

**MISSIONS ATLAS PROJECT
SOUTH AMERICA
SURINAME**

Snapshots Section

Country Name: Republic of Suriname / Suriname

Country Founded in: 25 November 1975 (Independence from Netherlands)

Population: 481,267 (estimate 2009)

Government Type: Constitutional Democracy

Geography/location in the world: Northern South America, North of Brazil and between Guyana and French Guiana

Number of people groups: 26

Picture of flag:



Religion Snapshot

Major Religion and % of population: Hindu (27.4%)

All religions and % for each:

- Hindu (27.4%)
- Protestant (25.2%)
 - Moravian (16%)
 - Lutheran (1%)
 - Dutch Reformed (2%)
 - Other (6.2%)
- Roman Catholic (22.8%)
- Islam (19.6%)
- Indigenous beliefs (3.3%)
- Non-religious (4.4%)

Government interaction with religion:

The freedom to practice religion of any kind is advocated, supported, and defended. In addition, practice of religious instruction may even be taught in schools even though it is not required.

<http://www.state.gov/g/drl/rls/irf/2008/108540.htm>

<https://www.cia.gov/library/publications/the-world-factbook/geos/ns.html>

<http://www.joshuaproject.net/countries.php>

<http://www.nationsencyclopedia.com/Americas/Suriname-RELIGIONS.html>

http://www.adherents.com/adhloc/Wh_311.html

<http://2001-2009.state.gov/g/drl/rls/irf/2008/108540.htm>

Country Profile

Basic Facts

Country Name: Republic of Suriname/Suriname

Demographics:

Though the population of Suriname is said to be 461,000 people, it is estimated that by July 2009 there will be 481,267 people living in Suriname. This has been calculated according to the population growth rate of Suriname which is currently at 1.103% per year.

There are 17.02 births for every 1,000 people in the country which is balanced by a death rate of 5.51 deaths for every 1,000 people. Population growth is also helped by the fact that not many people currently leave Suriname as presently seen in the migration rate of -0.26 migrants for every 1,000 people.

An average of 1.99 children are born to each woman and there are slightly more males than females born in the country. However, more male children die in infancy. 22.21 male children die for every 1,000 male children that are born compared to the 15.18 female children who die for every 1,000 females born.

Overall, the infant mortality rate stands at 18.81 deaths for every 1,000 children born. Those who survive infancy can be expected to live an average of 73.73 years of age. Females tend to live significantly longer and can be expected to live 76.65 years while males have a life expectancy of 71 years.

This is a high figure of life expectancy considering that the risk for contracting major infectious diseases is high. Bacterial/protozoal diarrhea, hepatitis A, and typhoid fever can be contracted from water or food while diseases like dengue fever, malaria, and the Mayaro virus are carried around by insects. Leptospirosis is one disease which is caused by contact with water which is infected.

The median age of a Surinamer is 27.9 years of age with the females being slightly older than the males. The male median age is at 27.5 years of age and the female average is at 28.3 years of age. 66.6% of the population is between the ages of 15-64 with little to no gender difference in respect to age.

27.1% of the population is composed of persons under the age of 14. This is the only age group which has more males than females though the difference is slight. Only 6.3% of the population is over the age of 65 and there are significantly more women than men in this age group.

<https://www.cia.gov/library/publications/the-world-factbook/geos/ns.html>

Language:

The official language of Suriname is Dutch. It was introduced into the area in 1667 when Suriname became a Dutch colony and remained the official language when independence was gained in 1975. This is the language used for teaching in schools, conducting business, and for governmental affairs.

While Dutch is the official language, there are 25 other languages in use which have been brought by immigrants who have made their home in Suriname. These would include English and Spanish which are spoken mostly for tourism purposes. Spanish was introduced in the 1500s with Spanish explorers who discovered the area. English was not introduced until later with English immigrants in the mid-1600s.

Sranan, also called Taki-taki or Surinamese, is the local language that is typically used in day-to-day conversations. Over 120,000 people speak it in Suriname, alongside Dutch, and it is the native language of the Creoles. As such it has elements of the African, Dutch, Portuguese, and English languages. This language is mostly spoken in the capital city of Paramaribo and on the coast.

Another major language of the area is Sarnami Hindustani which is spoken by over 150,000 people in addition to Dutch. This language is a type of Hindustani which was developed after the mid-1800s when people from India were brought into the country for labor. While some are monolingual, literacy is low for this language and many are bilingual and use Dutch as a second language in which they are proficient.

For more information on the languages discussed or for others follow the links below:

<https://www.cia.gov/library/publications/the-world-factbook/geos/ns.html>

<http://www.surinameembassy.org/language.shtml>

<http://www.surinameembassy.org/welcome.shtml>

http://www.ethnologue.com/show_country.asp?name=SR

Society/Culture:

As representative by how many languages are spoken in Suriname, the culture is a melting pot of European, African, Indian, Oriental, and Indigenous groups. In fact, Suriname is one of the most ethnically diverse countries in the world! These have merged and have formed a distinct culture and a society which continues to be transformed and influenced as those from other lands wish to share in the culture.

One area in which ethnicity plays a major role is in clothing style and variations in dress. For example, Maroons are more likely to wear *Panji*, which are loose wrap skirts that are made of cotton fabric that has been embroidered. At one time these were made of checkered or striped fabrics and the fabrics were used to make anything from aprons to breeches.

On the other hand, Creole women may wear a *koto* with an *anjisa* on her head. The *koto* is a form of creole dress that came about during slavery in Suriname. It is a very loose dress which has extra fabric that is tucked-in in key places to hide the form of the woman underneath it. This type of dress came into being to deceive the eyes of plantation owners.

In highly populated areas, the dress is not unlike most Western nations except for the fact that most of the material is lightweight due to the climate. Men wear trousers and shirts while women can dress in either dresses, pants, or skirts with a shirt. Attire is chosen based on the occasion. Shoes are left on the porch outside the home when invited in.

