

UN AÑA NOBO A HABRI PA NOS DUSHI ISLA DI BONEIRU!!!



A NEW YEAR HAS DESCENDED UPON OUR BELOVED ISLAND OF BONAIRE!!!

Otro bunita pintura di Manuela Winklaar / another beautiful painting by Manuela Winklaar

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The Concert

When the house lights dimmed and the concert was about to begin, the mother returned to her seat and discovered that her child was missing. Suddenly, the curtains parted and spotlights focused on the impressive Steinway on stage. In horror, the mother saw her little boy sitting at the keyboard, innocently picking out “Twinkle, Twinkle, Little Star”.

At that moment, the great piano master made his entrance, quickly moved to the piano, and whispered in the boy’s ear: “Don’t quit. Keep playing”. Then, leaning over, Paderewski reached down with his left hand and began filling in a bass part. Soon his right arm reached around to the other side of the child, and he added a running obbligato. Together, the old master and the young novice transformed what could have been a frightening situation into a wonderfully creative experience.

The audience was so mesmerized that they couldn’t recall what else the great master played. Only the classic, “Twinkle, Twinkle Little Star”. Perhaps that’s the way it is with God. What we can accomplish on our own is hardly noteworthy. We try our best, but the results aren’t always graceful flowing music. However, with the hand of the Master, our life’s work can truly be beautiful.

The next time you set out to accomplish great feats, listen carefully. You may hear the voice of the Master, whispering in your ear, “Don’t quit. Keep playing”. May you feel His arms around you and know that His hands are there, helping you turn your feeble attempts into true masterpieces. Remember, God doesn’t seem to call the equipped. Rather, He equips the ‘called’. Life is more accurately measured by the lives you touch than by the things you acquire. May God bless you and be with you always!

and remember,

“Don’t quit. Keep playing”.



Happy New Year!

Ring out the old, ring in the new,
Ring, happy bells, across the sea:
The year has gone, let it be;
Ring out the false, ring in the true.

(Adaptation for Bonaire from Lord Tennyson)

Bon Aña Nobo!



KON PA KIBRA E KRISIS ku ta afektando nos di generashon pa generashon

E generashon ku awor aki tin entre 35 i 60 aña i e lidernan ku nan a eligi (tantu polítiko komo no-polítiko) tin un debe ku nan no por kita for di nan lomba. Si nan tin un konsenshi, e peso lo mester ta hasiendo hopi doló. E ta un debe ku ta afektando, mas ku tur, esnan mas yòn. E manera ku a usa e sistema pa “run” e komunidat a bin ranka i priva sigur e “generashon ku ta sigui” e derecho riba tantu kosnan material komo biennan spiritual ku mester tene e sosiedat integro i progresivo.

Den tempunan malu tin biaha konta un kuenta por yuda pone kosnan den un perspektiva nobo ku por trese solushonnan inovativo. Wèl esaki ta e kuenta:

Tabata aserkando un Orkan

Un para, protagonista den e historia aki, a anticipa e orkan i ta preokupa pa su nèshi i su 3 yunan.

El a disidi di translada e nèshi i su 3 yunan na un lugá mas sigur. E para ta gara e promé yu na su garganta ku su pik i ta kuminsa su buelo mei mei di biento fuerte ku ta moviendo mata i palunan, wantando werlegt i kortinanan pisá di áwaseru.

Na dado momentu e ta pasa riba un abismo kaminda un riu, ya furioso, ta pasa. Den buelo e para ta puntra su yu:

‘Ora mi ta bieu kaba, bo ta kuidami meskos ku mi ta kuidando bo aworakí?’

‘Si’, e paharitu ta kontestá.

E para ta habri su pik i ta laga e yu kai, ku ta ser lastrá pa e koriente fuerte di e riu.

‘Un hipókrita manera bo no ta bale la pena di keda na biba’.

Mientras e ta regresá su nèshi pa purba salba e di dos yu, e ta reflekshoná. Yegando na e mesun lugá ku e di dos yu, biento suplando i awaseru batiendo duru den nan kara, e ta puntra e di dos yu:

‘Ora mi ta bieu kaba, bo ta kuidami meskos ku mi ta kuidando bo aworakí?’

‘Si’, e paharitu ta kontestá.

I e para ta bolbe habri su pik i ta laga e di dos yu kai den e abismo.

‘Un hipókrita manera bo, no ta meresé di keda na biba’, insistiendo den su pensamentu.

E ta regresá su nèshi pa purba salba e di tres i último yu, i ta ripití e seremonia ora e ta pasando na e lugá ku el a laga e otro yunan kai, e ta puntra atrobe:

‘Ora mi ta bieu kaba, bo ta kuidami meskos ku mi ta kuidando bo aworakí?’

‘Wèl esei sí, lo mi no por primintí bo, e último yu ta kontest’é. Loke sí mi por sigurá bo ta ku dia mi ta grandi lo mi kuida mi yunan manera abo ta kuidando mi aworakí.

Asina e último yu a ser salbá.

Yamada na Boneriano i imigrante pa huntu lanta un SINDIKATO GENERAL NOBO

Aña pasá na Kòrsou a lanta un fundashon yamá 'Stichting Buitenlanderzorg' (Fundashon soshal pa imigrante). E fundashon aki ta yuda imigrante integrá den komunidad Antiano na un manera drechi i hustu di tur banda. Ta tene kuenta ku e nesidat- i derechonan di e poblashon lokal, pero di otro banda ta evitá diskriminashon i abuso kontra imigrante, tantu di parti di gobièrnu komo di parti di doñonan di trabou.

ARCO ta mashá kontentu ku e forma strukturá i no-diskriminatorio ku e fundashon nobo aki ta traha. Tur imigrante registrá serka e fundashon aki ta sera un seguro kontra malesa pa +/- Naf. 800,- pa aña. E preis aki ta hopi abou. Pero den e pakete di servisio ku e fundashon aki ta ofresé ta inklui tambe konseho i asistensia hurídiko i pronto tambe yudansa den asuntunan laboral. E fundashon ta hasiendo trámite pa lanta un Sindikato General pa yuda tur hende (tantu lokal komo imigrante) ku asuntunan laboral.

Diskriminashon

Diskriminashon kontra stranhero no ta bai kaba nunca tanten ku nan mes no ta uni forsa pa kombati'é. Nos no por kaba di komprondé kon un pueblo ku pa siglonan largu a sufri bou di diskriminashon kruel por a kuminsá diskriminá kontra imigrante di e forma ku ta sosodiendo na Boneiru. Di otro banda nos tampoko no por komprondé di kon e stranheronan (mihó: 'imigrantenan') mes por tin asina tiki sintimiento di solidaridat i asina tiki forsa pa lucha, ku nan nunca no a uni den un organisashon fuerte i efikas pa lucha kontra abuso.

ASIBON

Manera tur hende sa, intentonan pa yega na un organisashon asina a wòrdu hasi den pasado sí, pero nan a frakasá. Esesífikamente Partido Demokratiko Boneriano di Jopi Abraham a hasi tur intento pa kibra e organisashon di

imigrante di e tempu ayá i nan a logra tambe. Pabien! PDB a logra mantené diskriminashon kontra stranhero! Otro kos ku nos no por kaba di komprondé ta ku ta PDB a tum'é riba su mes pa kibra e organisashon di imigrante den pasado, pasobra PDB ta suppoos di ta un partido soshalista. Den e ideologia soshalista no tin distinshon entre trahadó lokal i stranhero. Tòg tabata netamente PDB ku a hasi su máksimo esfuerso pa kibra e organisashon di imigrante (ASIBON = Asosashon di Imigrante Boneriano). I ku éksito!

ARCO a tuma kontakto ku e fundashon Kurasoleño (Stichting Buitenlanderzorg) i a haña sa ku nan ta dispuesto pa yuda forma un fundashon similar na Boneiru. Pues esaki ta e momentu pa hende di bon boluntad, tantu Boneriano komo imigrante, pa bini dilanti pa lanta un fundashon similar na Boneiru. ARCO ta dispuesto pa sostené un fundashon asina i lo duna tur klase di koperashon. Pasobra e meta ta:

SEGURIDAT LEGAL, SOSHAL I LABORAL PA UN I TUR

STATUTONAN DI 'Stichting Buitenlanderzorg' I SINDIKATO GENERAL RIBA INTERNET

ARCO a pone e statutonnan di e fundashon i di e sindikato nobo riba su website. Bo por download òf lesa nan na: www.arcobonaire.com.

Ounke e statutonnan riba nan mes no ta dje interesante, tòg ta importante pa esnan interesá por tuma nota di e puntonan di salida di e organisashonnan aki. Intenshon ta pa introdusí un maneho di imigrashon hustu i práktiko.



un number di CRIB.

3. Si bo tin trahadó, inskribí nan na Banko di Seguro Sosial (SVB).

E inskripshonnan mester bai den e sekuensia ariba menshoná, pasobra bo mester tin un number di CRIB pa bo por inskribí na SVB i bo mester ta inskribí na KvK pa bo haña un number di CRIB. Ora ku bo a kaba di hasi e inskripshonnan aki bo kompania ta ofishalmente lantá.

Awor bo por pensa ku bo ta kla pa aserka Banko, pero esaki no ta pusibel ainda. Bo por bai sí, pero banko lo sinta tendebó i bisa bo ku bo tin un bunita idea, pero kon nan sa ku loke bo ta bin kuné ta faktibel? E ora ei banko lo bisa bo, pa duna un komprobante di faktibilidat di bo idea, un plan di negoshi (Business plan) i un kompania ku ta hasi bo atministrashon finansiero.

Un, plan di negoshi ta konsistí di diferente puntonan, entre otro:

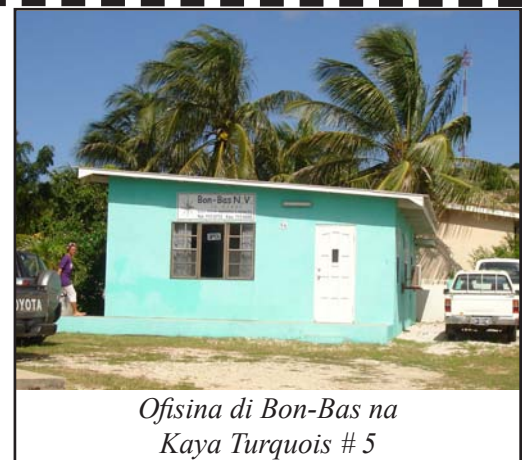
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|----------------------------|--------------------------------|
| 1. Deskripshon di kompania | 6. Konkurensia |
| 2. Vishon | 7. Balansa proyektá |
| 3. Kapital nesario | 8. inventario |
| 4. Tim di maneho | 9. Kuenta di ganashi i perdida |
| 5. Merkadeo | 10. Personal |

I otro pèrmitnan ku bo mester pa por operá bo kompania.

Esakinan ta algun puntonan breve ku nos a dunabo pa kuminsá ku bo mes negoshi.

Tin un dicho ku ta bisa, tin dos kos ku hende mester hasi den bida, esta paga impuesto i muri.

Bo a pensa tokante bo futuro? Despues ku bo paga belasting/impuesto anto bo kai muri, unda bo ta bai? **There is nothing so powerful as truth.**



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- traha plan di negoshi pa negoshi chikitu i mediano.

Nos adres ta Kaya Turquoise 5, email adrès ta dnld_paula@yahoo.com

Na promé lugá nos di Bon-Bas N.V. kier deseá pueblo di Bonaire i tur negoshante tur klase di felisidat, bendishon i éksito den aña 2006.

Ki ora bo ta bira un negoshante?

Un hende ta negoshante òf ta hasidó di negoshi ora ku e ta kumpra òf traha pa bolbe bende òf pa duna servisio ku e meta di hasi ganashi. Ora ku e siklo aki ta birando kada biaha mas i mas grandi den e sentido ku bo tin mester di mas kapital, ekipo i rekursu humano, bo ta bai kuminsá pensa di inbertí mas, pasobra bo ta mira e posibilidatnan di hasi mas ganashi.

Awor bo a yega na un punto ku ta poné bo pensa un tiki. Kiko mi ta bai hasi? Sigui lora man òf hasi un kos serio! Bo mester di kapital pa traha kuné. Promé kaminda ku por kuminsá pensa riba ta BANKO. Pero promé ku bo yega banko bo tin ku hasi diferente ehersisio:

1. Inskribí na Kamara di Komersio KdK (Kamer van Koophandel; KvK). Na KdK bo mester duna un nòmber di bo kompania, deskribi e metanan i indiká ken ta doño(nan).
2. Inskribí na Inspeksion di Impuesto (Inspectie der Belastingen) pa bo haña



All other women who worked here, sued you for sexual harassment. Since you have not sexually harassed me, I'll sue you for discrimination!!!

Tur otro muhé ku a yega di traha aki a hiba bo dilanti pa akoso seksual. Mirando ku bo *no* a akosá mi, mi ta hiba bo dilanti pa diskriminashon!!!

Art. 44 UN Convention on (...) Migrant Workers (...)

2. States Parties shall take measures (...) to facilitate the **reunification of migrant workers with their spouses** or persons who have with the migrant worker a relationship that, according to applicable law, produces effects equivalent to marriage, **as well as with their minor dependent unmarried children**.

LLAMADA A BONERIANOS Y INMIGRANTES PARA JUNTOS LEVANTAR UN SINDICATO NUEVO

El año pasado se levantó en Curazao una fundación llamada: 'Stichting Buitenlanderzorg', que significá: 'Fundación Social para Inmigrantes'! Esta fundación ayuda al inmigrante integrarse en la comunidad Antillana en una manera recta y justa de ambos lados. Se tiene cuenta con la necesidad y derechos de la población local, pero por otro lado se evita la discriminación y abuso contra el inmigrante, tanto de parte del gobierno como de los dueños de trabajo.

ARCO está contento de la forma estructural y no-discriminatorio que esta fundación nueva está trabajando. Todos los inmigrantes (incluso indocumentados) registrados en esta fundación obtienen un seguro contra enfermedad por un valor de +/- Naf. 800,- por año. Este precio es muy bajo. También este paquete encierra: consejo y asistencia jurídica y muy pronto asistencia en asuntos laborales. Esta fundación está haciendo trámites para levantar un Sindicato General para ayudar tanto a la gente local como al inmigrante con los asuntos laborales.

