ku normalmente ta fuerte). E eksperimento di un Antia Uni tabata un intento pa superá e problema aki. E no a logra. Otro manera pa superá e problema aki ta pa hasi lo kontrario. En bes di purba krea union den diversidat, nos por selebrá nos diversidat i komprondé ku t'esei mes ta nos kultura. Papiamentu, e ora ei lo no ta e vehikulo di nos union, sino e vehikulo di nos diversidat. I eigenlijk asina e ta ta tur semper. I ta p'esei ARCO ta sali na 4 idioma.

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GIRL COULD GIVE BIRTH TO HALF-BROTHER/SISTER

By Michelle Roberts, BBC Internet, 3 July 2007

A Canadian mother has frozen her eggs for use by her seven-year-old daughter, who is likely to become infertile.

Should the girl opt to use the eggs and gain regulatory approval, she would effectively have a baby that was her half-brother or sister.

Critics said the work, presented at a fertility conference in Lyon, was deeply concerning. But the doctors from the McGill Reproductive Center, Montreal, called the donation an act of motherly love.

Also, the girl and any future partner would have a choice as to whether to use the eggs or not, they said. The girl, Flavie Boivin, cannot have children naturally because of a chromosomal condition called Turner's syndrome.

Mum Melanie, who is 35 and a lawyer, investigated whether she could donate her own eggs.

After much research, she came across Professor Seang Lin Tan's team at McGill who run an egg freezing programme for cancer patients and those who want to delay childbearing.

Melanie said she discussed the decision with her partner and Flavie's father, Martin Cote, also 35 and a financial analyst.

Emotional impact

"We were concerned about the ethical questions - would I look at the child as my grandchild or as my own? We were also concerned about the financial impact, the physical impact on me and the emotional impact on the family".

After a year they decided to go ahead.

"What made us sure was the fact that I was there to help my daughter. If I could do anything in my power to help her I had to do it and because of my age I had to do it now.

"I told myself if she had needed another organ like a kidney I would volunteer without any hesitation and it is the same kind of thought process for this".

Melanie said her daughter would be the real mother as she would be caring for the child.

"I do not want to oblige her to use the eggs; I want to give her the option".

Professor Tan said they had asked for the advice of an independent ethics committee.

"The ethic committee agreed to it because the mother giving to a daughter is out of love and it is up to the daughter and partner in future years to decide whether to use the eggs or not.

"And ethical considerations change with time. Who knows what the ethics will be in 20 years from now."

Identity problems

Prof. Tan said this was the first case of mother-to-daughter egg donation. There have been donations from sister to sister.

Dr Richard Kennedy, of the British Fertility Society, said: "This altruistic behaviour is not dissimilar to the scenario where a parent donates a kidney to a child.

"In this case, instead of using eggs from an unknown donor, she will get the opportunity to know the source.

"Although this means the resulting offspring will be similar in genetics, an unrelated sperm will be used - and this means that the offspring will not be a true sister".

Josephine Quintavalle, of Comment on Reproductive Ethics, expressed sympathy with the family, but could not support storing the mother's eggs.



Human egg freezing, a delicate process

She said: "The psychological welfare of the baby has to be the principal concern.

"Such a baby would be a sibling of the birth mother at the same time as the direct genetic offspring of the grandmother donor.

"In psychiatry we are hearing more and more of children suffering from identity problems, and specifically a condition called 'genealogical bewilderment'. Could it possibly get more bewildering than this?"

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"We have to stop thinking of women only in terms of their reproductive potential. The daughter could live a full and happy life without having children of her own".



Komentario di ARCO

ARCO comments



The problem with these new technologies is that science is years ahead of ethics. More than sixty years after the use of the first atomic bomb, we still have not been able to control the proliferation of the technology. In the meantime India, Pakistan, Israel and other countries either have atomic bombs or the capability of producing them. A nuclear attack against Iran has even been suggested. We are not exaggerating when we say

that the threat is apocalyptic.

We are not against new technologies. On the contrary, we are all for them. But we cannot just let them proliferate in an uncontrolled fashion. Genetics, Robotics, IT and Nanotechnology ('GRIN') pose real threats, as Dr. James Hughes explains in a document we have posted on our website (www.arcoarib.com; go to caribbean knowledge center). See also the conclusion to his article on page 14 of this edition. We should first regulate their use and set up ironclad institutions to enforce the rules. This can only be done globally. Some form of effective global governance is inescapable, that is if we want peace and security.

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COMPUTER TIPS

Ten Things you can do keep an old computer useful

On the list below you can find answers on how to work with a second-string computer. I could give a lot more, but these are the most frequent.