<http://www.jetsettermagazine.com/archive/jetezine/globe02/samerica/suriname/freedom/freedom.html>
http://www.folklife.si.edu/resources/maroon/educational_guide/28.htm
http://74.125.95.132/search?q=cache:GwcC9uGK3wgJ:www.globalafrikancongress.com/about/Destination_Suriname.pdf+surinamese+attire&cd=7&hl=en&ct=clnk&gl=us
<http://web.ukonline.co.uk/cacoeu/culture.htm#THE%20ANJISA>
http://books.google.com/books?id=XfhVDZV7Y5YC&pg=PA302&dq=Indian+dress+Suriname&as_brr=3#PPA303,M1
http://books.google.com/books?id=PG53jNVPMFOC&pg=PA18&dq=dress+Suriname&as_brr=3
http://books.google.com/books?id=93x2vzWIoMcC&pg=PA21&dq=dress+Suriname&lr=&as_brr=3
http://books.google.com/books?id=WdDHbziODp8C&pg=PA129&dq=dress+Suriname&lr=&as_brr=3
http://www.east-buc.k12.ia.us/01_02/LA/Sur/Surin.htm

Another area in which cultural diversity is pronounced is found in the differences between urban and rural life. More than 75% of the population lives in an urban setting with most people living in Paramaribo which is the capital and commercial heart of Suriname.

Homes here typically have a square, brick foundation, with white wooden walls and green shutters. Some also have high ceilings that reflect the Dutch colonialist style from the 1600s. There are bursts of multi-ethnic architecture, but this is mostly seen in places of worship.

Since most of the population lives in Paramaribo, the rural areas of Suriname are lightly populated. Maroons and Native Amerindians typically live in these areas and have communal lands where agriculture is prominent. Homes in these areas are made of simpler materials such as tin for walls and possibly thatch for the roof of the home.

http://globalis.gvu.unu.edu/indicator_detail.cfm?IndicatorID=30&Country=SR
http://books.google.com/books?id=YTIECbZJRCYC&pg=PA361&dq=Rural+Suriname&lr=&as_brr=3

Transportation in Suriname is done by way of water, air, and land. The geography of the nation allows for various sea ports and harbors and transport by water is the most important means of travel and transport. There are 1,200 km (745.65 miles) of inland waterways which allows boats that are 7 m (22.97 feet) to pass.

Travel by air is also available with 46 airports in the country. However, only 5 of these have paved runways while the others are made of compacted earth or partially paved. 35 of these have relatively short runways as well.

Land travel is done over highways and roads which number about 8,800 km (5468 miles). Of these, 500 km (310 miles) are paved and most consist of roads which have crushed stone and are made of compacted soil.

http://www.theodora.com/wfb/suriname_transportation.html

<http://www.traveljournals.net/explore/suriname/transportation.html>

Despite the ethnic diversity present in large urban areas and sparse rural areas, myths and folklore in Suriname are mostly based on Afro-centric themes. These depict and emphasize the unity of life and stress the importance of life and death and the link that exists between the two. Some of these tales are known as spider stories which are usually told to children in order to teach them valuable lessons and cultural values.

While there are many Afro-centric riddles and stories, the Native population also passes down cultural values by way of folklore. This is mostly done in the rural areas, as these are the areas where the indigenous population lives for the most part.

Dreams in this culture are very important because it gives way to different interpretations and how the person should live their following days. Other folklore and myths spring from the desire to answer questions about daily life. For example, the indigenous people have a story of a man named Paraparawa and a woman named Waraku.

Apparently before Waraku, a type of water goddess or nymph, showed up, the people ate the pulp from the inside of reeds. Waraku then called to her father, who was a crocodile god, who brought different types of plants ranging from the yucca plant to the banana tree. According to the myth, it was Waraku who introduced agriculture to the Native peoples in this region.

<http://www.kacike.org/SurinameDreams.html>

http://books.google.com/books?id=Cp4jhWP9L-kC&pg=PA65&dq=Rural+Suriname&lr=&as_brr=3

<http://www.suriname.nu/302ges/archi56.html>

http://books.google.com/books?id=hCDI5Md1WpUC&pg=PA205&lpg=PA205&dq=Suriname+folklore&source=bl&ots=0WAvWvKl0b&sig=HHOQKiaBzJXGYB6zkbqnlZP-ouU&hl=en&ei=5SDSSZjvM8zrnQeFvZzSBQ&sa=X&oi=book_result&resnum=10&ct=result

[http://books.google.com/books?id=cOgcKVnLYfkC&pg=PA476&lpg=PA476&dq=Surinam+myth&source=bl&ots=4ueZ-](http://books.google.com/books?id=cOgcKVnLYfkC&pg=PA476&lpg=PA476&dq=Surinam+myth&source=bl&ots=4ueZ-cRwy4&sig=NISNvfm91XLGwu_C1LHy7Ibw0SY&hl=en&ei=LPTISbXFAsvinQe99OG1CQ&sa=X&oi=book_result&ct=result&resnum=3#PPA478.M1)

[cRwy4&sig=NISNvfm91XLGwu_C1LHy7Ibw0SY&hl=en&ei=LPTISbXFAsvinQe99OG1CQ&sa=X&oi=book_result&ct=result&resnum=3#PPA478.M1](http://books.google.com/books?id=cOgcKVnLYfkC&pg=PA476&lpg=PA476&dq=Surinam+myth&source=bl&ots=4ueZ-cRwy4&sig=NISNvfm91XLGwu_C1LHy7Ibw0SY&hl=en&ei=LPTISbXFAsvinQe99OG1CQ&sa=X&oi=book_result&ct=result&resnum=3#PPA478.M1)

The foods available in Suriname are as diverse as its people and are influenced by countries around the world. It is not unusual to see Chinese, Indonesian, Creole, and Indigenous spices and basic staples available in any store or home. The only dish which can be said to be a national dish is one which incorporates chicken and rice.

Typically, Indonesian or Javanese prefer to eat stews which have spicy meat and vegetables while Creole's are known for their peanut soup which is topped with dumplings made of plantains. A more African meal would incorporate rice, meat, and beans or a casserole made out of chicken.

There is a difference in cuisine between the urban and rural populations. When in urban areas, like Paramaribo, breakfast usually consists of bread, butter, and coffee. In more rural areas, a more traditional meal is eaten in the morning which would consist of rice, flat bread, eggs, and coffee.

Lunch, which is the main meal, is then served at around 3 p.m. which also starts the time of the siesta when most businesses are closed. At this time, one might have any one of the main meals addressed above with the addition of sides which include plantains, fried rice, or a dessert of fresh fruits.

Dinner is a much lighter meal and can consist of lentil/peanut soup and flat bread for Indian and Creole populations.