La discriminación contra el extranjero no se va acabar nunca, mientras no se una la fuerza para combatirla. Nosotros no podemos comprender como un pueblo que por tanto tiempo (siglos) ha sufrido de la discriminación, puede discriminar contra los inmigrantes de la manera que sucede aquí en esta isla. Por otro lado, nosotros tampoco no comprendemos porqué los extranjeros (mejor dicho *inmigrantes*) pueden tener tan pocos sentimientos de solidaridad y tan poca fuerza para luchar contra eso. Nunca se han unido en una organización fuerte y eficaz para luchar contra el abuso.

Ha intentado para tener una organización así en el pasado, pero ha fracasado. Específicamente Partido Democrático Boneriano de Sr. Jopie Abraham ha hecho todo por deshacer esta organización y lo lograron. Felicitaciones! PDB ha logrado mantener la discriminación contra el extranjero. Otro punto que no acabamos de comprender es que PDB tomaba sobre si mismo para ruinar la organización de inmigrantes en pasado. Porque PDB es supuestamente un partido socialista. En la ideología socialista no hay distinción entre el trabajador local y el extranjero, pero sin embargo era exactamente PDB que hizo su máximo esfuerzo para deshacer la organización de inmigrantes ('ASIBON') y tuvieron éxito!

ARCO tomo el contacto con la fundación Curasoleña ('Stichting Buitenlanderzorg') y ellos están dispuestos para ayudar a formar una fundación similar aquí en Bonaire. Pues ahora es el momento para las personas de buena voluntad, tantos Bonerianos como inmigrantes, en plan de salir adelante y levantar una fundación similar en Bonaire. ARCO está dispuesto para sostener una fundación así y va a prestar toda clase de cooperación, porque la meta es:

LA SEGURIDAD LEGAL, SOCIAL Y LABORAL PARA TODOS

Indian Chief:
Do you know
that you are
an illegal
immigrant?



ARCO ta
krak
nechinan
duru!

ARCO
cracks
hard
nuts!

*Si bo no ta gusta stranhero,
ta kiko bo tabata hasiendo n'e
lugá di Pachi???*

*If you don't like foreigners,
what the hell were you doing
at Pachi's???*

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World computer-art (swarmsketch); *arte mundial di computer*:

<http://www.swarmsketch.com>

Cute Overkill; *'cute' di mas*:

<http://cuteoverload.com/>

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Kon hende muhé a ser kreá? Bo tin ku wak esaki!

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HOPI INTERESANTE!



Symbol van de Soefi-beweging



Foto boven:

Altaartafel gebruikt tijdens universele eredienst. Er zijn 7 kaarsen; elke kaars symboliseert een wereldreligie, van Christendom tot Hindoeïsme, Islam etc.

Foto rechts:

Hazrat Inayat Khan, geb. 1882, aanvankelijk musicus, later verbreider van het Soefisme in het Westen. Gestorven in New Delhi, 1927.



HAZRAT INAYAT KHAN

Soefisme

De Indiase moslim en soefi Hazrat Inayat Khan wordt in 1882 in Baroda geboren. Thuis staan geestelijke waarden in hoog aanzien. Daarin vindt hij het voedsel voor zijn uitzonderlijke gaven voor mystiek en muziek en kan hij zich op cultureel gebied ontwikkelen. De grootvader van de jonge Inayat heeft veel invloed op zijn opvoeding. Inayat ontmoet soefi's, ontwikkelde mensen, die een ascetisch leven leiden. Hij sluit zich bij hen aan en besluit bij een moersjid in de leer te gaan. De leraar ziet de grote geestelijke gaven van Inayat, helpt hem bij zijn verdere geestelijke ontwikkeling en draagt hem in 1910 op naar het Westen te gaan en daar de nieuwe boodschap van liefde, harmonie en schoonheid te verbreiden.

Stad en land reist Inayat in Amerika af, geeft er concerten en lezingen, onderricht leerlingen, die weer gespreksgroepen vormen. Vervolgens gaat hij naar West-Europa. In 1923 staat Inayat Khan aan het hoofd van honderden aanhangers in alle delen van de Westerse wereld. In 1926 keert hij terug naar zijn vaderland waar hij een jaar later overlijdt.

De boodschap, die het soefisme brengt, leert bedachtzaamheid om harmonie in het leven te scheppen. Wekt de geest van broederschap in de mens. Leert dienstbaar en nuttig te zijn, wat het leven vruchtbaar kan maken. Met het doel leven en godsdienst tot een éénheid te vormen. Brengt verdraagzaamheid voor alle vormen van geloof. Er is slechts één Waarheid als de stam van religie. De diverse godsdiensten zijn de takken ervan. Soefi stelt zich het verwezenlijken en verspreiden van de wetenschap van de eenheid ten doel. Tevens van de godsdienst van liefde en wijsheid, zodat de verscheidenheid aan godsdiensten vanzelf ophoudt. Opdat het menselijk hart van liefde zal overvloeien. En haat veroorzaakt door verschil en onderscheid wordt uitgeroeid. Een andere doelstelling is het ontdekken van Het Licht en sluimerende vermogens in de mens. Van het geheim van de godsdienst. Van de macht van de mystiek en het wezen van de wijsbegeerte. Zonder strijdig te zijn met gebruiken in het geloof. Soefi wil meehelpen de beide tegengestelde polen van de wereld - Oosten en Westen - tot elkaar te brengen door gedachten en denkbeelden uit te wisselen. En de universele broederschap tot stand komt: de ene mens treedt de ander tegemoet zonder beperking van natie en ras.

Het oorspronkelijke soefisme binnen de Islam is van oudere datum. Reeds in de 9de eeuw oefenen in Irak en Perzië vrome geleerden door hun leer en leefwijze een zekere invloed op hun omgeving uit. In de 10de eeuw treden figuren als Mansoer Al-Halladj op met een eigen specifieke leer en beginnen zich in de 11de eeuw mystieke derwisj orden - bijvoorbeeld de Kadirijja, Rifa'ijja en Sammanijja - rond een moersjid te vormen. Er zijn contacten met christelijke mystici als Jan van Ruusbroec. Djalal al-Din Roemi schrijft een beroemd werk, de Masnavi. De Soefi's leefden zonder naam, zonder etiket, zonder onderscheid in persoonlijkheid. De wereld noemde hen Soefi, afgeleid van Sâf, het Arabische woord voor Rein. Levensdoel is de ziel van vreemde eigenschappen reinigen en de ware natuur van de ziel ontdekken. In deze ontdekking ligt het geheim van het gehele leven. Wellicht is de term Soefi afgeleid van het Griekse woord sophia, wijsheid.

Terug naar het huidige, westerse soefisme. Het symbool van de Soefi-Boodschap, het hart met vleugels, is het symbool van haar ideaal. Het hart is zowel aards als hemels, kan op aarde de Goddelijke Geest ontvangen en zich daarna hemelwaarts verheffen. De vleugels geven een beeld van deze opstijging. De wassende maan in het hart symboliseert ontvankelijkheid, open staan. Dit, omdat de maan de toestand van volheid bereikt door steeds meer open te zijn voor de zon. Het licht, dat men in de wassende maan ziet, is het licht van de zon. De ster in het hart van de wassende maan stelt de goddelijke vonk voor, die in het menselijke hart als Liefde wordt weerspiegeld en die de wassende maan helpt om vol te worden. "Waarlijk het hart, dat het goddelijk Licht ontvangt, is bevrijd".

Dit artikel werd overgenomen uit het tijdschrift

'ÉÉN WERELD', jaargang 30, no. 3 (herfst 2005).

Uitgever: 'Wereld Federalisten Beweging Nederland'.

Website: www.wfbn.nl. (Aanbevolen door ARCO!)

ENGLISH CHOSEN AS EU OFFICIAL LANGUAGE

The European Commission has just announced an agreement whereby English will be the official language of the European Union rather than German, which was the other possibility.

As part of the negotiations, the British Government conceded that English spelling had some room for improvement and has accepted a 5- year phase-in plan that would become known as "Euro-English".

In the first year, "s" will replace the soft "c". Certainly, this will make the sivil servants jump with joy. The hard "c" will be dropped in favour of "k". This should klear up konfusion, and keyboards kan have one letter less.

There will be growing publik enthusiasm in the sekond year when the troublesome "ph" will be replaced with "f". This will make words like fotograf 20% shorter.

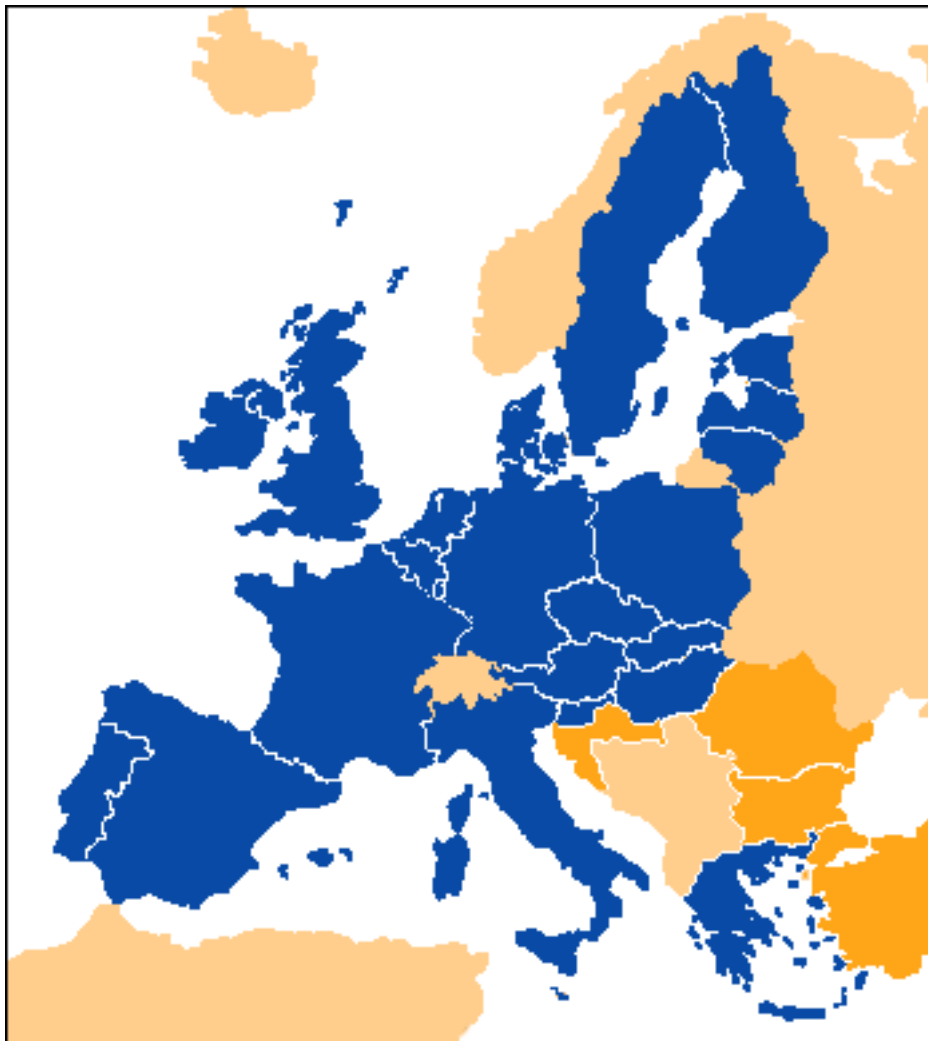
In the 3rd year, publik akseptanse of the new spelling kan be expected to reach the stage where more komplikated changes are possible. Govern-ments will enkourage the removal of double letters which have always ben a deterrent to akurate speling.

Also, al wil agre that the horibl mes of the silent "e" in the language is disgrasful and it should go away.

By the 4th yer peopl wil be reseptiv to steps such as replasing "th" with "z" and "w" with "v".

During ze fifz yer, ze unesesary "o" kan be dropd from vords containing "ou" and after ziz fifz yer, ve vil hav a reil sensibl riten styl. Zer vil be no mor trubl or difikultis and evrivun vil find it ezi tu understand ech oza. Ze dream of a united urop vil finali kum tru. Und efter ze fifz yer, ve vil al be speking German like zey vunted in ze forst plas.

If zis mad you smil, pleas tel oza pepl.



In about 20 years the EU will border on Iraq (via Turkey).



Ramp creates power as cars pass

(Source: BBC Internet, 16 December 2005)

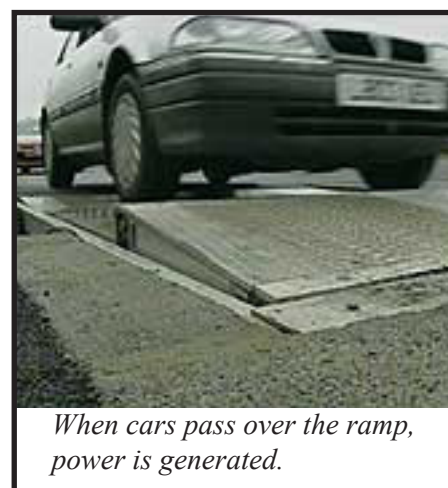
A road ramp that uses passing cars to generate power has been developed. Dorset inventor Peter Hughes' Electro-Kinetic Road Ramp creates around 10kW of power each time a car drives over its metal plates.

More than 200 local authorities had expressed an interest in ordering the £25,000 ramps to power their traffic lights and road signs, Mr Hughes said. Around 300 jobs are due to be created in Somerset for a production run of 2,000 ramps next year.

Plates in the ramp move up and down as vehicles pass over them, driving a generator. "The ramp is silent, comfortable and safe for vehicles," Mr Hughes said. Depending on the weight of the vehicle passing overhead, between five and 50kW can be generated.

The prototype was created and tested at Hughes Research unit at the Westland Helicopter base in Somerset, at a cost of £1m.

The concept has been developed by Dorset-based Mr Hughes over the past 12 years. He recently approached councils across the country with the final patented project.



Humility is a virtue, timidity a disease.
Humildat ta un birtut, timides un plaga.