- 1. Keep it clean.** Any hardware geek will tell you that dust, dirt, grime and funk keep a computer from run-ning peak. And any hardware geek with a shred of pride will show you a computer case clean enough to eat out of. Dust impedes fans. Dirt creates a thermal



Sr. G. Feliz

layer that makes things overheat. Grime blocks connections. (No joke: I've seen computers "magically" start working again just by cleaning dust from the case and motherboard.)

- 2. Keep it in working order.** It should go without saying, but using flaky or error-prone hardware puts the rest of the system at risk. So don't be afraid to splurge on a new 200W power supply for your 450Mhz desktop if the old one is acting funny. Or an extra 64Mb for your aging Thinkpad. It's worth it. And so is a little protection: An added layer of ventilation or a better fan is not overkill if you care about the hardware you're running.
- 3. Do your homework.** It's an obvious analogy, but not having a basic understanding of the inside of your computer is kind of like not having a basic understanding of the inside of your car. You don't have to know how to field-strip and overclock an Athlon box, but you should at least have an idea what *might* be wrong when something misbehaves inside your K6-2+ 550.
- 4. Pick the OS that fits.** Don't expect straight Ubuntu to run on a 333Mhz computer. Don't expect straight Xubuntu to run on a 166Mhz box. But don't feel bad because your machine doesn't play well with the distro of your choice. For every favorite distro there's a second place finisher, and there's no shame in using a different flavor on a different machine.
- 5. Pick a filesystem that fits.** If you don't know what that means, and find one that's appropriate for your hardware.

I'm not going to just tell you which one is right, because it depends on your processor, your hard drive, your IO connections and your file workload — all at the same time.

- 6. Use a smooth desktop.** I'm not a big Gnome or KDE fan, and if you're on an old machine you probably aren't either. There's nothing wrong with them - they are just too heavy for my purposes. If you're running an old machine, take the time to learn Fluxbox, Openbox, IceWM, or even FVWM. A svelte window manager can be the difference between life and death for an older machine.
- 7. Lighten the load.** Throw out the stuff you don't use, or don't want in the way. Drop the unwanted packages, services, features and frills that slow you down. Sure, my 300Mhz Pentium II can do pure transparency and composited windows, but I don't run that nonstop. I save it to show off to other geeks. If it's too slow, it's got to go.
- 8. Or better yet, start from scratch.** It's more effective than sifting through a bulky installation. And it's almost a guarantee that any system you customize from scratch will perform better than one you rip the guts out of.



- 9. Learn to love the terminal.** You can get an amazing number of things done in a terminal window, and on a slow machine, this is critical. Don't be afraid to relegate tasks like music management, IRC, e-mail, file management or torrent downloading to a terminal window. Old machines thrive on console applications and the final product is generally indistinguishable from that of a chunky GUI app.
- 10. Show it off.** Make it pretty. Repaint it. Cover it with stickers. Mod the case. Let your kids illustrate it. Doom it up. You're more likely to keep and use a machine that looks good and makes the local geek green with envy ... than one that looks like a heap of dirty junk. No matter what speed it runs.

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DIRECT FLIGHTS TIARA AIR BONAIRE-ARUBA

Source: www.bonaireinsider.com

On Friday, July 20th, 2007, there will be an inaugural celebration at Bonaire's Flamingo Airport when Tiara Air begins her direct non-stop service Aruba-Bonaire, with six weekly flights on board Shorts 360 aircrafts with 33 seats. This new service may make it easier for some visitors from North America to fly into Aruba and then connect non-stop to Bonaire, or hop over to either Curacao or Aruba for day trips.

Camilo Muyale, commercial manager of Tiara Air, proudly announced that effective with this inaugural flight, a promotional round trip airfare of AWG 325.00 is currently in effect, with children ages 2 to 11 at half price.

The itinerary will be: Mondays, Fridays, Saturdays & Sundays: Aruba-Bonaire, leaving 9:45 AM, arriving in Bonaire 10:30 AM. After a quick turn around, Bonaire-Aruba, will depart 11:00 AM, arriving in Aruba 11:45 AM.

On Fridays and Sundays, Tiara Air also operates an Aruba-Bonaire flight leaving at 7:00 PM, arriving Bonaire at 7:45 PM. With another quick turn around, Bonaire-Aruba will depart at 8:15 PM arriving in Aruba at 9:00.