Certain foods, dependent on ethnicity, are cooked for special occasions such as weddings, birthdays, or New Year's celebrations. Foods which are cooked for events such as rites of passage or ritual are dependent on religion.

One of Suriname's most famous recipes would include a dish called *her'heri* which incorporates smoked fish, boiled plantains, sweet potatoes, and cassava. This dish might also include hot pepper sauce for extra flavor.

<http://www.southamerica9.com/suriname/food.php>

http://books.google.com/books?id=SMIBLE-oEKgC&pg=PA17&dq=surinamese+cuisine&as_brr=3

Courting and marriage rites are subject to the ethnicity of the persons involved. The issue of virginity was typically not an issue before marriage. However, faithfulness to one's chosen partner was held in high regard and still is today.

In colonial times, it was common to practice polygamy among the Indigenous and the Maroons. Those who were Creole or of African descent would be presented to a European at times and the relationship would be considered a marriage by the culture though not recognized by the law.

In Suriname, there are still many marriages that take place which are not recognized by the law. These usually occur in rural settings where Maroons and Indigenous still practice polygamy. At times, a Maroon man may have more than one wife, but in different villages. Regardless, he is responsible for the provision of the family he fosters

If the marriage does not take place in front of a registrar, then the marriage is not recognized and the children from that union are not considered legitimate children. Thus the children take on the nationality of the mother. In all other cases of legal marriage, the children take on the nationality of the father.

The legal age for a marriage is set at 18 years of age for a male and 15 years of age for a female. The only exception to this would pertain to those who are Muslim, in which case the courts allow for the marriage of a male of 15 and a female of 13.

Regardless of belief and religion, however, both parties need to consent. Arranged marriages are not unheard of in the region though they are not common. However, it is common to have a mistress, also called a *buitenvrouw*. These relationships are rarely shrouded in secrecy.

http://www.equalitynow.org/english/campaigns/un/unhrc_reports/unhrc_suriname_en.pdf
<http://books.google.com/books?id=oO0T8ThZ2FkC&pg=PA101&dq=Marriage+Suriname>
http://books.google.com/books?id=ULLiKe1rKwgC&pg=PA268&lpq=PA268&dq=Suriname+courtship+customs&source=bl&ots=c23WydRZLM&sig=K7_xuUppwN8QPpqzpxKWmG9rNtE&hl=en&ei=GiHWSfrIMJLKMvmuzIA&sa=X&oi=book_result&ct=result&resnum=7#PPA271,M1
http://books.google.com/books?id=oO0T8ThZ2FkC&pg=PA120&lpq=PA120&dq=surinamese+dance&source=bl&ots=6ExtI8Rndv&sig=g4JDeLiKLWSwFb32cLr4RGag0c&hl=en&ei=A6vcSd4EhqqzvnOo3w0&sa=X&oi=book_result&ct=result&resnum=5#PPA117,M1

Like marriages, there are many different types of families found in Suriname. The “one parent family” has only one of the parents present and caring for the dependents in the household. These types of families make up about 30% of the families in Suriname and are led by single-mothers.

Another type of family is a two-parent household in which both biological parents are present in the home whether it is by legal marriage or through concubine relationship. A mixed family consists of a biological parent with a step parent raising children or taking care of dependents. In these families, the father is responsible for the children and they are under his authority.

In addition, the children carry the father’s nationality regardless of the mother’s nationality. The only exception to this would be if the child was born out of wedlock and was not acknowledged by the father as his child. In this case, the child would take on the last name and nationality/ethnicity of the mother.

Lastly, there is the foster family which is a family which adopts children and raises them as their own. As such, these children are then under the legal status of the foster parents and are under their protection.

Differences in families can also be attributed to ethnicity. Some families are of mixed ethnicity and some cultures encourage this view and way of life. On the other hand, other cultures, like the Hindustani who live in rural areas, prefer to marry within their ethnicity and religion. In some cases the family still chooses the spouse for the child.

Another difference which can be related to ethnicity is the status of women in the home and in society. Some homes are matriarchal, which is common throughout the Caribbean, and is found mostly in Creole groups.

Others, like Maroon groups, are actually clan based following the female ancestry. On the other hand, there are groups which are more patriarchal in nature which would include the Muslim groups and those who are Hindustani.

The class status of the family is not reliant upon ethnicity but is dependent on socio-economic status. Those who are in the higher classes are mostly those in business, are politicians, or have a position within the armed forces. The middle class is made up of those who have a steady income which is fixed and would include teachers.

http://74.125.95.132/search?q=cache:SL48aXI5IQ0J:www.iin.oea.org/anales_xix_cpn/docs_e/National_Reports/SURINAME/National_Report_Suriname.doc+Family+life+Suriname&cd=17&hl=en&ct=clnk&gl=us

Those who immigrated to Suriname brought their music with them. As such, there is an abundance of different varieties of music. There are Javanese orchestras who play *gamalean* as well as Indian and Hindi music which many Hindustani enjoy.

Music from other countries influences the music culture of Suriname. For example, the hip hop and reggae music which come from the western nations have made their mark on the young population in Suriname.

These varieties in the music influence how the next generation adds to traditional music. For example, synthetic sounds have been added to traditional music. Other instruments not native to Suriname have been incorporated into the music. One of these instruments would include the saxophone.

The one type of music which has come to its own in Suriname is what is known as *kawina* music. This type of music began in the late 19th century after the abolition of slavery in the Dutch colony. The music focused on the social and political environment of the time. It is essentially a form of Creole music which is percussion driven and allows the band a great deal of freedom in relation to improvisation with music.

Typically, a *kawina* band consists of two drummers, a lead singer, and other members who accompany through voice or other types of percussion. Most of the time, the lead singer is also one of the drummers. Nowadays the bands are even accompanied by other instruments such as the saxophone and the guitar.

Kawina music requires two types of drums: the “*kawina/agida*” and the “*apinti*.” The *agida* drum is played holding the drum sideways and then is hit by a stick on one end while the other end is slapped by the drummer’s hand. The *apinti* is played by beating both hands on one side of the drum while the drum is held between the drummer’s legs.

An example of an accompanying percussion instrument is a *seki-seki* which is a cube that has been hollowed out and filled with beads. Maracas and cowbells can also be used.

A band which is famous for digging in to the roots of *kawina* music is known as *Soekroe Sani*, which means “Sweet Thing.” What has made this music world renown is the immigration between Suriname and the Netherlands.