INTERNATIONAL MONETARY FUND Kingdom of the Netherlands—Netherlands Antilles: 2005 Article IV Consultation

Preliminary Conclusions

1. The Netherlands Antilles is at a crossroad. Curaçao and St. Maarten will adopt *status aparte*, while Bonaire, St. Eustatius and Saba will be integrating more closely with the Netherlands. Greater self-determination provides an opportunity to address social and economic problems in a more island specific context. It comes with the responsibility to give the future countries a clear direction, and implement a set of coherent policies that deliver higher growth on a sustained basis, which is key to reducing unemployment and alleviating poverty. A stable macroeconomic framework is essential, and structural reforms are also needed to better exploit the potential for higher growth and the opportunities offered by globalization. In the context of the ongoing Round-Table discussions on the future relations within the Kingdom, the Netherlands has offered support. Conditional on future fiscal discipline, the Netherlands has committed itself to find a solution of the debt problem, which the Antillean authorities see as the major obstacle to their economic development. The Netherlands Antilles' central and island governments on their side have pledged to adopt responsible fiscal policies, including binding budget rules, supported by improved transparency and strengthened fiscal management. We call on all parties to display flexibility, discipline and speed in the negotiations, as economic problems need urgent resolution.

2. The Antillean economy has barely grown in this decade and income per head has declined. GDP growth is projected to accelerate to about 1½ percent in 2006, led by domestic demand, while the negative contribution of net exports becomes smaller. Private investment is expected to pick up, helped by the extension of two airports and several hotel projects that will boost construction activity. Private consumption should benefit from the reduction in income taxes. Consumer price inflation should slow to below 3 percent, as the impact of oil prices peters out. The economic outlook is, however, subject to considerable risks, with uncertainties linked to break up of the federation, sizeable fiscal problems, and tensions between major trade partners on the downside, and the chances of bringing forward large investment projects on the upside.

3. The pace of growth has been uneven among the islands. Following its strong recovery from the post-September 11 decline in tourism, St. Maarten is expected to stay on a healthy growth path, and is significantly expanding its hotel capacity. Curaçao's growth has been anemic, though recent developments in tourism, and the prospect of major investments, including in the refinery, are encouraging. The agreement with the Netherlands on the taxation of dividends is good news for Curaçao's offshore business and is expected to slow its trend decline. However, high unemployment persists, especially among the young, while poverty and crime rates have risen.

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All foreigners and Dutchmen on Bonaire: do not vote for Jopie Abraham's PDB-party.

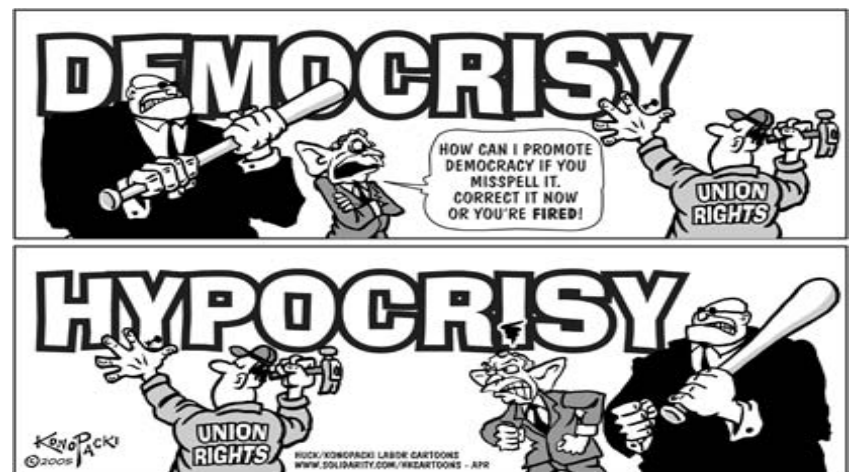
ARCO is pleased with the fact that PDB-leader Jopie Abraham now wants to give the vote to foreigners living on Bonaire. ARCO first launched this idea back in 1996 (ARKO magazine, 29 June 1996, Vol. 2, no. 5, in our archives). We were shouted down by none other than the same Jopie Abraham and his PDB-party! Although it is always nice to see that somebody finally sees the light, Jopie Abraham's credibility on this issue is zero, especially since he launches the idea now, one month before election day. Obviously Jopie Abraham hopes to win a few votes among naturalised foreigners, who now have a Dutch passport and the right to vote.

ARCO is well aware of UPB's double-faced 'support' for foreigners and we do not condone it. UPB pays lip-service to foreigners, but in fact maintains a restrictive and inhumane immigration policy. Immigrants and foreigners are not really much better off under the present UPB government than they were under Jopie Abraham's PDB government. Maybe UPB-leaders are a bit more lenient, but in practice there is not much difference. There is certainly no difference of principle, despite the fact that the UPB defended the foreigner's right to vote during the 2004 referendum *on principle*.

Foreigners who have lived on Bonaire for at least 5 years *do* deserve to get the right to vote. So do Bonaireans living abroad. In 1997 a case was presented to the Court to grant Antilleans living abroad absentee voting right. Neither UPB, nor PDB supported the idea. Again, no difference of principle between the two parties. The Supreme Court ruled, however, that it was not competent to order the Antillean government to introduce absentee voting right. The Court abstained from expressing any opinion.

The only reason why ARCO advises readers to vote UPB *this time* is that we believe that the UPB-party should be given the chance to finish the job given to them by the people in the 2004 referendum. Jopie Abraham and the PDB-party are opposed to the 'direct link with Holland' option which was backed by the majority of Bonairean voters during the 2004 referendum. If Jopie Abraham's party should win the election now, Ramonsito Booi's job to get a good deal from Holland will be made very difficult. We should therefore all back Ramonsito Booi one more time.

Following January's elections the above argument will be vacuous. If by the end of 2006 Ramonsito Booi still has not finalized the new constitutional deal with Holland, he should be sent packing. But now in January it's still too early. We urge readers for this reason to vote UPB this time. This does not mean, however, that ARCO is pro UPB. ARCO is and will remain independent, but for this election we sincerely believe UPB is the only reasonable choice.



*How can I promote democracy, if you misspell it?
Correct it now, or you're fired!*

PLEITO CASAO ENTRE RD y HAITÍ

El ex secretario de las Fuerzas Armadas, general retirado Elías Wessin y Wessin, advirtió hoy sobre la eventualidad de una guerra civil y militar entre República Dominicana y Haití, y aseguró que se trata de un “pleito casao que cada día está más cerca”.

Aclaró que una guerra entre los dos países en la presente coyuntura tendría características diferentes a las que imperaron en el siglo pasado, porque “tendríamos a miles de adversarios en nuestros barrios y campos”.

El ex jefe militar, quien el pasado 22 de julio cumplió 84 años de edad, dice en una carta al director de El Nacional, Radhamés Gómez Pepín, que la agresión contra el presidente Leonel Fernández en Haití es una señal que no debe pasarse por alto y resposabilizó a sectores nacionales de incentivar ese tipo de acciones.

Wessin y Wessin fue uno de los promotores del golpe de Estado contra el profesor Juan Bosch en 1963.

Este martes, el secretario de las Fuerzas Armadas, almirante Sigfrido Pared Pérez, dijo que las tropas dominicanas están en alerta en la frontera, después del incidente provocado por manifestantes cuando el presidente Fernández visitó el vecino país.

El jefe militar atribuyó las agresiones contra el mandatario a Organizaciones No Gubernamentales subvencionadas por organismos internacionales.

De otro lado, el Senado de la República aprobó anoche una resolución en la que calificó de “ofensivos e injustos” los hechos contra el presidente Fernández.

A continuación el texto de la carta de Wessin y Wessin a Gómez Pepín:

“Pláceme saludarte en este tiempo de Navidad y desearte un próspero y saludable 2006, en ocasión de emitir una opinión sobre un tema que se exagera con los acontecimientos del pasado día 12 en Puerto Príncipe, Haití. En espera de ser acogida por ese prestante medio que dignamente diriges, expreso lo siguiente:

“La guerra civil y militar entre la República Dominicana y Haití, es un “pleito casao” que cada día está más cerca. Diezmar ambas poblaciones con matanzas incontrolables es la solución menos costosa para las naciones poderosas. Una guerra entre Haití y República Dominicana tendría características diferentes a las del siglo XIX, porque tendríamos al adversario dentro de nuestros barrios y campos por cientos de miles.

Lo que le sucedió al presidente Leonel Fernández es una primera señal que no debe pasarse por alto, pues no se trata de una ofensa a su persona o al partido oficialista, es un agravio al país dominicano azuzado por sectores antinacionales que quieren producir un caos de muertes masivas entre las dos naciones.

“Las FF.AA. no están preparadas para una crisis de esa naturaleza, la profesionalización de las FF.AA. es un mito, porque su misión histórica de preservar la paz y la soberanía se ha diluido por obra y gracia de las ideas políticas de la época, que condenan todo discurso patriótico y nacionalista, llamándole obsoleto y atrasado. Que conste, que la Escuela de Estado Mayor de las FF.AA fue relanzada en mi gestión al frente de la Secretaría (1988-91).

“Aunque les parezca a algunos sabios del patio una herejía, las Fuerzas Armadas de Trujillo sí estaban preparadas para defender nuestra nación, porque su misión básica era salvaguardar la frontera y la



dominicanidad. No debe confundirse el aparato represivo de Trujillo con la estructura militar, ajena a los abusos y crímenes de la época.

“Es sospechoso que en países desarrollados de Europa se conozca la antigua Española como Haití (antigua posesión francesa). También sigue siendo sospechoso que Canadá no tenga legación diplomática en Santo Domingo, sino en Puerto Príncipe.

“Recuerdo que en parte de mi segundo exilio en España (1971-78) muchos españoles ubicaban a Haití en el mapa mundi, pero no a la República Dominicana. (Creo, sin embargo, por causa de la sociedad de la información en que vivimos, sí como artistas y deportistas nativos, etc., etc., que esto ha cambiado algo).

“La opinión pública internacional, en componenda con sectores antidominicanos conducen a la República Dominicana y Haití hacia un callejón sin salida en el problema migratorio, creando un ambiente ficticio de xenofobia y arbitrariedades en que la República Dominicana lleva la peor parte, porque se presenta como la agresora y culpable de los males haitianos. Esta situación nos conduce paulatinamente a un enfrentamiento de grandes proporciones. La historia se va a repetir, esta vez tutelada por las Naciones Unidas.

“Pienso que grandes intereses internacionales comprometidos con la corriente de la globalización han decidido resolver el problema haitiano a expensas de los dominicanos, creando dudas históricas acerca de la soberanía y frontera física que nos separa de Haití.

“Así las cosas, y cruzados de brazos, los dominicanos que amamos esta tierra vemos cómo los políticos no acaban de presentar un plan serio para impedir o desbaratar lo que se ve venir “como bola de nieve”. Por el contrario, vienen a complicar las cosas con un reglamento para la nueva ley de migración que viola la Constitución al conceder amnistía a cientos de miles de nacionales haitianos que tengan 5 años residiendo en el país.

“Este sin lugar a dudas es un mal comienzo para una ley de migración que vendría a agravar la situación creando un “ejército quinta columna” legalizado, producto de una gran irresponsabilidad e insensibilidad de la clase política y gobernante que sigue amasando fortuna y acumulando poder, tal vez sin darse cuenta que de repente se les puede venir el mundo encima”.

Fuente: Listin Diario, 15 Diciembre 2005. (POR JOSE ANTONIO TORRES)



Komentario di ARCO

ARCO comments



E karta aki di un ex-general Dominicano ta prueba un biaha mas ku imigrashon t'e problema klave di e tempu aki. E no por wòrdu solushoná sin intervencion internashonal. Bo no por imaginá bo ku dos pais ta bai guera over di un asunto asina. Sin embargo, e ex-general no ta deskartá e posibilidat ei.

Ki dia República Dominicana i Haití ta hasi loke Fransia, Alemania i Inglatera a hasi, esta sinta huntu i forma un union na benefisio di e poblashon di e paisnan involví? Alemania i Fransia a bai guera por último biaha 60 año pasá. Tabata un guera feros i kruel. I tòg, despues di guera, nan a bini huntu i a forma base di Union Europeo.

E union aki a benefisiá tur hende na Europa. RD i Hiati, sin embargo, ta tribi di papia over di otro guera, mientras nan último guera a kaba den siglo XIX, mas ku 150 aña pasá. Papiando di diskriminashon! ARCO a ripará ku ora bo ta papia ku Dominicano, asta esnan mas mihó eduká, nan ta bira totalmente irasonabel una bes e tópiko di konbersashon ta toka Haití òf Haitiano.

‘Two wrongs do not make a right’, manera Inglesnan ta bisa. Si Dominikano nan ta diskriminá kontra Haitiano, esei no ta duna nos derecho di diskriminá kontra starnhero i ARCO lo sigui insistí ku tur hende meresé un trato humano, tantu di parti di gobièrnu komo di parti di otro hende. Pero lo tabata na su lugá sí, ku tantu Dominicano komo Haitiano purba pa yega na solushon mas pasí-fiko ku e ex-general ta sugeriendo, ounke su sugerensia ta implisito.

**Whether one meets with opportunity
is a matter of timeliness.**

Hsun Tse (or: Xunzi), Confucian philosopher,
4th century BC

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Leftist claims victory in Bolivia

(BBC Internet, 19 December 2005)

A leftist candidate from one of Bolivia's Indian peoples who wants to legalise coca-growing has claimed victory in the presidential election.

"We have won," Evo Morales told thousands of cheering supporters as some exit polls suggested he had passed the 50% barrier for outright victory. Earlier exit polls gave him 42% to 45% of the vote - still far ahead of former President Jorge Quiroga.

Mr Quiroga has admitted defeat and offered Mr Morales his congratulations. As well as a president, Bolivia elected a new parliament, or Congress, and regional governors on Sunday. Under Bolivian election rules, if no candidate polls 50% of the vote, the election does *not* go to a run-off but is decided by Congress instead.

But the leftist candidate seems certain to be confirmed as Bolivia's first indigenous president, whether through the official result or when MPs gather in several weeks' time.

'Finally in power'

Seconds after the first exit polls went out, celebrations could be heard in El Alto, the town high in the mountains around La Paz where support for Evo Morales is strong.

In a speech, Mr Morales said: "We have won and now we are going to change this country. All the majority together. The people are finally in power."