AH Services, under the leadership of **Dudley Lourens**, will handle the Tiara Air flights on Bonaire. They can be reached at telephone [+599-717-2005](tel:+599-717-2005), [+599-717-3668](tel:+599-717-3668) and [+599-717-3598](tel:+599-717-3598) for sales and ticket reservations. Additionally, all travel agents on Bonaire will have the capability to sell Tiara Air tickets.



Tiara Air's Short 360 aircraft, seating 33 passengers.

For a complete airline schedule, or for additional information, you can go to www.tiara-air.com to reach Tiara Air's website.

ELEKSHON PRESIDENSIAL NA MERKA

Wak video na: www.arcocarib.com

Tur hende ta bisa ku e kandidato presidencial Dennis Kucinich no tin chèns pa gana elekshon presidencial otro aña. Sin embargo, ARCO ta sosten'é, pa motibu ku e ta e úniko kandidato ku lo trese un kambio positivo den polítika mundial.

Di kon wòri ku elekshon na Merka?

Ounke na Antia nos no por vota pa elegi un presidente na Merka, tòg nos ta di opinion ku ta importante pa dediká tempu na e elekshon aki i asta pa sostené un di e kandidatonan aktivamente. Pasobra awendia e presidente Merikano ta influenshá polítika Antiano direktamente. Asta nos por bisa ku demokrasia no ta real mas, si solamente Merikano por vota pa nan presidente.

Un ehèmpel. Nos amigu Hugo Chanvez a disidí di hinka su país den un soshalismo a la Cuba. Merka su reakshon pa ku esaki lo tin efekto direkto pa nos na Antia. Tòg nos no a haña chèns pa vota pa e presidente Merikano ku ta bai tuma e tipo di deshonnan klave aki. *Esei realmente ta anti-demokratiko!* Mundu ta na rant di kambia drástikamente. Nos tur mester hasi loke ta na nos alkanse pa perkurá ku e kambionan aki lo bai den bon direkshon. Nos por papia ku Merikanonan bibá na Antia, splika nan ku Kucinich t'esun mas mihó i di kon e ta esun mas mihó pa Antia tambe. Merikano bibá na Antia tin derecho di voto na Merka (nan ta 'absentee voters').

Kucinich ta kere den pas realmente. For di komienso e tabata kontra e guera na Irak.

For di basta aña kaba el a boga pa gobièrnu di Merka instalá un Departamentu di Pas ofishal pa propagá pas rònt mundu.

Kucinich ta e úniko kandidato presidencial ku a entregá un proposishon di lei pa duna tur Merikano kuido médiko. Na Merka tin +/- 45 miyon di hende ku no tin nan kuido médiko sigurá. Nos a pone un video over di esaki na nos website: www.arcocarib.com.



Dennis Kucinich
*'I ain't gonna study war no more!'
He is trying to impeach Dick Cheney.*

ESTADO POLISIAL NA MERKA 2008?

Kopia di e Lei Presidencial den Caribbean Knowledge Center: www.arcocarib.com

E Merikano Paul Craig Roberts, antes Asistènt-Sekretario di Estado di Finanzas bou di Presidente Reagan, a bisa ku kreashon di un estado polisial na Merka ta inevitabel. Roberts ta kere ku Estados Unidos por ta un estado polisial diktatorial envolukrá den un guera ku Iran na aña 2008, si Cheney ku Bush no ta wòrdu saká for di Kas Blanku pronto (via di e prosedura di 'impeachment').



Inkreible, pero bèrdat. Gobièrnu di Bush a pèrmití forman di tortura ...

Pa sostené su ponensia Roberts ta referi na un Lei Presidencial (un 'executive order') resien ku ta duna gobièrnu Merikano e derecho di pone beslag riba propiedat di kualkier persona ku ta stroba e guera na Irak. Nos a plaats kopia di e lei aki den Caribbean Knowledge Center na www.arcocarib.com.

Partido Republikano den pánico

Roberts a bisa ku Partido Republikano tin miedu di un derota total den elekshon presidencial na aña 2008. I ta p'esei Partido Demokratiko no tin purá pa para e guera na Irak, pasobra nan kier pa Bush sigui ku e guera impopular aki pa asina nan por gana elekshon otro aña fásilmente.

Roberts a advertí ku e strategia aki por back-fire, pasobra Cheney ku Rove (atyudante di Bush) ta konsiente di e

peliger aki. Roberts ta kere ku pa e motibu ei Cheney ku Rove tin intenshon pa bolbe subi kabai di Guera kontra Terorismo pa di e forma ei unifiká pueblo Merikano tras di Partido Republikano atrobe. "Nan ta trahando riba dje", Roberts a bisa. Anto, segun Roberts, e leinan nesario pa krea un estado polisial ya ta trahá kaba.