Those who are Surinamese brought this type of music with them and the band in the Netherlands that play *kawina* regularly visit Suriname and go on tour. In fact, a new genre was produced which added electric elements to this traditional music.

Another type of Creole music that is popular is called *kaseko* which is much like the *kawina* music, but is more modern. A band will consist of a saxophone player, a trumpet player, a bass guitar, a rhythmic guitar of some kind, a bass drum, and maracas. Overall, it has a calypso feel to it, and like the *kawina*, it is played in order to invoke others to dance to the beat.

<http://worldmusiccentral.org/article.php?story=20030414202704851>

<http://books.google.com/books?id=tAPrn3V2mxgC&pg=PA180&dq=kawina+music+history+suriname>

http://books.google.com/books?id=XfhVDZV7Y5YC&pg=PA265&dq=kawina+music+history+suriname&as_brr=3

<http://74.125.95.132/search?q=cache:7QfLQHOKtOcJ:java.classical.com/liner/73ccfc3d1a5a20d1f7d06db643a3a237/FW04233.pdf+kawina+drum&cd=5&hl=en&ct=clnk&gl=us>

<http://www.surinameart.com/item.php?id=4>

In addition to music, the dances in Suriname are as diverse as its inhabitants. There are differences in dance which are dependent on the area of the country. For example, dances vary between rural and urban locations.

In the rural areas where Maroons can be found, dances are mostly Afro-centric. What is interesting is that each of the movements in the dances can be traced back to a meaning which reflects the history of the people dancing. For example, the bending down and swaying is meant to portray the planting of sugar cane.

Other types of dances, like the *banya*, can still be found in urban areas and reflects a kind of theatre through dance. In colonial times, this type of dance was implemented by the slaves for the purpose of ceremony. It involved dancing in a circle with the movement of handkerchiefs. At certain times in the dance, an individual or a pair of individuals would dance in the center.

The Javanese have dances which are passed down from generation to generation and reflect dances found in Indonesia. However, some of aspects of these dances have been lost due to generational gaps in culture change. The *jaran kepang* (horse dancing) and the *tayuban* (courtship dance) are still taught to the younger generations.

When *kawina* music is present a *kawina-winti* dance is performed. Much like the *banya*, which is found in the rural areas of Suriname, *winti* dancing also takes place in a circle. Individuals are allowed to disband from the circle in order to dance in the center.

One does this when they “catch their spirit” which results in a free type of expression in dance in the center. Those who are still part of the circle sometimes serve as barriers so that the dancer in the center does not crash into anything.

<http://www.telegraph.co.uk/travel/destinations/southamerica/surinam/721270/Surinam-Memories-are-made-of-dance.html>

http://books.google.com/books?id=7uH_4yAahYkC&pg=PA615&lpg=PA615&dq=surinamese+dance&source=bl&ots=MbblOqdVUc&sig=YJdZS9ebnGV5FLmbo0BMiVBAlNQ&hl=en&ei=KKzcSdTwpSoM7bSpeYN&sa=X&oi=book_result&ct=result&resnum=5#PPA615,M1
<http://home.wanadoo.nl/javas/Vertellingen/Koesoebjono/JavaneseInSuriname.htm>
<http://74.125.95.132/search?q=cache:7OfLQHOKtOcJ:java.classical.com/liner/73ccfc3d1a5a20d1f7d06db643a3a237/FW04233.pdf+kawina+drum&cd=5&hl=en&ct=clnk&gl=us>

Regardless of ethnicity, those in Suriname celebrate a variety of holidays and festivals which further contribute to the "melting pot" culture. An organization that does the majority of the work in regards to advertisement is *Surifesta*. This is the main group that organizes the New Year's party which is also called the *Owruyari*.

Other festivals come about due to a common hobby or past time. For example, there are many music festivals which occur at the end/beginning of the year. One of these is known as the *Parbo Kawina* festival which takes place on December 30th.

Another festival which takes place on the 30th of June is a pageant called the Miss Alida Pageant in which a history is retold. It is a type of beauty pageant where women display their talent to a panel of judges.

These pageants take place all over the country in schools which send the best contestants to the final competition in Paramaribo. Categories may contain a history telling, dance, proverb telling/whit, or the designing of a *koto missi*.

Religious holidays are expressed by means of holding festivals. *Phagwa* (Hindustani), *Christmas* (Christian), and *Shubdewali* (Muslim) are all celebrated according to their appointed times. Most people, regardless of ethnicity or religious affiliation, will still participate in the festivities of other religious backgrounds.

Political holidays in Suriname would include their Independence Day which is celebrated on the 25 of November. This day commemorates their independence from the Netherlands. Other political holidays include Revolution Day (February 25) and Labor Day (May 1st). In addition, Emancipation Day, which also goes by the name National Union Day, is celebrated the 1st of July.

<http://www.surifesta.com>
<http://www.shagtown.com/days/suriname.html>
<http://www.journeymart.com/tools/country/ctrySuriname.htm>
<http://books.google.com/books?id=LfNhmWhPscC&pg=PA220&dq=Festivals+in+Suriname>
<http://books.google.com/books?id=FU0028CP63IC&pg=PP105&dq=Festivals+in+Suriname>
<http://www.adventuress-travel-magazine.com/alida.html>

Though this nation is a relatively new and growing nation, there are a variety of societal issues which are present in Suriname. One of these is related to the diversity of ethnicities in the country.

While there are many ethnicities present in Suriname, the people groups tend to work alongside each other as oppose to with each other. Stereotypes have formed between some people groups

and because of this there are derogatory terms which may be used for a people group. While racism or prejudice isn't a major problem in Suriname, it may raise some concern in terms of cultural norms and propriety.

One recent trend in the history of Suriname is the acceptance and growth of homosexuality in some cultural circles. For example, in response to lack of resources some urban Creole women of low economic status opt for the *mati* lifestyle. This involves two women living together and supporting each other much like a husband and wife would.

Sex trafficking is also an issue in Suriname where about 70% of the population is below the poverty line. Usually, these are women who have been trafficked to Suriname who were promised work in a mining area or as a waitress. Others prostitute themselves for provisional purposes. At times children are sold for this purpose in order to provide for the family.