He said his political party, the Movement towards Socialism (Mas), would never "extort" foreign investors. What many Bolivians had been dreading was a close vote, leaving Congress the almost impossible decision of whom to choose for president, the BBC's Daniel Schweimler reports.

The third-place candidate, businessman Samuel Doria Medina, has already said he will support in Congress whichever of the two front-runners receives the most votes at the ballot boxes.



Evo Morales
President

It appears that Mr Morales, as well as surpassing expectations in his own strongholds, did well in Jorge Quiroga's home city, the business centre Santa Cruz. The television pictures tell the story, our correspondent says: long faces in the Quiroga camp and wild celebrations among the Evo Morales' supporters.

However, tens of thousands of people complained their names did not appear on electoral registers and their complaints are being investigated.

Cocaine row

Bolivia, South America's poorest state, has had five presidents in four years. Mr Morales, a former coca leaf-grower and union leader, described himself on election day as "the candidate of those despised in Bolivian history, the candidate of the most disdained, discriminated against".

Bolivia's indigenous people, who make up more than half the population, generally support the man who pledges to legalise the production of the coca leaf - which has traditional uses - although not the cocaine manufactured from it. He also promises to make foreign oil and gas investors pay what he says is a fairer share to Bolivians.

Washington has said it expects any future Bolivian government to honour previous commitments to fight the production of illegal drugs. Mr Morales, an admirer of Fidel Castro, said on Sunday that he wanted ties with the US but "not a relationship of submission".



Evo Morales supporters

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Uitdeuken
Algemene Reparaties**

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6.5 MILJARD MENSEN

De wereldbevolking heeft in de maand december 2005 de grens van 6,5 miljard bereikt. De baby die symbolisch de 6,5 miljardste aardbewoner wordt, heeft een kans van één op twee om in Azië te worden geboren. Dat heeft het Franse Nationaal Demografisch Instituut gemeld.

Het instituut baseert zich op cijfers over de groei van de wereldbevolking van de Verenigde Naties. Deze cijfers zijn een gemiddelde en het is volgens een Franse woordvoerder mogelijk dat het getal van 6,5 miljard al eerder is bereikt, of misschien pas over enkele jaren wordt gehaald.

Per dag worden er ongeveer 365.000 kinderen geboren, 57 procent van hen in Azië en 26 procent in Afrika. Europa (5 procent) en Noord-Amerika (3 procent) zijn verantwoordelijk voor slechts een klein deel van de aanwas.

Evo Morales gana elecciones y anuncia cambio del modelo

(El Diario, periódico Boliviano, 19 diciembre 2005)

Tras conocer los resultados parciales de las elecciones nacionales acontecidas ayer en el país y que lo dan como virtual ganador con un 50 por ciento, el líder del Movimiento Al Socialismo (MAS), Evo Morales anunció el cambio del modelo económico en el país.

El candidato del MAS Evo Morales, demandó al país, a los sectores empobrecidos y a los indígenas “la responsabilidad para cambiar nuestra historia”.

“Ya no es un problema de gobernar con el 50 por ciento más uno, se trata de mandar en Bolivia obedeciendo la voluntad del pueblo”, afirmó Morales tras conocer los resultados extraoficiales que le dan una amplia mayoría que prácticamente le dará la Primera Magistratura desde enero de 2006.

Morales dijo que esperará los resultados oficiales de la Corte Nacional Electoral (CNE), antes de proclamarse Presidente electo de Bolivia, aunque criticó duramente a este organismo al que le acusó de cometer “graves irregularidades y crímenes contra el pueblo boliviano”.

Según el líder masista, la CNE hizo una excesiva depuración de electores que podrían haber elevado su margen de votación.

“Esperamos que esta elección sea un ejemplo para América” dijo al adelantar que su gobierno no será excluyente; visión que promoverá desde su bancada parlamentaria es la idea de hacer una Bolivia viable integrada al mundo y respaldada desde el extranjero. Informó que recibió llamadas de felicitación de dos presidentes de la región y de otros embajadores de países amigos.

NUEVA HISTORIA

De acuerdo a la declaración de Evo Morales, desde el próximo año, comienza la nueva historia de Bolivia en donde no habrá más exclusión ni racismo, sino una Bolivia con igualdad y paz, tomando en cuenta que los movimientos indígenas no son excluyentes.

En la oportunidad, agradeció a los movimientos sociales de Cochabamba y de todo el país, principalmente a los del Chapare, lugar donde se formó sindicalmente y comenzó su carrera política.

“Hemos dado una nueva sorpresa, triunfó el voto consciente de la gente pese a la ‘guerra sucia’ que en vez de hacernos daño, sólo nos favoreció. ¡Gracias por hacernos campaña!”, declaró.

RENUNCIA

Sobre la depuración del padrón electoral que hizo la CNE, Evo Morales dijo que fue excesiva y que los perjudicó. “Si yo fuera miembro de este organismo electoral, lo primero que hiciera es renunciar a mi cargo”, aseguró.

“Estamos preocupados por las denuncias que hemos recibido en todo el país, pero, pese a ello, hemos logrado vencer a los neoliberales y a sus representantes, en otras palabras, en un partido de fútbol hemos ganado incluso al árbitro. El pueblo Boliviano debe depurar a los de la Corte Nacional



Evo Morales y Alvaro Linera

Electoral”, expresó. Agregó que el cambio que busca la ciudadanía será respetado porque “la voz del pueblo es la voz de Dios y la voz de Dios es la voz del pueblo. Vamos a cambiar el modelo neoliberal que tanto daño nos hizo”, sostuvo.

De la misma forma, dejó en claro que el MAS jamás extorsiona ni extorsionará a los empresarios que quieran invertir en el país. “Bolivia no es inviable como nos quisieron hacer ver, no estamos solos y tenemos mucho apoyo”, manifestó.

“El MAS garantiza la gobernabilidad con los movimientos sociales, con el Parlamento Nacional y aquellos que quieran sumarse a este proyecto por el cambio, que sean bienvenidos”, al tiempo de mencionar que van a gobernar con la comunidad internacional.

También indicó que no se equivocaron al elegir al candidato a la Vicepresidencia, Álvaro García Linera, quien en varias ocasiones fue satanizado por algunos medios de comunicación. En ocasión de la presentación del candidato a la Vicepresidencia por el MAS en la ciudad de La Paz, García Linera dijo en esa oportunidad que sumaba a este proyecto para hacer por primera vez en la historia, “un indígena Presidente de Bolivia”.



Komentario di ARCO

ARCO comments



ARCO a selektá un relato na Ingles i Spañó tokante elekshon di Evo Morales komo presidente nobo di Bolivia. Merka no ta kontentu ku e elekshon aki. Merka tin miedu di Morales su tendensia soshalista. Ademas Morales ta un amigu di Fidel Castro i di Hugo Chavez.

Opinion di ARCO ta ku Bolivia, meskos ku Venezuela, tin mester di un gobièrnu ‘iskierdista’ pa un sierto periodo pa por introdusí kambionan soshal. Ounke Morales ta un ‘soshalista’, su gobièrnu probablemente lo resultá di ta ‘soshal liberal’, presisamente e ‘terser kaminda’ di e.o. Tony Blair.

Oorzaken criminaliteit onder Antilliaanse jongeren in Nederland

Inleiding

Criminaliteit is onder een deel van de zogeheten Antillianen in Nederland, het Europese deel van het Koninkrijk der Nederlanden, een ernstig probleem. Dit bleek tijdens de bijeenkomst van de Adviescommissie Medeburgerschap Antillianen in Nederland welke werd gehouden op 18 februari 2001 in Rotterdam. De commissie heeft aangegeven "dat de vorming en impact van de criminaliteit onder Antillianen in Nederland uiterst zorgwekkend is".

In de jaren zeventig heb ik op Curaçao gewoond waar ik diverse opleidingen heb gevolgd en heb gewerkt met jongeren. Sinds dat ik hier in 1991 ben komen wonen, ben ik, Augustin Stamper, mij onder meer gaan bezighouden met de criminaliteitsproblematiek onder deze groep. Sinds 1992 ben ik heel actief betrokken bij deze problematiek, zoekende naar de kern hiervan.

Hierbij was mijn uitgangspunt een volwaardige leefsituatie voor onze mensen uit het Caribisch deel van het Koninkrijk in Nederland. Een volwaardige erkenning en deelname aan de samenleving voor onze mensen uit het Caribisch deel van het Koninkrijk stonden bij al mijn activiteiten en inspanningen centraal.

CARIBISCHE NEDERLANDER

Zo heb ik mij eerst met de status van onze mensen beziggehouden en heb ik in september 1992 de term "Caribische Nederlanders" als juridische onderbouwing van hun status binnen het Koninkrijk geïntroduceerd. Deze status is een wezenlijk fundament voor de erkenning van onze mensen binnen de Nederlandse samenleving.

De status van Caribische Nederlander is een absolute noodzaak om te voorkomen dat onze mensen gemarginaliseerd worden binnen criminele circuits. Deze juridische term biedt houvast aan de Nederlandse taal. Doordat wij gevoelsmensen zijn, bindt de term

'Antilliaan' ons overal in het Koninkrijk vast aan ons eigen Caribisch taal(tje), het Papiaments. De Nederlandse taal is vele malen groter dan ons Papiaments.

Deze status is van belang, omdat hij in deze 'rationele samenleving' direct in verband wordt gebracht met de juridische status en daarmee de basis vormt voor de juridische erkenning als 'gelijkwaardige burgers' binnen het Koninkrijk. Deze gelijkwaardigheid vormt de basis voor het uitoefenen van staatsrechtelijke grond- en burgerrechten binnen het Koninkrijk.

Daarom is de status van Antilliaan, zoals in 1954 naar aanleiding van het Statuut van het Koninkrijk geformuleerd, een benaming die geen recht doet aan het nationaliteitsrecht van onze mensen, alhoewel deze met alle goede bedoelingen is geïntroduceerd.

Deze benaming 'Antilliaan' zou staatsrechtelijk een ruimere betekenis kunnen hebben. Namelijk er zouden ook andere eilanden in het Caribisch gebied toe gerekend kunnen worden, zoals Haiti, Cuba, Jamaica etc... Maar een Haitiaan die op Curaçao woont, betitelen wij niet als 'Antilliaan', maar we gaan uit van nationaliteit en noemen hem om die reden een Haitiaan. De benaming Antilliaan is slechts een geografische benaming die geen recht doet aan de ware nationaliteit en juridische status binnen het Koninkrijk. Gebrek aan erkenning leidt in de regel tot ongewenst gedrag.

Het zou mij geenszins bevreemden dat de aan onze mensen toegeschreven status van Antilliaan alsmede, hieruit voortvloeiend, van 'allochtoon', een gevoel van miskenning tot gevolg heeft, een gevoel niet volledig te behoren tot de samenleving waar men feitelijk wel deel van uitmaakt. Vooral bij onze jongeren die vanuit de 'onderklasse' op Curaçao naar Nederland komen, kan dit gevoel leiden tot een identiteitscrisis. Het gevoel dat zij niet volwaardig meetellen, het gevoel dat zij geen Nederlanders van nationaliteit zijn.

Oranje-gezind

Tijdens het bezoek van de Koningin bleek hoezeer onze mensen aan hun Nederlanderschap hechten. De Koningin heeft blijkens een artikel in het AD van 25-01-2001 verklaard dat "onze oranjeliefde heviger is dan die van de Europese Nederlanders".

De term Antilliaan biedt de sociaal zwakkeren ook geen mogelijkheid zich te identificeren met hun eiland van afkomst. Er bestaat geen Antilliaanse nationaliteit en vooral niet een Antilliaanse mentaliteit waar b.v. problemen gerelateerd aan criminaliteit bij de kern binnen de mentaliteit aangepakt dienen te worden.

Iedere bevolkingsgroep op de Caribische eilanden van het Koninkrijk der Nederlanden heeft een eigen eilandelijke mentaliteit, soms ook plaatselijke mentaliteit (district) op ieder eiland. Nooit heeft men de term Antilliaan geëvalueerd conform de belangen die wij behoren te hebben middels onze Nederlandse nationaliteit binnen het Koninkrijk. De gevolgen zijn dramatisch te noemen. Antilliaanse Nederlanders bestaan niet. In het Koninkrijk zijn wij nooit in het bezit geweest van een dubbele nationaliteit.

A. C. Stamper
Onderzoeker Koninkrijksrelaties
Tel. 06- 28774982 www.nosderechonan.com



Komentario di ARCO

ARCO comments



In deze editie laten wij dhr. Stamper aan het woord. Hij probeert al jarenlang aandacht te krijgen voor de problematiek van de criminaliteit onder 'Antillianen' in Nederland. Wellicht zijn niet al zijn conclusies even praktisch, toch heeft ARCO waardering voor zijn inspanningen. En zijn vondst 'Caribische Nederlanders' kan inderdaad bijdragen aan de normalisering van de verstoorde (om niet te zeggen 'gestoorde') relatie tussen Antillianen en Nederlanders. ARCO zal de term 'Caribische Nederlander' dan ook zoveel mogelijk gebruiken. Caribische Nederlanders zijn *Nederlanders*.



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(with thanks to Donald Balstra)

If you can start the day without caffeine or pep pills,
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If you can resist complaining and boring people with your troubles,
If you can eat the same food everyday and be grateful for it,
If you can understand when loved ones are too busy to give you time,
If you can overlook when people take things out on you when,
through no fault of yours, something goes wrong,

If you can take criticism and blame without resentment,
If you can face the world without lies and deceit,
If you can conquer tension without medical help,
If you can relax without liquor,
If you can sleep without the aid of drugs,
If you can do all these things,
You are probably the family dog!

(For the original 'IF', turn to page 22)

Alles is in balans;
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'Maya'-tempels in Zuid-China

(Planet Internet, 2 januari 2006)

Chinese onderzoekers hebben in een meer in de zuidelijke provincie Yunnan drie bouwwerken gevonden die sterk lijken op de piramides die de Maya-indianen in Amerika bouwden. Dat meldde de Chinese radio maandag.

De archeologen hebben ze onder water aangetroffen in het Fuxian-meer, het op één na diepste van China. Het complex van bouwwerken beslaat 2,4 vierkante kilometer en telt acht prominente bouwwerken, waarvan er drie sterk op piramides lijken die in Midden- en Zuid-Amerika voorkomen.