"Personanan trahando pa gobièrnu di Bush huntu ku propagandistanan Republikano ... ya ta preparando otro evento manera esun di 9/11 òf un serie di eventonan similar", segun Roberts. El a sigui bisa ku Chertoff (Hefe di Departamentu di Seguridat Merikano) ya a pronostiká e tipo di eventonan aki kaba ... Chertoff a bisa ku al Qaeda a re-agrupá. ... Bo por konta riba dje, Roberts a bisa, ku si al Qaeda no ta aktua, gobièrnu mes lo orkestrá algu.

Riba e pregunta ta kiko hende por hasi pa para e tipo di táktikanan diabóliko aki, Roberts a kontestá ku si sufisiente hende ta alerta, gobièrnu no por hasi e tipo di kosnan aki dje fásil. Sin embargo, e mes no ta kere ku su atvertensia lo wòrdu tumá na serio, pa motibu ku e medionan di komunikashon 'mainstream' (esunnan mas grandi) na Merka no ta kere den dje. I ta nan ta kontrolá opinion públiko.

"Merikanonan ta kere ku e peliger ta bini di e teroristanan", Roberts a bisa. "Nan no ta komprondé ku teroristanan no por kita derechonan fundamental di hende. Teroristanan no por violá Konstitushon Merikano. Ta p'esei e teroristanan ta ménos peligroso ku gobièrnu Merikano mes, ku ta kreando un estado polisial bou di e tapa di e guera kontra terorismo. Pero, hende no ta mira e esei ainda".



KRACHT HERHALING IN MUZIEK

luister op: www.arcocarib.com

Dit is alweer de derde aflevering in deze serie over klassieke muziek. Het betreft uitzendingen van Radio Enschedé, waarin de componist Jan Bijkerk uitleg geeft over klassieke muziek aan de hand van muziekfragmenten. De presentator is Piet van der Tuuk. De eerste aflevering ging over 'Stilte in de Muziek', de tweede over 'Muziek, Techniek en Machines'. Nu dus over 'De Kracht van de Herhaling'. Deze uitzendingen zijn te beluisteren op onze website: www.arcocarib.com, maar op de Bonaire pagi-

na. Ga naar 'Special Pages' en klik op de knop 'Klassieke Muziek'.

De uitzending begint met het eerste deel van de 5de symphonie van de grootmeester van de herhaling Ludwig van Beethoven. Vervolgens een stuk van John Ravenscroft waarin een gezongen thema wordt herhaald, waarbij iedere keer een nieuwe zanger zich in het ensemble mengt. En er is nog meer. Boeiend. Luister zelf maar.

Door zo naar muziek te luisteren hoort men andere dingen dan gewoonlijk.



DESTRUCTION FOR CONSTRUCTION

View Sean Paton's video at: www.arcoarib.com

Pebbles, stones and sand, these are among the most sought after commodities in the building trade on Bonaire.

We are all familiar with the old saying "you can't make an omelet without breaking an egg". Wise words indeed.

However, if we kill the chicken in the process, our ability to make omelets will soon come to an end.

Illegal quarrying

The same can be said for our future here on Bonaire. The illegal quarrying that seems to be all over the Island has left a nasty scar on the face of Bonaire. This not only looks bad, but has other effects. Changing the landscape also changes the water drainage through the Island's underground water table.



Boca Onima, seen from the air. This is where some of the illegal quarrying has been taking place.

Bonaire is a living thing

To really get the picture, you have to see Bonaire as a living thing, breathing and supporting thousands and thousands of other life forms. Our coral is a living thing; it in turn supports lots of other living things, from micro-organisms to fish. The fish in turn also support us!!

For thousands of years Bonaire has managed to keep itself on a good eco-balance. Its reef unspoiled, its people living in balance with what the Island could give them and what the people could give the Island. A nice balance.

We cannot say that we are unaware of this impact; in fact as you drive around the Island you will see that people have been using this principle to help them catch water for some time. Wherever you see the blades of the waterpumps that sit on top of the water wells, you will see that the topsoil beside them is dragged out in order to create large lakes when the rain comes. The idea is that after the rain, the

water will drain down in to the area of the well, thus giving us a larger supply of water.

This principle does not always work, as it is often the case that the well is drawing water from an underground cave and the water that is being pumped up will come from miles away. We understand so little of subterranean Bonaire that it is hard to estimate the damage that we are doing and, sad to say, we may not see the impact until it is too late. We can take one thing as fact. Water finds its own level and a greater proportion of the water that falls on the Island will find its way to the coastline.