Even though prostitution is illegal in Suriname, regulation of this issue has been difficult due to the marriage and consent laws. Once a person is married they are considered to be an adult and fully responsible for their actions and have thereby reached the age of consent. Technically, the age for consent is 21, however marriage laws allow for the marriage of 13 year olds depending on ethnicity.

The first AIDS case in Suriname was reported in 1983 and by 2004 there were already more than 3,000 cases of registered persons with HIV/AIDS. Gender distribution of the virus is distributed almost evenly however there is a difference between the age groups affected by the virus.

What is most concerning is that the most recent trends show young women from the ages of 18-24 being 2.4 times more likely to contract HIV than men. In addition, there have been cases of females from the age of 15 having been infected.

While abortion is illegal, it is still widely practiced. As many as 10,000 abortions occur annually and 30% of those are performed on women under the age of 20.

Motherhood is stressed in this culture, but at times, girls that marry are not fully developed enough to carry children yet. This results in a high maternal/infant mortality rate and a higher likelihood to seek abortion. Maternity leave is only afforded to those that work in the public sector and not to those that work in the private sector.

http://www.dbnl.org/tekst/hers005suri01_01/hers005suri01_01_0005.htm

http://books.google.com/books?id=YWktuRPQ6IkC&pg=PA131&dq=Urban+Suriname&as_brr=3#PPA132,M1

<http://www.pbs.org/wnet/wideangle/episodes/dying-to-leave/human-trafficking-worldwide/suriname/1462>

<http://74.125.95.132/search?q=cache:4DujWzP4qa8J:www.iwraw->

<ap.org/resources/pdf/Suriname%2520Critical%2520Issues.pdf+Suriname+Marriage&cd=31&hl=en&ct=clnk&gl=us>

<http://74.125.95.132/search?q=cache:Y8Og4acjsHIJ:www.law.yale.edu/RCW/rcw/jurisdictions/ams/suriname/frontpage.doc+Family+life+Suriname&cd=10&hl=en&ct=clnk&gl=us>

http://74.125.95.132/search?q=cache:SL48aXI5lQ0J:www.iin.oea.org/anales_xix_cpn/docs_e/National_Reports/SURINAME/National_Report_Suriname.doc+Family+life+Suriname&cd=17&hl=en&ct=clnk&gl=us

In Suriname, all those who are between the ages of 7-12 are required to go to primary school. This is made somewhat difficult for those families who are poor because, although the schooling

is mandatory, there are registrations fees, uniforms and books to buy for the children who are attending schools.

For those who live in rural areas, school attendance is made difficult due to lack of transportation to the school in the area. Children are also needed to work during the harvest in some areas. As a result about 85% of primary school-aged children attend school in Suriname.

There has been progress made in the educational sector. For one, there is not much gender difference in regards to which students attend school. The children of this generation are also staying in school for a longer period of time than their parents.

There has been an increase of about 30% in reference to how many students attend secondary school which is not compulsory. The goal for the government of Suriname is to reach 100% attendance of primary school by the year 2015.

At the moment, Suriname has only one legal university whose name is the Anton de Kom University of Suriname which is located in Paramaribo. Founded in 1968, this university has three schools: Medical Sciences, Social Sciences, and Technological Sciences. Each of the programs found under these schools are taught by those who would have the equivalent of a master's degree in the United States.

<http://74.125.95.132/search?q=cache:jzNAD2ht-BgJ:www.hks.harvard.edu/cchrp/pdf/summerInternships/Rosa-Klein-2007.pdf+surinamese+education&cd=45&hl=en&ct=clnk&gl=us>
http://books.google.com/books?id=2fxJaH65yaoC&pg=PA76&lpg=PA76&dq=surinamese+education&source=bl&ots=pvfbOtnxfi&sig=f_xwVDeBFjpkRmMgYZwEXg1i4Z8&hl=en&ei=qK_cSeL5B5q0Nbbt4dkN&sa=X&oi=book_result&ct=result&resnum=4
http://translate.google.com/translate?hl=en&sl=nl&u=http://taalunieversum.org/onderwijs/termen/suriname/lager_onderwijs/&ei=yewKSpPIAqLQMpGp5dwL&sa=X&oi=translate&resnum=5&ct=result&prev=/search%3Fq%3DDe%2BWesleyaanse%2BGemeente%2BSuriname%26hl%3Den%26rls%3Dcom.microsoft translated from Dutch
<http://www.uvs.edu/English.html>

The government in Suriname is responsible for providing adequate healthcare to those persons who are below the poverty line. As such, more than 40 % of the country is medically provided for by the government. This is usually done through Care Clinics which are supported by the Regional Health Services.

Those who live in the interior of the country are provided for by the Medical Mission. There are Primary Care Clinics which are managed by the private sector which take care of their employees as well.

There are three public hospitals, two private hospitals, and one psychiatric hospital in the country. All of these are located in the coastal areas which are highly populated. The *Diakonessan* hospital has been given the charge of being the hospital for those that arrive from the interior and is provided for by the Ministry of Social Affairs. In addition there is a Foundation for Family Planning which serves the public through offering reproductive health services.

Currently, work is being done in order to provide the people of Suriname with a better health system. The government is stressing the importance of efficiency, quality, prevention and cost management as their platform for the coming years. The government is seeking to actively help those who have been infected with HIV/AIDS and is fostering a multi-sector approach to meet their needs.

<http://www.who.int/countries/sur/en>

http://books.google.com/books?id=xN7nNRr4IGIC&pg=PA507&dq=Urban+Suriname&lr=&as_brr=3

Art in Suriname reflects the diversity in cultures which are found in the country. While this makes Surinamese art distinctive from other nations, there is no definite style which can be attributed to being purely “Surinamese.”

Each individual culture has successfully retained their art forms which are represented in their artwork. These are still being passed down to younger generations and taught through various institutes of art. However, these institutes of art are not considered universities.

Maroons who live in the interior continue to carve art forms out of wood and to use themes and patterns rooted in their African ancestry. In these communities, works of art are made from natural materials. There is an emphasis on retaining the integrity and purity of the natural materials used in the art work.

Those who are of indigenous origins have different forms of artwork dependent on the tribe to which they belong. For example, those who live in the coastal areas are more likely to be skilled in making earthenware. In general indigenous craftsmen are skilled in hammock making, weaving, and making bow and arrows. Artisans use a variety of patterns which are taken from themes of their past.