De onderzoekers denken dat de overblijfselen 2000 jaar oud zijn. Ze hopen nog veel meer in het meer aan te treffen, want alles wijst erop dat er een ruïne van een hele stad onder het wateroppervlak ligt.

MAYA
Temple



SUFI POINT OF VIEW

Beware of confining yourself to a particular belief and denying all else, for much good would elude you - indeed, the knowledge of reality would elude you. Be in yourself for all forms of belief, for God is too vast and tremendous to be restricted to one belief rather than another. (*Awakening - A Sufi Experience* by Pir Vilayat Inayat Khan, Jeremy P. Tarcher - Putnam, New York, 1999, p. VIII)

SAFETY FIRST

(by Benito DIRKSZ, director of Special Security Services N.V.)



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Sentido & Simplesa

PAS DEN KAS

ARCO ontving onderstaande brief van de 'lijstduwer' (laatste plaats) van Forsa Kòrsou. Omdat dhr. Scheperboer voor Spaanstaligen een onuitsprekelijke achternaam heeft, maar hij zich bijzonder inzet voor de situatie van buitenlanders, hebben zij hem de bijnaam 'El Ultimo' gegeven.

Geachte redactie van ARCO Bonaire:

Ik heb me laten vertellen dat de kleur paars de kleur van de vrede is; in ieder geval heeft deze kleur - en de verklaring daarvan - mij op deze leuze ('Pas den Kas') gebracht.

Ik denk oprecht dat er eens een einde moet komen aan al dat zinloze gekibbel en gebekvecht op ons eiland; ik wil vrede in huis, ik wil "rust in de tent", ik wil oplossingen zoeken volgens harmoniemodellen, in plaats van het ingesloten en vastgeroeste, het ego-gestuurde conflictmodel, waarin iedereen verstrikt raakt, omdat hij alleen zichzelf belangrijk vindt. We moeten af van het Leitmotif voor ons denken en doen: "Lang leve ikke, en de rest kan stikken".

Ik wil vrede tussen burgers, lokaal of niet-lokaal, legaal of niet-legaal; ik wil dat Rechters vrede kunnen brengen, doordat hun rechtspraak - stoelend op doelmatige wetgeving - juiste, vredebevestigende en -bewarende oordelen velt; dat is pas maatschappelijk bevredigend.

Ik weet niet beter, of we hebben altijd - in ieder geval tot voor kort - met zijn allen in goede harmonie samengeleefd, gewoond en gewerkt; waarom plotseling die angst, misschien zelfs wel haat; er is genoeg van alles voor iedereen; je moet het natuurlijk wel een beetje eerlijk(er) verdelen (dan nu het geval is), maar daar kun je goed overleg over voeren met de sociale partners, zoals die momenteel samenspreken in het tripartite overlegorgaan: de Kolaborativo.

Ik wil graag rechtszekerheid voor ons allen, sociale zekerheid voor ons allen, arbeidszekerheid voor ons allen; dat zijn de zekerheden die ik wil helpen bevorderen, omdat daarin de verbetering van de kwaliteit van onze welvaart en ons welzijn gelegen zijn.



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Ik denk dat ieder weldenkend mens daar achter kan staan, iedereen met een beetje opvoeding en opleiding kan begrijpen, dat je deze zekerheden, deze waarden, moet trachten te bevorderen om de oorzaken van crimineel en anderszins anti-sociaal gedrag aan te vatten.

Ik weet uit ervaring dat je onze problemen niet op een andere manier, vanuit een andere invalshoek kunt aanpakken; Forsa Korsou met Nelson Navarro als eerste onder zijns gelijken heeft mij de gelegenheid willen geven - als "El Ultimo" op de lijst - het gezonde verstand onder de kiezers mede te mogen aanspreken; een gezond verstand, dat wars moet zijn van ieder extreem, ongebalanceerd handelen van wie dan ook.

Dat adequaat aanspreken vergt levenservaring, werkervaring en het vermogen tot analytisch en genuanceerd denken, alsmede het vermogen tot overdracht van het ware, het schone, en het goede; de grondvormen van alle ideeën (zo zeide Plato).

Ik vraag aan iedereen voor vrede te willen stemmen, en vredelievendheid als maatschappelijke waarde in ons parlement te doen hooghouden.

Berend "El Ultimo" Scheperboer



Komentario di ARCO

ARCO comments



ARCO zag zich geplaatst voor de onmogelijke opgave om een keuze te maken uit goede kandidaten en lijsten voor de Statenverkiezingen op Curaçao. Wij zouden kunnen zwijgen natuurlijk. Uiteindelijk wordt ARCO voorlopig uitsluitend op Bonaire verspreid. Bovendien, ARCO heeft sympathie voor de ideeën en lijsttrekkers van zowel MODPOR als PaPPS. Maar een zinvol stemadvies betreft slechts één partij.

Toen ontving ARCO de brief van Berend Scheperboer. Hij tracht met voorkeurstemmen in de Staten te komen. En op grond van de wijze waarop hij campagne voert, zou hem dat nog weleens kunnen lukken

ook. Berend Scheperboer zet zich met hart en ziel in voor buitenlanders. Hij doet dat op zeer effectieve wijze. Zijn aanpak is structureel. ARCO is op de hoogte van zijn werk en steunt dit. Alle buitenlanders (inclusief in Nederland geboren Nederlanders) doen er goed aan op hem te stemmen (laatste op lijst Forsa Korsou). Als u een effectieve stem in de Staten wil hebben die zich inzet voor gelijke behandeling van iedereen en een humane behandeling van buitenlanders, dan is Berend Scheperboer de aangewezen persoon. ARCO garandeert een heel ander geluid in de Staten, als hij daar lid van wordt. MODPOR en PaPPS zijn ook goede kandidaten, maar deze keer gaat onze voorkeur uit naar een persoon in plaats van een partij. 'El Ultimo', Scheperboer.



SUPER-BROCCOLI

(Source: BBC internet, 7 December 2005)

Scientists are developing a “super-broccoli” which they hope will help people ward off cancer.

Broccoli has anti-cancer properties but an Institute of Food Research study has found some people’s genetic make-up may minimise the protection they get. IFR scientists say creating broccoli containing more of the key chemical - sulforaphane - may counter this effect. They hope it will be ready in three years but recommend eating lots of different green vegetables until then.

Lead researcher Professor Richard Mithen said the key appeared to be a gene called GSTM1, which about half the population don’t have. He said: “Some individuals, who lack the gene, appear to get less cancer protection from broccoli than those who have the gene. Our studies suggest that this may be because, if you lack the gene, you cannot retain any sulforaphane inside your body. It is all excreted within a few hours. However, if you consume larger portions of broccoli, or broccoli with higher levels of sulforaphane, such as the ‘super-broccoli’, you may be able to retain as much sulforaphane in your body as those who have the gene. Eating larger portions may have additional benefits, since broccoli is also a rich source of other vitamins and minerals.”

Healthy greens

Broccoli belongs to the crucifer family of vegetables which includes cabbage, cauliflower and Brussels sprouts. These vegetables contain high levels of glucosinolates, which when eaten break down to release isothiocyanates.

Evidence shows that these isothiocyanates, which include sulforaphane, are among the most powerful anti-cancer agents in the diet. The “super-broccoli” variety contains 3.4 times more of the compound than standard types.



The researchers suggest it might not all be bad news for those people who lack the GSTM1 gene. It was possible they gained more cancer protection from other types of crucifers rather than broccoli, they said. They said the best advice was to eat a mixture of different types of crucifer vegetable.

Balanced diet

Josephine Querido, of Cancer Research UK, said: “The research backs current thinking that genetic differences may affect how we absorb nutrients from our food. But only 16 people took part in Professor Mithen’s study and this is too small a number from which to draw specific conclusions. We know that a healthy balanced diet is an important factor in preventing cancer, especially cancers of the digestive system. But when it comes to food, there is no one particular ‘super’ fruit or vegetable that will protect you from cancer”.

“Experts have proven that the best way to reduce your risk of many cancers is to eat a healthy balanced diet. This should include at least five portions a day of a variety of fruit and vegetables”.

(No vote por el partido rojo de Jopie Abraham)

no hay tiempo para este plan, aunque ARCO seguirá empujando hasta que los extranjeros consiguen el voto. El hecho de que Jopie Abraham ahora apoya la idea en si mismo es positivo, pero debido al hecho que la credibilidad de Jopie Abraham en este caso es cero, ARCO aconseja a lectores latinos de no votar por el partido rojo de Jopie Abraham.

Simplemente: ¡No se dejen engañar!

Todos los latinos en Bonaire: no vote por el partido rojo de Jopie Abraham.

ARCO está satisfecho con el hecho de que el PDB-lider Jopie Abraham ahora promete dar el voto a los extranjeros que viven en Bonaire.

ARCO primero lanzó esta idea en 1996 (edición de ARKO, 29 de junio 1996 vol. 2, no. 5, en nuestros archivos). ¡A gritos nos hizo callar el mismo Jopie Abraham y su partido PDB! Aunque es siempre agradable ver que alguien finalmente ve la luz, la credibilidad de Jopie Abraham en este caso es peor que cero, especialmente porque él lanza la idea ahora, un mes antes del día de la elección. Jopie Abraham espera obviamente ganar algunos votos entre los extranjeros naturalizados, que ahora tienen un pasaporte holandés y el derecho de votar.

ARCO está bien consciente del ayuda doble cara del ‘UPB’ para los extranjeros y no lo perdonamos. UPB en hecho mantiene una política restrictiva y inhumana de la inmigración. Los inmigrantes no están realmente en una situación mucho mejor bajo el actual gobierno de UPB que estaban bajo el gobierno del PDB de Jopie Abraham. Los UPB-lideres son quizás un pedacito más clemente, pero no hay en la

práctica mucha diferencia. Ciertamente no hay diferencia esencial, a pesar del hecho de que el UPB defendió el derecho de voto para los inmigrantes durante el referéndum de 2004 contra el partido rojo de Jopie Abraham.

Los extranjeros que han vivido en Bonaire por lo menos 5 años merecen conseguir el derecho de voto. Como los Bonerianos que viven en el exterior. En 1997 un caso fue presentado a la corte con el fin de dar el voto a los Antillianos que viven en el exterior. Ni UPB, ni PDB apoyó la idea. Una vez más ninguna diferencia esencial entre los dos partidos. El

Tribunal Supremo decidió, sin embargo, que no era competente ordenar al gobierno de Las Antillas para introducir el derecho de voto para los Antillanos ausentes. La corte abstuvo de expresar cualquiera opinión.

La única razón por la que ARCO aconseja a lectores votar UPB esta vez es porque creemos que el partido UPB se debe dar la oportunidad de acabar el trabajo dado a él por la gente en el referéndum de 2004. Jopie Abraham y el partido PDB se opone al laso directo con Holanda, la opción que la mayoría de los votantes de Bonaire respaldaron durante el referéndum de 2004. Si el partido de Jopie Abraham ahora gana la elección, el trabajo de Ramonsito Booi de llegar a un buen acuerdo con Holanda será muy difícil. Debemos por lo tanto todos respaldar a Ramonsito Booi una vez más.

Después de las elecciones de enero la discusión antedicha será vacua. Si antes de fin de 2006 Ramonsito Booi todavía no ha concluido el nuevo arreglo constitucional con Holanda, él debe ser despedido. Pero despedirle ahora sería demasiado temprano. Recomendamos a lectores por esta razón de votar UPB esta vez. Esto no significa, sin embargo, que ARCO es fanático de UPB. ARCO es y seguirá siendo independiente, pero para esta elección creemos sinceramente que UPB es la única opción razonable.

Y no crea para ninguno minuto que Jopie Abraham conseguirá una oportunidad de introducir el derecho de voto para los extranjeros durante la sesión parlamentaria corta que viene ahora (hasta julio de 2007). La agenda principal del siguiente parlamento federal (en Curazao) será concluir la nueva estructura constitucional. Planes como el derecho de voto para los extranjeros serán pospuestos seguro. En julio 2007 el nuevo arreglo constitucional debe ser concluido. ¡Y mucho trabajo debe ser hecho antes de esa fecha! Realmente, ahora

(sigua leyendo la columna izquierda)

That Blur? It's China, Moving Up in the Pack

By DAVID BARBOZA and DANIEL ALTMAN

SHANGHAI, Dec. 20 - Many economists have long suspected that official government statistics here provided only a shadow of reality. With China's recent announcement that its economy was considerably bigger than previously estimated, economists and financial prognosticators are scrambling to rethink their assessment of China's rise and its role on the world stage. China's new figures suggest that it probably has passed France, Italy and Britain to become the world's fourth-largest economy.

Overtaking the U.S.?

Some economists are even accelerating their timetables for when China may eclipse the United States as the world's biggest economy. With the new figures offering a more expansive view of economic activity, some said China could overtake the United States as early as 2035, at least five years earlier than previous projections.

"We now have a new snapshot of the Chinese economy," said Hong Liang, an economist at Goldman Sachs. "This is not slightly bigger - it's a significantly bigger economy."

China said it revised its economic data after a yearlong nationwide economic census uncovered about \$280 billion in hidden economic output last year. The new output was the equivalent of an economy the size of Turkey's or Indonesia's - or 40 percent the size of India's economy. As a result, China's gross domestic product for last year is now estimated at nearly \$2 trillion, not the previously reported \$1.65 trillion. That translates into an adjusted increase of 17 percent, making China the sixth-largest economy in the world in 2004.

More rapid growth; 4th largest economy

With China expected to report another year of sizzling economic growth in 2005, its economy may already be ranked No. 4, trailing only the United States, Japan and Germany. Moreover, even after two decades of very strong growth, China is still the world's fastest-growing major economy, expanding more than 9 percent over the last few years.

The United States economy is still far in front, with a value of about \$11.7 trillion last year. And for all China's fast growth and its rapid ascension to the major leagues among national economies, it remains a relatively poor country. Even with the expected revision, China's output per person will climb to a little more than \$1,700 this year. It ranked 134th in income per person in 2003, according to the World Bank.

Are the statistics correct?

Though its statisticians are highly trained, China is still quite secretive about its methods and means for gathering economic data. This has long generated debate among economists, much as the Soviet Union's economic figures did: some economists think China's figures disguise weakness, while others think they hide strength.