What should be done?

What is needed is an impact study so that we can understand what is taking place. S.T.I.N.A.P.A have been doing studies on the coral reef both for nutrient levels and other pollution factors. From the Reporter we have had extensive coverage. Not least of these was the "Smoking Gun" report.

In my opinion, the situation must be dealt with now! Implementing an immediate moratorium on quarrying. Making public, the areas that are licensed quarries. People dealing in illegal aggregate should be bought to book.

An immediate water sampling should be initiated in order to obtain the data that will tell us how our underground water table is moving, and how it is connected to the run of

points around the coast. Only then can we be sure of what action to take.

Using the Island's topsoil to fill the foundations of new houses can be avoided. The Island does not have a lot of this topsoil. What it does have should be kept for future use in agriculture. When used in the right way it can be highly fertile.

This soil also contains seeds, seeds that do not always need sunlight to grow, with the right moisture they can shoot. This means that maybe five years after you have built your house the floor will start to break up with some nice weeds behind it, just waiting to tell you how much they like Bonaire too.

Glass recycling

Otto Bartels has worked very hard, with Selibon and other groups to get to the point where we can now recycle glass. The end product "crushed glass" can be used as an aggregate for the construction industry. For house foundations and road making - as a rough aggregate.

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



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It is my suggestion, that each and every one of us should lobby the Executive Council members of Bonaire. Our objective! To get a transparent plan for future development of the Island. That will show all the Island's people what will happen to the Island over the next five years.

This plan should be available to the people by viewing it at the Government building. It should show what measures are going to be undertaken to preserve the environment, how we are going to deal with waste water, how we are going to clean up the landfill, and turn it into a

"Waste Management depot" and how we are going to keep Bonaire, Bonaire!!

It is time to stand up and go to the plate. The people of Bonaire for Bonaire. We can make the difference, if we act now.

NOTE ARCO. Where Sean Paton argues that Nature must be protected, he is right. But people have to live too. The greens undoubtedly have a point, but solutions must be *practical* and *affordable*, not just 'stop all development!'. Some of Sean's suggestions are practical and can be implemented.



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Blue Moon 717-8617	International	Wednesday	
Capriccio 717-7230	Italian	Tuesday	
Chibi Chibi Rest. 717-8285 ext. 444	International	Saturday evening	
China Nobo 717-8981	Local Cantonese	None	
City Café 717-8286	International Local	None	
Listing reserved	Delicious	None	
Den Laman 717-4106	International	None	
Donna's & Giorgio 717-3799	Italian	Wednesday	
Listing reserved	Delicious	None	
E Teras 717-4141	Grill	None	
Flamingo Balashi Beach Bar 717-8285	Lunch-items 12.00 - 20.00 hrs.	None	
Garden Café 717-3410	Lebanese International	Wednesday	
It Rains Fishes 717-8780	International	Sunday	
KonTiki Beachclub 717-5369	International	None	
La Luna 717-2370	International	Sunday Monday	
Lion's Den 717-3400	International	None	
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Papaya Moon Cantina 717-5025	Mexican	Tuesday	
Pirate's Steak House 717-8434	Steaks/Seafood	Monday	
Rose Bar/Restaurant 562 6364	Local	Wednesday	
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Salsa 717-3558	International	None	
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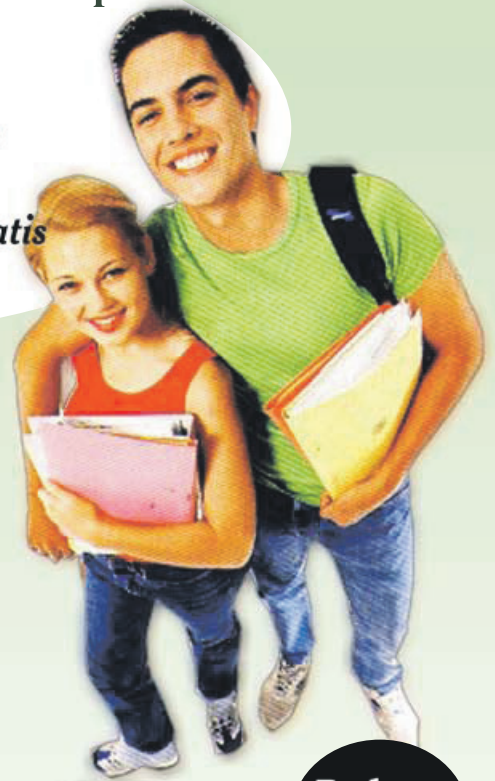
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