Javanese artisans are very skilled in the use of wood for the purposes of basket weaving, fan making, and cutlery. Usually, leaves and the bark of trees are used to make these household items. For example, bamboo may be used to make baskets and hand fans, while the leaves from a palm tree may be used for a broom.

One famous artist in Suriname goes by the name of Anand Binda who was born in 1949 and has led and taught in a few of the art institutes in Suriname after attending an art institute in the Netherlands. While Hinduism is a theme in many of his paintings, they are calming in contrast to the vibrant colors found in India. In addition, he tends to imitate the French Impressionists in his paintings so that they seem to look as if the image were a distant memory or a dream in motion.

http://www.surinameart.com/page.php?p=suriname_and_her_crafts

<http://www.suriname-fvas.org/artinsuriname.html>

<http://www.readytextartgallery.com/website/page.asp?menuid=14&site=arts>

http://www.anandbinda.com/index.php?option=com_frontpage&Itemid=1

Unlike many other nations, the theatre and film industry is just starting to develop in Suriname. For a while there were no movie theatres which were open in Suriname due to the fact that the

movie theatre industry could not compete with the movies that were already available to the public through satellite.

For this reason, “The Back Lot” project has worked diligently to start film festivals in Suriname so that Suriname can catch up with the other Caribbean countries and possibly surpass them. So far, a movie theater has been built and they are working to educate those who are interested in film so that films can be produced in Suriname by Surinamers.

The latest movie made in Suriname was *Wan Lobi Tori: Leslie and Anne (A love story)* which was released in 2005. It was released as a form of “edutainment” for the youth in Suriname in order to raise awareness of the HIV virus. Directed by Stichting Projekta through the Pan American Health Organization, this story is a love story about two who venture through forbidden love, a diagnosis of HIV, and survive it with the help of the community.

Theatre is in much the same state as film. However, there are those from various countries like the Netherlands who send troupes to Suriname for the purpose of theatre’s expansion in the region. Some who live in the interior have never even seen a puppet show and when theatrical presentations are made, the people are awed.

<http://www.theatre-embassy.org/en/whatwedo/project/neverputyourwebinaspideweb.htm>
<http://www.thebacklot.sr/english/index.do>
<http://www.flickr.com/photos/pulp-o-rama/152424230/in/set-72057594129975085/>
http://www.canadainternational.gc.ca/guyana/highlights-faits/whats_new-quoi_de_neuf_7090.aspx?lang=eng
<http://www.comminit.com/en/node/131610/36>

The first Surinamese novel was written in a mixture of Dutch and Sranan by Father Francois Henri Rikken who was a Catholic Priest in 1903. This novel portrays the society at the time and served as a call for the emancipation of slave and the abolition of slavery in Suriname. Following this book, many contemporary Surinamese novels tend to focus on the everyday life of the society in which the author lives.

More recent authors like Boeli van Leeuwen are privileged to enjoy success in Suriname and other countries such as Holland. Some of the more contemporary authors have been labeled as existentialists as the books tend to talk about philosophy while addressing the social existence of those in Suriname.

http://books.google.com/books?id=7uH_4yAahYkC&pg=PA527&lpg=PA527&dq=Urban+life+Suriname&source=bl&ots=MbbkOoeORh&sig=qx8qtEiY6qoLX-dk1x5vwCT3AnU&hl=en&ei=2xzNScOzJs3znQf4mIGkDg&sa=X&oi=book_result&resnum=2&ct=result
http://www.dbnl.org/tekst/voor007vari01_01/voor007vari01_01_0001.htm

For further information regarding the Society, Culture and current events of Suriname:

<http://www.nationsonline.org/oneworld/suriname.htm#Culture>
<http://www.everyculture.com/Sa-Th/Suriname.html>
[http://encarta.msn.com/encyclopedia_761573549_3/Suriname_\(country\).html](http://encarta.msn.com/encyclopedia_761573549_3/Suriname_(country).html)
<http://www.visualgeography.com/countries/surinam.html>
<http://www.caribbeannetnews.com/suriname/suriname.htm>
<http://topics.nytimes.com/top/news/international/countriesandterritories/suriname/index.html>

<http://www.hartford-hwp.com/archives/41/173.html>

Government:

Suriname is a nation which is led by a constitutional democracy whose political center and capital is found in Paramaribo. Since the nation's independence from the Netherlands in 1975, there have been two constitutions ratified: one in 1987 and the other in 1992 after a coup. This constitution currently has 186 Articles.

The universal age of suffrage in Suriname is 18 years of age. However, the laws of marriage conclude that all individuals that are married are adults. The marriage ages vary according to religion and ethnicity.

Overall, the country is broken up into ten districts: Brokopondo, Commewijne, Coronie, Marowijne, Nickerie, Para, Paramaribo, Saramacca, Sipaliwini, Wanica. The capital is located in the district of Paramaribo.

Like most democratic nations, Suriname has three branches of government: Executive, Legislative, and Judicial. The executive branch is made up of the president, the vice president and their cabinet. The cabinet, also known as the Council of State, is made up of cabinet ministers.

The president is elected by the people for a term of 5 years and is recognized as the Head of State, Head of the Government, Chairman of the Council of State, and Chairman of the Security Council. He answers to the National Assembly which is part of the legislative branch that elects the president.

In order for a president to be elected, they must obtain a two-thirds vote of the constitutional majority of those present in the National Assembly. If after two votes there is still no decision, then the simple majority wins the election. The same process is held for the election of the vice president.

Currently, Runaldo Ronald Venetiaan is the President of Suriname. His term started in May of 2005 and the next election to be held will be in 2010. He won the election due to simple majority. The Vice President is Ram Sardjoe and his term started in August of 2005. The Cabinet is currently made up of 15 members.

The legislative branch is a unicameral one, known as the National Assembly. Overall, there are 51 seats which are filled on the basis of general elections in which secret ballots are used. Each of these members is elected to a term of 5 years.

All of the above members are also members of the United People's Assembly. This is a body in which all 869 officials (local, national and district) participate.

The legal system reflects an integration of Dutch and French theory. As such, the judicial branch is made up of many small local courts. These are part of the Public Prosecutions Office. This

office is responsible for investigation and prosecution of offenses. This is led by the Procurator General who has the power to give the police authority in the tasks assigned to them by the court.