The figures for China's national accounts - the numbers that measure gross domestic product, including spending and trade - are supplied by its National Bureau of Statistics. The bureau publishes several sets of statistics - some as often as monthly - based either on its own estimates or upon numbers supplied by China's local governments. But those figures can vary widely. Totting up regional gross domestic product in 2003, for example, gives a figure of \$1.6 trillion, 12 percent to 15 percent higher than the bureau's own estimates.

The discrepancy also underscores a difference in incentives. Provincial and municipal authorities want to impress Beijing and limit any embarrassments, as the delays in reporting bird flu cases and the chemical spill in Jilin Province have shown.

Beijing worries more about its reputation in the rest of the world, where

Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact.

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accuracy is paramount. There are other reasons that huge swathes of the Chinese economy are unreported, said Frank Gong, the chief China economist for J. P. Morgan Chase. "The way they collect the G.D.P. is really from supply-side, production-based statistics," he said. Mr. Gong suggested that collecting data from the demand side - what consumers actually spend - would be more telling.

In a system left over from when China was almost entirely a planned economy, however, all the factories and supermarkets report their own sales and spending. "That's problematic," he said. "The service part - the cash component of the economy - can be omitted easily. That's why the statistics tend to understate the actual level of activity."

Economists say the new figures provide good news for China, suggesting that the economy is healthier, more diversified and more sustainable than previously believed. (The original article is longer, but had to be cut short for want of space; ARCO)

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Entering a New World

Our global economy is outgrowing the capacity of the earth to support it, moving our early twenty-first century civilization ever closer to decline and possible collapse. In our preoccupation with quarterly earnings reports and year-to-year economic growth, we have lost sight of how large the human enterprise has become relative to the earth's resources. A century ago, annual growth in the world economy was measured in billions of dollars. Today it is measured in trillions.

As a result, we are consuming renewable resources faster than they can regenerate. Forests are shrinking, grasslands are deteriorating, water tables are falling, fisheries are collapsing, and soils are eroding. We are using up oil at a pace that leaves little time to plan beyond peak oil. And we are discharging greenhouse gases into the atmosphere faster than nature can absorb them, setting the stage for a rise in the earth's temperature well above any since agriculture began.



Komentario di ARCO

ARCO comments



The above two paragraphs of chapter 1 of Lester R. Brown's 'Plan B 2.0; Rescuing a Planet Under Stress and a Civilization in Trouble' (NY: W.W. Norton & Co, 2006), © Earth Policy Institute 2006, tell a bleak story. The rest of the chapter is more of the same, but well-detailed, well-argued.

Is it true? We will leave that to the reader to decide. It is not easy to define the right balance between ecology and economy. We believe such ecological warnings should be heeded, although these reports tend to exaggerate. Remember Malthus? Remember the 'Club of Rome'? By the way, the points made by both Malthus and the 'Club of Rome' were basically not untrue. But predicting the future is always a risky business.

Lester Brown goes beyond warnings. He also paints a beautiful picture of a new world based on a new ecologically sustainable economy. A new world and new economy much better than what we have now. Reading Brown makes you want to go there. Now! We refer the reader to: www.earth-policy.org.

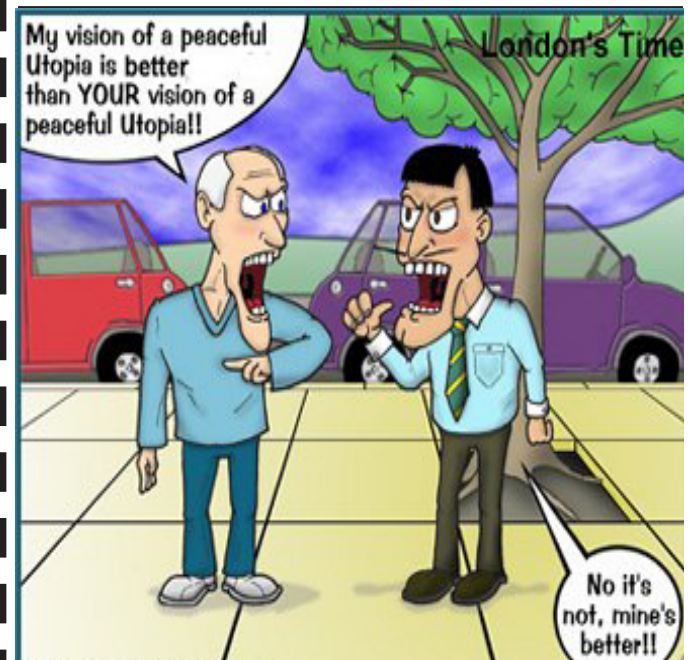
However, there is one BIG OMISSION in Brown's writings. He avoids the terrifying question of who will own the means of

production in this utopian new world. Since the fall of communism this topic has become taboo, especially in the West (where it always was kind of a taboo anyway). Social equality, at least to a certain extent, must be part of the equation. The new world must not only be ecologically sustainable; it must be **socially** sustainable also.

Unless we find an equitable answer to the question of ownership, we will not be able to create this new world. Because the present so-called 'market economy' (which used to be called 'capitalism') has but one objective: **making money**, irrespective of ecological or social concerns. Politics alone is not powerful enough to bridle and guide such an economy in an ecologically and socially more desirable direction. The question of ownership of the means of production will therefore have to be solved, albeit in a novel non-communist way.

ARCO ta inklui tur hende. Ta p'esei e ta sali na 4 idioma. Paso-bra na Boneiru hende ta papia 4 idioma sin niun distinshon.

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



'My vision of a peaceful Utopia is better than your vision of a peaceful Utopia'.
'No, it's not. Mine is better'.



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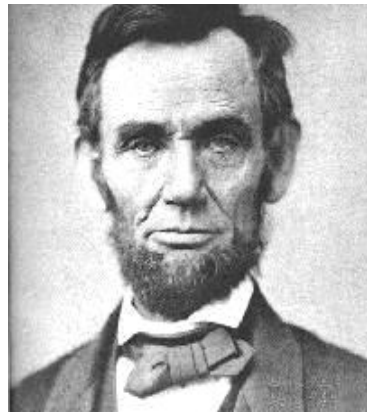
Bestaat er zoiets als een ONBESCHOFT SALARIS?

In de Amigoe van 19 december 2005 plaatste Boeli van Leeuwen de volgende tekst als ingezonden stuk. (Of Lincoln echt de auteur is, is overigens onzeker).

YOU CANNOT bring about prosperity by discouraging thrift.
You cannot strengthen the weak by weakening the strong.
You cannot help the wage earner by pulling down the wage payer.
You cannot further the brotherhood of man by encouraging class hatred.
You cannot help the poor by destroying the rich.
You cannot keep out of trouble by spending more than you earn.
You cannot build character and courage by taking away man's initiative and independence.
You cannot help men permanently by doing for them what they could and should do for themselves.

(Abraham Lincoln)

Pregnant voor de vraagstelling in de titel is natuurlijk het punt dat we de armen niet kunnen helpen door het vernietigen van de rijken. Wij kunnen armen dus niet helpen door Curoil directeur Nicolina te vernietigen. Wij weten niet of Boeli zijn citaat met het oog op deze kwestie in de Amigoe heeft laten plaatsen. Maar het citaat is in deze discussie natuurlijk wel relevant.



Even de feiten, zoals zij o.a. in de Amigoe zijn gepubliceerd. Nicolina verdient als directeur van Curoil Naf. 40.000,- per maand. Curoil is een overheids-N.V. Nicolina geniet *bovendien* een pensioen. Nu wil hij zijn baan wel opgeven, als men hem uitkoopt. De stichting StIP (die daarover moet adviseren) heeft voorgesteld hem Naf. 900.000,- te geven als afkoopsom.

De titel suggereert natuurlijk dat ARCO van mening is dat dit salaris inderdaad onbeschoft is. Maar is dat wel zo? En, zo ja, *waarom* dan? Alhoewel vele lezers deze feiten instinctief wel zullen afkeuren, is de vraag wanneer er sprake is van een 'onbeschoft salaris' natuurlijk helemaal niet gemakkelijk te beantwoorden. Waar is dan de grens? ARCO zou die vraag niet met zekerheid kunnen beantwoorden. Zevenmaal het salaris van de minst verdienende in een bedrijf? Zou dat nog beschaafd zijn? Misschien.

Tenenkrommend

Bij het lezen van het bericht over Nicolina krommen toch je tenen? Misschien is 'onbeschoft' een te hard woord. 'Onethisch' is misschien correcter. Maar ook die term lost het mysterie niet op waarom hier iets goed fout zit. Immers, wat is Naf. 40.000,-? Vergeleken bij Paul Allen, wiens



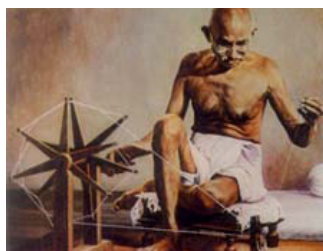
\$200 miljoen dollar plezierjacht 'Octopus' onlangs aan de pier van Kralendijk lag, is dit natuurlijk *peanuts*. Gun Nicolina dan toch zijn fooi van Naf. 40.000,- per maand! Geef hem zijn afkoopsom en **zeur** niet! Als jij hem kon krijgen, dan nam je hem toch ook aan? Of niet soms?

Liefdadigheid

Misschien geeft Nicolina die Naf. 900.000,- wel weg aan de Blindenstichting? Wie weet? Maar waarom twifelen wij daaraan? Waarschijnlijk omdat wij het zelf ook niet zomaar zouden weggeven. Oordeel dus niet, opdat gij niet beoordeeld worde? Niemand zo blind als hij die niet wil zien.

Recht en ethiek zijn niet zichtbaar en niet tastbaar. Maar het is er wel. Wij willen Nicolina niet vernietigen. Maar hij kan toch **nadenken**? Hij heeft toch een **geweten**? Vorige eeuw waarschuwde Ghandi tegen de 'Zeven dodelijke **sociale** zonden'. Nog steeds actueel:

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Business without ethics
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Science without humanity
Knowledge without character
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FUNDASHON CAS BONERIANO

Un vishon nobo

Papa Juan Pablo II a laga instrukshon atras pa restrukturá Fundashon Cas Bonairiano! Su instrukshon no tabata direkto, naturalmente. Esei nos a skirbi solamente pa hala atenshon di e lesadó. Pero *indirektamente* el a laga instrukshon atras sí. Laga nos splika.

Laborem exercens

Na aña 1981 Papa Juan Pablo II a publiká un karta papal (ensíklíko) entitulá ‘Laborem Exercens’ (= ‘Werk in Uitvoering’). Esaki ta un skritura ku ARCO ta rekomendá pa tur hende lesa. Bo ta hañ’é na internet na tur idioma. No ta hasi diferensha si bo ta katólíko, òf nò. Esaki ta un dokumento hopi importante pa tur hende lesa i komprondé bon. Djis taip e palabranan ‘Laborem Exercens’ den bo browser, anto bo ta hañ’é mes ora.

Den e ensíklíko aki Papa Juan Pablo II ta hasi menshon di e nesidat pa duna sierto tarea públiko den man di ‘entidatnan semi-outómomo’ (‘intermediate bodies’). E sugerensia aki den teksto di e ensíklíko ta poko opskuro. Ta p’esei den e artíkulo aki ARCO lo hasi un intento pa splika nifikashon di e sugerensia aki. Nos lo hasi esei usando FCB komo ehèmpel.

Tarea di FCB



Tarea prinsipal di FCB ta pa sòru ku tin sufisiente bibienda di bon kalidat pa hende di ménos rekursu. Na e momentu aki e grèns ta Naf. 2.000,- pa luna. Kualkier persona ku ta gana ménos ku Naf. 2.000,- pa luna por bin na remarke pa hür un kas na FCB. Preis di hür mensual di un kas di FCB pa e kategoria di persona aki ta entre Naf. 90,- (pa esnan ku salario mas abou) te Naf. 275,- (pa esnan ku ta gana Naf. 2.000,-). Realidat ta, sin embargo, ku FCB mester traha 200 kas mas pa por kumpli ku e demanda. Anto FCB no tin sèn pa traha e 200 kas èkstra aki.

Antes Hulanda tabata finansiá konstrukshon di e ‘kasnan di pueblo’ (parti donashon, parti fianza na interes hopi abou). Pero bou di influensha di e pensamentu ‘neo-liberal’ Hulanda no ta hasi esaki mas. No tin espasio aki pa bai den detayes over di e sistema neo-liberal aki. Tin kosnan bon den dje, pero seguramente tin kosnan malu den dje tambe! Kon ku bai bin, e fondonan ku FCB tabata haña antes di ‘Hulanda’ por lo pronto lo no t’ei mas.



(Original FCB Headquarters, now Bonaire's Museum)

Finansiamentu di banko pa traha 200 kas èkstra?

Pa traha e 200 kas èkstra, FCB por fia sèn na banko. I en berdat tin un banko lokal ku ta dispuesto pa fia FCB sèn na 6% di interes. I FCB a tum’é tambe ku apresio. E problema ta, sin embargo, ku realmente 6% ainda ta muchu haltu pa ‘*sociale* woningbouw’. Hür ta e entrada prinsipal di FCB. Anto FCB su preisnan di hür (entre f. 90,- te f. 275,-) difisilmente ta yega pa paga interes i amortisashon. E fasilidat bankario aki ta tene FCB aktivo (entre otro pa finansiá e sistema di ‘zelfbouw’ i pa por traha sikiera 30 kas mas aworaki), pero pa *ampliashon* real di e aktividatnan, interes na 6% ta muchu haltu. 4% sí lo ta faktibel. Pero kende ta dispuesto pa fia FCB sèn na 4%? En korto, konstrukshon di e 200 kas èkstra na e momento aki no ta finansiabel.

FCB no por fia den eksterior tampoko. Ounke den eksterior (na Hulanda mes) interes ta hopi mas abou, e ‘valuta-risico’ ta muchu grandi (balor di

Euro ta fluktuá hopi). Bankonan Merikano a wòrdu aserká tambe, pero nan eksigensianan ta muchu stringente.