The appellate court is known as the High Court of Justice of Suriname and the judges in this court are nominated for life. Members of this section of the judicial branch include the President and Vice President of the Court, the members of the Court of Justice, the Procurator General of the Court of Justice, two attorney generals, and various members of the Public Prosecution Department.

Although the constitution calls for a “Constitutional Court,” this judicial court has not yet been put into place. The purpose of this court will be comparable to the Supreme Court in other nations, in order to uphold the constitution in governmental decisions.

http://news.bbc.co.uk/1/hi/world/americas/country_profiles/1211306.stm
<http://www.constitution.org/cons/suriname.htm>
<http://pdba.georgetown.edu/Constitutions/Suriname/english.html>
<http://www.surinameembassy.org/language.shtml>
<http://www.nationsonline.org/oneworld/suriname.htm#Government>
<http://www.everyculture.com/Sa-Th/Suriname.html>
<https://www.cia.gov/library/publications/the-world-factbook/geos/ns.html>

Economy:

The official currency of Suriname is the Suriname Dollar which was introduced in 2004. Before this time, the official currency was the Guilder. Currently, guilder coins are still used. 100 guilders compose one Suriname Dollar which is in banknote form. The currency exchange rate for U.S. Dollars is \$2.745 Suriname Dollars for \$1 USD.

As of 2007 the inflation rate was 6.4%. The budget allows for \$425.9 million to be spent in various expenditures. However, the budget only accounts for \$392.6 million in revenues. Suriname’s domestic credit rate is at \$651 million and there is a current account balance of \$24 million. On the other hand, Suriname has an overall external debt of \$504.3 million.

Suriname has the power to purchase \$4.256 billion in goods and the economy is growing at a rate of 6% per year as of 2008. 10.8% of the economy is composed of the agricultural sector and 24.2% is made up of the industry sector. 64.8% of the economy comes from the services sector of the economy.

Generally, the labor force is made up of 156,700 persons and each person makes about \$8,900 per year. There is a 9.5% unemployment rate in this country. Overall, 8% of the labor force constitutes the agricultural sector, 14% the industrial sector and 64.8% the services sector. This statistic must be tempered because many of those in the interior practice subsistence agriculture which may not be considered in the statistics.

Agricultural products that are grown in the country include rice, bananas, coconuts, plantains, peanuts, shrimp, and various forest products. The industrial sector of the economy is heavily reliant upon the mining and oil industries which account for 85% of the sectors revenues.

Alumina, bauxite, and gold are the top three minerals mined. In fact, Suriname has over \$263 million in reserves of foreign exchange and gold.

\$1.391 billion in goods is exported from Suriname every year. This includes crude oil, minerals, shrimp, fish, and rice. Canada is Suriname's biggest export partner and accounts for 26.8% of all exports made from Suriname. Norway runs second to Canada at 20.2% of all exports. Other export partners include Belgium (9.2%), U.S. (8.9%), UAE (7.9%), and France (7.2%).

\$1.297 billion in goods are imported to Suriname on a yearly basis. These are made up of capital equipment, petroleum, food, cotton, and other consumer goods. The largest import partner of Suriname is the U.S. which accounts for 27% of all imports. The Netherlands accounts for 17.3% of imports made to Suriname, followed closely by Trinidad and Tobago at 14.3%. Other import partners to Suriname include China (5.9%) and Japan (5.1%).

In general, Suriname produces more energy than it consumes. 1.595 billion kilowatts are produced each year and only 1.457 billion kilowatts are used. In addition, while 13,000 barrels of oil are produced per day, only 12,370 are used daily. 2,899 of these are exported daily and there is 88 million barrels of oil in reserve as of January 2008.

<https://www.cia.gov/library/publications/the-world-factbook/geos/ns.html>
<http://www.state.gov/r/pa/ei/bgn/1893.htm#econ>

Literacy:

When literacy is defined as those who are over 15 years of age that can read or write, Suriname has a literacy rate of 89.6% (2004). This is a drop when compared to 1995 statistics which measured a 93% literacy rate.

Generally, men are more literate than women in Suriname and when only men are considered, 92% of them are literate. 87.2% of the women are literate. These statistics, however, only apply to those that are literate in Dutch. There may be those who are literate in the various other languages that are spoken in Suriname, just not the official language.

<http://www.everyculture.com/Sa-Th/Suriname.html>
http://74.125.95.132/search?q=cache:FLvkkDwfn_kJ:www.unesco.org/fileadmin/MULTIMEDIA/INSTITUTES/UI%2520Caribbean/Suriname.pdf+suriname+literacy&cd=10&hl=en&ct=clnk&gl=us
<https://www.cia.gov/library/publications/the-world-factbook/geos/ns.html>

Land/Geography:

Suriname is located in the northeastern coast of South America and is bordered by the Atlantic Ocean to the north, Guyana to the west, French Guiana to the east and Brazil to the south. With an area of 163,270 square kilometers (63,038.90 square miles), Suriname is slightly larger than the state of Georgia in the United States. The land boundaries of the country amount to 1,703 kilometers/1,058. 20 miles and there is 386 kilometers/239.85 miles of coastline.

There are four major ecological zones in Suriname: the Young Coastal Plain, the Old Coastal Plain, the Savannah/ Zanderij Belt, and the Residual Uplands. The Young Coastal Plain is made up of swamps, mangroves, delta/lagoon areas, and flats that are located at sea level which make up 16,200 square kilometers/6,254.85 square miles of Suriname's total area. The Old Coastal Plains compose 4,300 square kilometers/1,660.24 square miles of Suriname's total area and consist of high sandy ridges and clay islands which are covered in rainforests. The lowest point is located in these coastal plains at 2 meters/6.56 feet below sea level.

The Savannah/Zanderij Belt composes 8,750 square kilometers/3,378.39 square miles of Suriname's total area. These lands are between 10-100 meters /32.8- 328.08 feet above sea level and are made up of rolling plains and savannah areas.

The Residual Uplands make up about four-fifths of the nation's area and covers 134,000 square kilometers/51,737.69 square miles! These areas can be as high as 1,230 meters/ 4,035.43 feet above sea level and consist of undisturbed rainforests, hills, and mountains.

The highest point in Suriname is located in the Residual Uplands and is called Juliana Top. The two main mountain ranges in Surinam are the Bakhuis Mountains and the Van Asch Van Wijck Mountain ranges.