No money, no love

Ta kon FCB por haña sèn anto? Wèl, úniko manera ta ku *komunitat* mester fia FCB sèn. Den konsepto (indirekto) di Papa Juan Pablo II, FCB mester wòrdu konsiderá di ta un di e ‘intermediate bodies’ (entidatnan semi-outómomo). Kier men ku FCB mester funshoná *independientemente*, sin influensha direkto i korupto di polítika. Kier men ku FCB mester haña su propio fondonan *direktamente* di komunitat den forma di belasting speshal.

Por ehèmpel, parti di akseins riba gasolin i alkohòl ta bai dirèkt den un ‘fondo di garantia’ for di lokual FCB por fia sèn na 4%. Dor ku e fondo aki lo krese poko poko, gobièrnu mes por ‘krea sèn’ riba dje i ekstendé e fondonan nesario den forma di un fianza na FCB pa konstruí e kasnan nesario. Pa evitá ku polítika ta haña chèns pa influenshá maneho di FCB, ta stipulá *pa lei* kon FCB mester funshoná i ku FCB mester responsabilisá su maneho direktamente na Konseho Insular, nò na Bestuurscollege.

Fondo di garantia

Pues den e konsepto aki FCB lo no haña *supsidio* di gobièrnu, sino lo *fia* sèn na interes abou di un ‘fondo di garantia’ manehá pa un banko lokal (por ehèmpel). Ademas ta stipulá pa lei ku FCB ta autónomo den su maneho, bou di kondishon ku FCB mester responsabilisá su mes anualmente na Konseho Insular. Si FCB su maneho ta malu òf korupto, Konseho Insular por tuma medida. Di e forma aki FCB ta liberá di e influensha negativo di gobièrnu i por kumpli ku su tarea públiko na un manera hopi mas efikas ku aworaki.

ARCO lo bini bèk regularmente riba e tipo di tópiko aki. Nan ta basá riba un pensamentu estatal i ekonómiko *nobo* (*no neo-liberal*), ku ta kuadra ku e sugerensianan hasi *entre otro* den e ensíklíko ya menshoná.



Present FCB head-office at Kaya Korona (near Playa's main Catholic church)

EMPRESÁRIO TUMA NOTA
SIN AVISO BO TA BANKAROTA!

Gobièrnu mester trese solushon. Pero kon?
Gobièrnu mes t’e problema!

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

US border fence plan 'shameful'

(BBC Internet 19 December 2005)

Mexican President Vicente Fox has described a US proposal to build a fence along their 3,200km (2,000 miles) border as "shameful".

He said the proposal - which Mexican officials have compared to the Berlin Wall - was a "very bad signal" from a nation of immigrants. The US House of Representatives passed an immigration bill last week, backing the building of a 1,130-km fence.

About 10 million Mexicans are believed to live in the US, some 4m of them illegally. More than a million are arrested every year as they try to enter the US to seek work. The controversial bill - which the US Senate is due to debate in February - also includes the use of troops and police to halt migrants, and tighter employment controls.

"Changing needs"

Mexico has condemned the proposal saying it is too focused on securing the border and does not acknowledge the "enormous contribution" that Mexican workers make to the US economy. Speaking at an event for migrants in his home state of Guanajuato, President Fox said: "This wall is shameful."

"It's not possible that in the 21st Century we're building walls between two nations that are neighbours, between two nations that are brothers." "When we look at their roots, the immense majority of [Americans] are migrants, migrants that have arrived from all over the world," he added.



Hadrian's wall, Scotland

The US has already built a wall between San Diego and Tijuana, and now plans to fence off other parts of the border in California, Arizona, New Mexico and Texas. President George W. Bush has said that "border security must adapt to the nation's changing needs".



Komentario di ARCO

ARCO comments



The list of walls between nations that have been built is a long one. The Romans built the 'Hadrian Wall' to ward off the obviously uncivilized (*inferior*) Scots. Ancient China did the same thing to ward off the 'uncouth hordes' threatening its security (the so-called 'Great Chinese Wall', an architectural feat indeed). A wall was built in Berlin to ward off Communists (and from their side to make sure they wouldn't escape to the free West). Israel is building a wall right now in the occupied West Bank, which has been condemned by the International Court of Justice (ICJ; see its ruling of 9 July 2004; this can be found by surfing to 'UNISPAL' and typing in the required data).



(West Bank Wall)

Walls can bring temporary relief, but they all tumble sooner or later. There is already a wall (or fence) in place between the U.S. and Mexico, but it does not yet stretch all the way from the Pacific to the Atlantic. This wall (like all walls before it) is a physical symbol of injustice, of apartheid, of discrimination. ARCO agrees that the fault is not only on the side of the U.S. If there was less corruption in Mexico, there would be less poverty and, therefore, less need for people to migrate. On the other hand, the individual migrant can hardly solve this problem himself. Therefore he tries to migrate to a country which is better organized. This in itself is completely legitimate. It is even an individual's *duty* to his family to try and improve his economic situation. This is part of the '*pursuit of happiness*', which is sacred to Americans. ARCO, therefore, foresees marches on this new US/Mexican wall until



(US-Mexico border-fence)

it will be dismantled. In any case, yet another wall will not solve America's immigration problem.

Is the wall (or fence) 'shameful', as President Fox of Mexico claims? Yes, it is shameful, as Bonaire's immigration policy is shameful, as the widespread corruption in Mexico is shameful. But Bonaire cannot solve the international immigration problem on its own. And neither can the U.S. It is an *international* problem and can only be solved internationally. And the international community cannot let these problems remain unsolved for ever.

The present international migration situation is *inhumane* and is screaming for a solution. And if it is not solved, it will back-fire, sooner or later. As all (social) injustice does. We reap as we sow. After 9/11 the U.S. has recognized that grave injustices in other countries eventually pose a threat to the U.S. itself. So it is in its own *self-interest* not to sit idly by while atrocities are being committed internationally. Although we would much rather have heard President Bush say that *solidarity* had moved him to act (instead of self-interest), at least

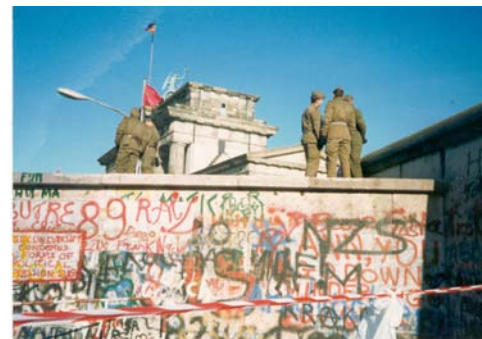
the U.S. has now understood that something must be done. It's a start.

And so there is hope that the problem (and danger) posed by the unfair distribution of wealth will also be tackled. And by doing so the problem of international migration will solve itself. For when the economic reason for migration is taken away, it will automatically drop to sustainable levels. That would be a victory for *liberty*, because people would be free to establish themselves where they will. As God has ordained, we would be inclined to add.

So the key to this problem is international economic development. This cannot take place, unless certain changes are introduced both in the West and in the so-called 'developing world'. The developing world

must face and clean up its corrupt system of economics and politics. Some *internal* redistribution of wealth in developing countries themselves would also help. We cannot go into more details here, but it is obvious that accelerated economic development (like China at the moment, for instance) is the key to solving the international migration problem.

So what can Bonaire in the meantime do? Not much. Raise its voice whenever there is an opportunity. Locally we can only treat foreigners with respect and stop all forms of discrimination against them. Bonaire must realize that if it wants to make use of what foreigners can bring to the island (i.e. *pensions and investments* as in Sabadeco; and *labor* from immigrant construction, farm and hotel workers etc.), it must respect the fact that these people are *human*. They



(The Berlin Wall)

have wives and children, they have parents who may need their personal help and care when they are old etc.. You cannot allow the investors and workers in, but keep their families out. If you do, you are pursuing an *inhumane policy*. To make sure that everybody understands what we are saying here, we will rephrase it: if you keep their families out, you are pursuing an *anti-Christian* policy. ARCO favours and promotes

all religions and will speak out against any anti-religious policy pursued by our government. We will in future publish actual instances of the anti-religious immigration policies and practices pursued by our government.

The only justifiable immigration policy which Bonaire (and the Netherlands Antilles till July 2007) can pursue is to not allow too many foreigners in. But the ones you do allow in (for work or investment) have *families*. You can't allow the workers in and keep their families out. ARCO urges our government to mend its immigration policies and practices.

[IF]

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you
But make allowance for their doubting too,
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:

If you can dream--and not make dreams your master,
If you can think--and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings
And risk it all on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breath a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with kings--nor lose the common touch,
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much,
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And--which is more--you'll be a Man, my son!

--Rudyard Kipling

This truly inspirational poem matches in earnest, we believe, the humor in the version sent to ARCO by Donald Balstra (see page 13).

*The Moving Finger writes, and having writ,
moves on: nor all your Piety nor Wit
shall lure it back to cancel half a Line,
nor all your Tears wash out a Word of it.*

The Rubaiyat of Omar Khayyam



Komentario di ARCO
ARCO comments



The meaning of the words 'fate' and 'faith' complement each other. A wonderful language, sometimes, is English. Piety, Wit nor Tears can wash out a Word of fate. But faith can push the Moving Finger. To an extent. For there are also many givens, that simply *are*.

**Si un piedra tirá den laira por a pensa,
e lo a kere sigur ku e ta bula di su propio
boluntat liber.**

**If a stone thrown into the air could think,
it would surely believe it was flying
of its own free will.**

NO WÒRI AWE, TE MAÑAN.

Den tur su inosensia,
e por nase ku AIDS.
E por yega na bira
un kriminal ...
un ladron,
un drogadikto,
un gañadó ... atrakadó.

Ta basta pa akus'é komo
'Yu sin Tata'?
Ta kende tin
e deber pa kri'é?

Su mama hóben tin trabou?
Un entrada ... di ki banda?

No wòri ... e ta registrá,
esei ta klá.

Amor ta su kuminda
i bengansa su bibida.
Komunilat lo paga e debe, Awe.
Debe di un Inosente.

Mañan komunilat ta grita,
ta pidi, ta yora:
Gobernantenan, na unda boso ta?
Sintá den kantor airekondishoná.

Awor ku tantu baka ta hoga na pos
tur hende ke halsa nan bos.
Horka nan ...
kastigu máksimo,
pa ken?
Pa un inosente deskuidá.

Pone man na kurason
saminá e konsenshi bon.
Ta ken t'e kulpabel mayó?
Tur ... ku no a koperá.
Su nòmber por ta 'Luis'
un desastre.

Cecilia Everts

Kòntèst di tradukshon

Kende por tradusí e poesia 'IF' aki (esun original di Rudyard Kipling) na Papiamentu, sin pèrdè nada di su kontenido, su bunitesa, su profundidat, i su forsa? Si b'a logra, nos lo publiká bo tradukshon den ARCO. Tuma bo tempu. E no ta fásil.



What happens, if you switch the cables ?

Soño òf realidat?

Un filósofo Chines a spierta tur spantá, pasobra el a soña k'e tabata un barbulètè. I pa restu di su bida e no tabatin sigur, si e tabata un filósofo Chines ku a soña k'e ta un barbulètè, òf k'e tabata un barbulètè soñando k'e ta un filósofo Chines!

Chuang-Tse

SRA. CECILIA ('CHI CHI') EVERTS, POETA BONERIANO

'Un poeta no ta nada otro ku un hende ku ta mira i skucha mas ku otro nan', asina Sra. Everts a kuminsá nos entrevista.

'Nos por hasi hopi kos ku palabra', Sra Everts a sigui bisa. 'Nos por destruí i nos por konstruí. Palabra ta mas fuerte ku arma. Pues, ora bo ta skirbi, bo mester sa pa kiko bo ta bai us'é'. Riba nos pregunta si bo mag usa palabra komo arma (den sentido ku e ta hasi doló na hende), Sra Everts a kontestá: 'Sí, bo mag hasiele, si e ta pa bondat, pa korigí algun situashon ku no ta bon. Un poesia por ta un inspirashon. I tin biaha e inspirashon ta manda bo usa palabra komo arma. Pasó tin biaha palabra di Dios por ta skèrpi tambe'.

Riba nos pregunta: 'Kon bo por distingui entre inspirashon bon i inspirashon malu?' Sra Everts a kontestá: 'Bo por haña inspirashon den un soño, pero e no ta un soño. Ta realidat e ta. Ami ta kere ku kada hende ta kustumbrá ku e sorto di kalidat di mensahe ku e ta haña, pero nunca mi no por bisa ku mi a haña un inspirashon malu. Bo por haña un *pensamentu* ku no ta bon, pero e ora ei e no ta un inspirashon. Den soño tin biaha bo por haña un aviso, pero esei tampoko no ta inspirashon. Un inspirashon ta manera un regalo. E ta bin onverwagt, bo no sa ki ora e ta bin. Bo no ta haña inspirashon hopi biaha tampoko'.

KUA BANDA TA KOMPONÉ MÚSIKA NA E BUNITA LETRA AKI?

AWASERU

**Yobe awa, zona dushi
riba daknan di nos kas.
Muha tera ku bo gotonan
di pèrta i di eis.**

**Bo finesa i blankura
ta sin par i sin igual.
Bo dulsura na nos boka
ta un delisia selesial.**

**Awaseru, gran limpiesa
pa nos kurpa i nos kas.
Bo ta kita ku bo forsa
manchanan sin laga tras.**

**Bo t'e Tata protektor
pa nos hòfi i mondinan.
Ku bo forsa bo ta yena
blachi, flor i frutanan.**

**Animalnan ta gritando
di amor i gratitut.
Paranan ta hubilando
den un sierto aktitut.**

**Honor na bo, o dushi awa,
basha manda hopi flor.
Pa mi ofresé na mi mama
i tambe un pa mi amor.**

'Pero mayoria di lokual mi a skirbi', Sra Everts a sigui splika, 'no ta inspirashon, sino trabou duru. Òf ora mi a pasa dor di eksperensha duru of alegre, mi ta haña gana di skirbi i, tin biaha, e resultado por duna otro hende inspirashon, òf konsolashon'.

'Na aña 1944 mi a kuminsá warda mi skrituranan. Un di e promé poesianan ku mi a skirbi tabata

"Na unda BO ta?"

*Mi ta supliká Bo Señor
ku mi por spierta un día
i skucha e kantika di e hendenan
ku a deskubri e "Amor".
E día ku ya nan a lubidá e "Odio",
guera, rasa i e "Kolor".*

*Mi ta spera ku un día, e mundu nobo
lo bolbe topa su fe den Bo.
Pasobra e bashi ku e mundu ta sinti
solamente Abo por yen'é.*

*Mi ta buska tambe
na unda Bo ta?
Ora anochi ta baha na mundu
mi ta dirihí mi na Bo,
pero e streanan no ta respondé
na mi preguntanan.*

*Mi sá ku Bo ta den mi ruman.
Mi sá ku Bo ta bos di mi rumannan.
Mi sá ku Bo tin tur e kolornan.
Mi sá ku Bo ta papia tur idioma di
mundu.
Mi sá ku Bo ta den tur nashon.
Mi sá ku Bo nòmber no tin límite
den tempu i espasio.
Mi a buska Bo, i awor mi sa na unda,
na unda Bo ta.*

Cecilia Everts

'Awaseru'. Mi tabata na Boneiru ainda e tempu ayá. Despues mi a bai biba na Aruba. Ayanan mi a kasa, haña 8 yu i a keda biba 20 aña na Aruba. Mi mester a traha hopi pa lanta famia. Tòg mi a keda lesa i skirbi. E ta algu ku mi no por keda sin hasi. Esei ta mi bida. Hasi trabou boluntario i skirbi, banda di mi trabou komo sekretaria.

Sra. Everts a publiká diferente buki. Di e bukinan 'Strea den Skuridat' i 'E simia den Tera Seku' Sra Everts ainda tin algun kopia na kas. Kualkier hende ku ta interesá den poesia, por pasa i kumprá un ehemplar.

E poeta ta e saserdote di e mundu invisibel.

Wallace Stevens

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Victor M. Gutierrez

SCIENCE AND RELIGION

(BBC Internet, 2 December 2005)

The world today is dominated by science, but faith has not withered away. Robert Winston, respected scientist and committed Jew, examines the relationship between science and religion.

If you look carefully, you might see one of those slim, elongated boxes attached to the front doorpost of one of the houses near you. They appear on houses across the world - wherever Jews have lived. The box contains a tightly rolled parchment on which a qualified scribe will have written Hebrew letters in special ink. The text contains a commandment from Deuteronomy to attach a sign to all doorposts of your house. It starts with an affirmation, central to Jewish faith, of the existence of a single God.

The little box is called a mezuzah in Hebrew. My house bears such a box, and when I leave home on a workday morning, my head crammed with the usual worldly thoughts and worries, I occasionally touch it. Simultaneously, as I am closing my front door, an elderly merchant in Tashkent, some 4,500 miles from where I live, escapes the noon heat. Wearing a white lace cap, he stretches an old, small woollen carpet on the floor in his warehouse. He slips off his sandals and prepares to recite Zuhr, the midday prayers.

Baby-making

At the same time, some 4,000 miles away in Phnom Penh, Cambodia, a young woman carefully lays out some tropical fruits and flowers on a burnished metal platter. She lights some incense sticks at a small brightly coloured box - a box that to our western eyes resembles the top of a clean bird table. She bows briefly, then stands up for a second. She bows once more.

Like me and the merchant, she has, for a few brief moments, given her mind and her body over to something that was not physically present. These examples of ritualised behaviour or prayer are repeated many times over in many places and in nearly all human cultures.

I am a medical scientist, who has spent his career fascinated with one of our more basic human instincts: the compulsion to reproduce. For some of my scientific colleagues, humans are mere expressions of an intricate genetic programme which creates that drive to have babies. For some scientists, this belief - and I deliberately call it that - has some consolations of religion. It attempts to make sense of every corner of existence and of our place within all that exists.

Scientists tend to build a reputation on refuting the theories of those who have gone before. Yet, whatever we hypothesize, observe, measure or record about the natural world, it leaves more unanswered questions. Though a very superficial view might argue the contrary, science does not give us certainty about ourselves or our origin. Some ideas endured and the most enduring is the idea of a supernatural dimension to our existence. I call it the "Divine Idea".

For some people, the very fact that the "idea of God" has survived is proof enough of God's reality. But it is a simplistic theory; things survive for all sorts of random reasons. But in any case, this is not an enquiry into the existence of God. My purpose is to tell the story of an idea, how humans approach that idea and how that idea has shaped human life.

It does not matter whether you believe there lurks a real God or gods behind the idea. The idea is real and, as a scientist who studies "real things", I believe it deserves to be examined.

Jacob's story

In the book of Genesis there is an extraordinary, puzzling episode involving Jacob and a silent man who he wrestles all night. The man leaves before dawn so that Jacob never actually sees his face. Many English translations of the Bible call Jacob's antagonist an angel. Some Jewish sources argue he is Jacob's guardian Angel or saviour. Other suggest it is himself, his own conscience. But perhaps it is God.

Whatever the meaning of Jacob's story, it gives a powerful image for the

impulse underlying what I am saying. Virtually all of us at one time or another have wrestled with God. I think humans have always wrestled with the Divine Idea - an idea that unites and separates, creates and destroys, consoles and terrifies. Throughout human history, it is an idea that seems sometimes to have caused whole populations to rise up and slaughter one another.

It is also a kind of bond, a mode of human expression that links me, a Jew, to the merchant in Tashkent and the woman in Cambodia. All paths to the divine involve a wrestling match. Wherever God is considered, there are radically conflicting ideas. Spirituality on its own could not have been sufficient for human consciousness: we need to formalise our beliefs, to give them structure, to arrive at a framework for the rules of living.

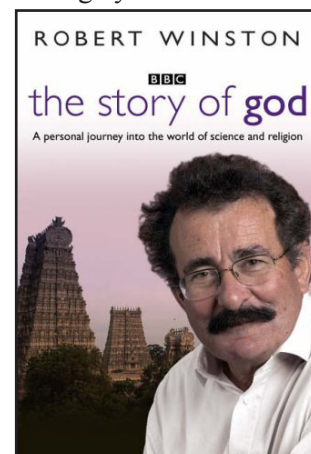
Religion has endured since the dawn of human consciousness precisely because it encompasses so much of being human. No idea has endured so long, gathered up so many disparate needs and wants and feelings, and inspired so many different paths towards understanding it.

In some ways, the wrestling match is typified by the apparent conflict between God and science. This dispute is largely vacuous. They are both essentially two different ways of looking at the natural world, though each gives an important insight into the other.

But we must not confuse religion with God, or technology with science. Religion stands in relationship to God as technology does in relation to science. Both the conduct of religion and the pursuit of technology are capable of leading mankind into evil; but both can prompt great good.

My book is not an exhaustive history of the struggle between science and the divine. I have compressed the story, preferring to focus on some influential religious movements and the more interesting examples from science.

I hope also that a personal account of some of my own struggles with God, and an impression of how I continue to attempt to resolve that conflict, as an averagely rational scientist and a Jew will be of some interest.



Komentario di ARCO

ARCO comments



ARCO welcomes the publication of these kinds of books. An inquiry into different religions and some commentary on the relationship between science and religion. Interesting reading! And certainly important during this time of transition.

By the way, those of you who are still looking out for the New Age to begin, should realize we have already entered it. It started with the fall of the Berlin Wall and the abolition of apartheid. Then the advent of the Internet provided the required technology to sustain it.

The ideas contained in the book Robert Winston has written will help to accomplish two more necessary New Age feats, namely 1) mutual respect between all religions and 2) the spiritualization of science (without science relapsing into the old mistake of becoming religious dogma).

Basically there is no difference between religions. They all tell the 'story of God'. There being but one God, they must all be talking about the same thing. And they are! There can be no infidels ('goyim' or 'qafirs') as long as these infidels adhere to any serious religion. And those who sincerely disbelieve (atheists or agnostics) certainly have a right to their own belief or opinion. They cannot offend a religious person, because whatever they may say or do, it cannot change the Reality the religious person believes in. If he has faith.

So there is no reason for disrespect between adherents of different religions. Nor is there any reason for religious persons to worry about whatever atheists believe, or not believe. They have a simple right to their opinion and deserve respect also. Their opinion cannot affect the faith of a religious person. Books like the one recommended here will help people understand this.

As Robert Winston writes, science and religion are two different ways to look at Nature. They are complementary, not contradictory. There *is* contradiction between science and dogma. Not between science and faith. For instance. Evolution and Intelligent Design are not contradictory. As Pope John Paul II has pointed out, evolution is an intelligent design. God creates by evolution! It's simple, if you want it to be.

Remitida

INTEGRASHON

UN AÑA 2006 yená ku dicha i prosperidat ta mi deseo di kurason pa nos tur! Permitimi djis un pida espasio pa kompartí algu ku bosnan ku tin mi mente i mi tin sigur esun di bosnan tambe okupá. Ta trata e asunto di **integrashon**. Na Hulanda nan ta kansa nos yunan di tera ku e asunto aki. Pa baha nos frustrashon den e kaso aki aparentemente yunan di tera 'studiá' a disidí di kuminsá kansa estranheronan ku e asina yama reglanan pa inburgering ora nan kier bira Hulandes.

Yunan di tera mes no ta 'ingeburgerd'

Lesando e reglanan aki i kòmbersando ku diferente hende mi a bin ripará ku un gran parti di yunan di tera mes no ta ingeburgerd. Pasó simplemente sierto kosnan nan mes no sa. I aki mi no ta papia di hendenan ku no a bai skol. Pues nos ta eksihí di otronan loke nos mes komo yu di tera no sa. E kos aki ta hustu?

Integrashon ta logra solamente ora e boluntat tey! No ta eksistí integrashon obligatorio! Ta pesey tur estranhero tur tempu a integrá den nos komunidad: Arabir, Portugues, Chines, Hulandes (esnan ku tabata ke), Venesolano, Sürnameño, Dominikano, Colombiano, Haitiano, Libanes, Jamaikino, Merikano i asina mi por sigui! Pakiko pues krea un problema kaminda no tin?

Nos ta papia Spañó bon bon!

Awor mi a pasa mas ku 30 snack na Kòrsou i tur kaminda mi a tende nos yunan di tera ta bati nan Spañó anto bon! Antó mi no ta papia di Wan Bimba so! Mi ta papia di direktornan i hende di tur gremio den nos komunidad. Esta makaku nos yunan di tera ta no! Awor promé nan rabia kumi, lagami bisa ku mi tambe ta un di nan. Loke mi ta bisando ta ku nos ta great hende i nos ta orguyoso di loke nos por!! Asta na algun snack mi a topa algun yu di tera ku ta bringando pa papia Chines! Anto e Chino ta kontestando na Papiamentu! Ridíkulo, un ta bèrdè?

Kiko mi kier bisa? Ku nos mester kuminsá ku traha riba nos mes yunan di tera i stòp di tira falta òf masakrá ku pensamentu e otronan ku a bini aki pa drecha nan posishon sosio ekonómiko den bida! Un ta meskos nos ta hasi ora nos bai Hulanda? *(Sigui lesa ariba)*

(continued from right column)

Similarly you can also close all the open documents by holding Shift down and clicking on the File menu. The 'Close' option will have changed to 'Close All'. Click on 'Close All' to proceed to close all.

Tip 2. Quickly Zoom Your Document

SUMMARY: A shortcut to zoom in and out of your Microsoft Word 2000 documents.

If you have a mouse with a wheel, press and hold the CONTROL key and scroll the wheel up to zoom in your document. Press and hold the CONTROL key and scroll the wheel down to zoom out. It's amazing!

Tip 3. To quickly change the line spacing of a paragraph in Microsoft Word

Select the text you want to change.

Do one of the following:

- To set line spacing to single-space lines, press CTRL+1.
- To set line spacing to double-space lines, press CTRL+2.
- To set line spacing to 1.5-line spacing, press CTRL+5.

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(Kontinuashon di remetido)

Pa terminá mi kier puntra tur e chauvinistanan yu di tera ku nan boka ta yen di orguyo di yu di Kòrsou: ta dikon nos heroënan ku a bringa pa nos libertat mester a pasa tiru nan so bandoná ku solamente e baibin di olanan di laman na Rif? Un bendishon pa bosnan tur!

HILDO ANTONIO
RODRIGUEZ (DIDO)
Curaçao



Komentario di ARCO

ARCO comments



E remitido aki riba a ser publiká den Amigo di 6 di yanüari 2006. Ounke e outor tin e situashon na Kòrsou den su mente, e contenido ta relevante pa Boneiru tambe. E artíkulo ta bon skirbí i argumentá. ARCO a disidí di publikele tambe, ounke nos no por a tuma kontakto ku e

outor pa pidi su pèrmit. Nos ta spera ku e outor lo no tin opheshon.



**ARCO TA KERE
DEN INTELIGEN-
SIA DI PUEBLO DI
BONEIRU.**

**PUEBLO NO TA
INTERESÁ DEN
REDU SO.**

**TA P'ESEI ARCO
TA PUBLIKÁ
ARTÍKULO KU
KONTENIDO REAL
NA 4 IDIOMA.**

PRACTICAL COMPUTER-TIPS for an easier life ...

(presented by Gregorio Feliz,
director of Network Pro)



Sr. G. Feliz

In this column we will help you make better use of your computer. We will give you practical tips for using computer programs, but also for troubleshooting when your computer breaks down. Our column will be alternately in English and Papiamentu.

Computers are wonderful machines, but sometimes they can be a pain in the neck too. There is actually only one remedy for this: more knowledge. When a machine breaks down, you can fix it, if you know how it works. Now, not everybody can be a computer wizard, but everybody can learn a number of tricks to be able to use programs better and to do some troubleshooting when a calamity happens.

This time we have three practical tips for you about the most widely used MS-program Word. We believe that three tips at a time is enough. Just a few simple insights or tricks, which you can easily memorize and try out on your own computer. If something does not work, maybe you are using an old version. So don't worry, if this should happen. The following tips should work on most presently running programs.

Tip 1. Save or Close Multiple Documents

You can save multiple documents at a time. While holding Shift down, click on the File menu. The 'Save' option will now have changed to 'Save All'. Clicking on the 'Save all' option, the 'Save as' window opens, enabling you to save the first document. As soon as you have saved it, the 'Save as' window automatically opens again for you to save the next document and so on. Very handy!



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