Due to Suriname's position on the globe which places it near the equator, there is a tropical climate which is moderated by trade winds. On most days the temperature is 29 degrees Celsius/ 85 degrees Fahrenheit. Humidity is normally at 70-90% and the temperature stays around 32 degrees Celsius/90 degrees Fahrenheit during warmer days. Regardless, the temperature rarely dips below 21 degrees Celsius/70 degrees Fahrenheit.

There are two rainy seasons in Suriname, one from December-January and another from April to July. These showers usually occur in the afternoons and are normally very heavy. Most of the rain falls in the central and southeastern parts of the country. As much as 2400 millimeters/94.5 inches can fall in this area in one year!

About 200,200 square kilometers/77,297.65 square miles, accounts for the area of river basins in Suriname. In addition, the 1800 square kilometers/694.98 square miles of Suriname's total area is composed of water found in lakes and rivers.

The largest lake is located on the Suriname River and called the Blommenstein Meer. Major rivers include: the Corantyne River, the Saramacca River, the Coppename River, the Lucie River, and the Marowijne River.

94.7% of all the land in Suriname is covered in foliage and rainforest. In reference to flowers, Suriname is most well known for its various water lilies and orchids. Hibiscus, bougainvillea, and oleander are also found in the forests of Suriname. Almost 14% of the land of Suriname has been dedicated for National Parks and Reserves.

The amount of rainforest coverage in Suriname allows for a good amount of biodiversity. About 180 mammal species have been found to reside in this small country. Reptiles include snakes,

tortoises, and caiman toads. There are also many tropical birds which are found in the rainforests of Suriname, including the white egret.

While this country is made up of a very bio-diverse ecosystem, the rainforests are under constant danger as new developments emerge and as timber is used for exports. Due to this, there have been areas which have been allocated to the National Parks and Reserves.

Suriname is currently participating in many international environmental endeavors such as the Climate Change Kyoto-Protocol and the Law of the Sea. Suriname has also taken a stand in the prevention of desertification and loss of endangered species.

http://www.eoearth.org/article/Water_profile_of_Suriname

<http://www.visualgeography.com/countries/surinam.html>

http://www.theodora.com/wfbcurrent/suriname/suriname_geography.html

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<http://web.archive.org/web/20001205142200/http://www.euronet.nl/users/mbleeker/suriname/suri-eng.html#carib>

History

Suriname gets its name from the first Amerindian tribe which inhabited the land who were called the Surinen. This tribe was later driven out of their coastal homelands by the Caribs, among other Amerindian tribes. By the time that Christopher Columbus sighted the Surinamese coast in 1498, the only tribes inhabiting Suriname were the Caribs, the Arowaks, and the Warao Amerindian groups.

The Arowaks are known as the oldest surviving inhabitants of Suriname and are responsible for the introduction of agriculture into the region. The Caribs are better known for their ship making abilities and were the ones who introduced the sailing ship to the area. Their largest settlement was, and is, the product of the merging of two villages located at the mouth of the Marowijne. This settlement is now called Galibi.

More Amerindian groups came from the south and settled in Suriname. These were all hunters, fishermen, and gatherer societies. While some archaeological sites have been found of these people, a good portion of the evidence has been swallowed up by the rainforest because of the high acidity of the soil.

Regardless, the Amerindian tribes of Suriname generally fall under one of two groups: the *Benedenlandse Indianen* (coast dwelling) and the *Bovenlandse Indianen* (inland dwelling). The Arowaks and the Caribs still dwell on the coast while the Warao tribes still dwell by the rivers which are further inland.

After Columbus' initial sighting in 1498, Amerigo Vespucci led an expedition along the coast of Suriname in 1499. Shortly after, in 1500, a Spanish explorer named Vicente Yáñez Pinzón visited the area. Settlements were then attempted by the Spanish, the English, and the Dutch.

http://www.surinameart.com/page.php?p=suriname_and_her_crafts/amerindians&PHPSESSID=47dca08b2d9b1fc539ca0df65f22a72a
<http://web.archive.org/web/20001205142200/http://www.euronet.nl/users/mbleeker/suriname/suri-eng.html#carib>
http://books.google.com/books?id=vh1FFr3ZVvkC&pg=PA118&dq=Amerindians+history+Suriname&lr=&as_brr=3#PPA119,M1
<http://home.wxs.nl/~vrstg/guianas/suriname/suriname.htm>
<http://www.kacike.org/ForteAtlas.htm>
<http://home.wxs.nl/~vrstg/guianas/suriname/rgdpaper.htm>
<http://www.britannica.com/EBchecked/topic/575240/Suriname>

None of these attempted colonies lasted, however, due to tension between the Europeans and the local Amerindian tribes along with new diseases which the Europeans were not accustomed to. The first of the English settlements was attempted by Captain Marshall who founded a small colony in 1630 and whose economy was based on tobacco production.

The first permanent settlement was achieved by the English in 1651. This was driven by Lord Willoughby, who was the Governor of Barbados. The expedition was led by Anthony Rowse. The new settlement had previously been an Amerindian village, which was invaded by the French and was called Paramaribo.

This colony, which the English called Willoughbyland, consisted of 500 sugar plantations and a fort. Slaves from Africa and the Caribbean were brought in to work the lands and thus slavery was introduced to Suriname. In all, there were about 2000 slaves and 1000 Europeans in the colony. Other Europeans and Brazilian Jews came to settle in the colony furthering the stability of the settlement.

In 1667 the Zealander Abraham Crijnsen of the Dutch West India Company, invaded and captured the colony, the fort, and its fleet. Suriname was then given to the Dutch at the peace treaty of Breda in 1667.

The Dutch obtained the South American colony at the cost of their colony in North America which is now known as New York. "Willoughbyland" was then called the Netherlands Guiana or Dutch Guiana, and the fort was renamed Fort Zeelandia. It was also known as Suriname.

Due to the rising cost it took to keep the colony safe from danger, the Zealanders sold the colony to the Van Sommelsdijck family of the Dutch West India Trade Company in 1683. Cornelis van Aerssen heer van Sommelsdijck then became the governor of the Netherlands Guiana and improved plantation security. However, he was killed in a mutiny in 1688.

Tensions were still alive and well between the Europeans and the Amerindian tribes of the area which was made worse by the implementation of slavery in the region. The Dutch were known to be cruel to their slaves, which prompted slaves to run away into the jungle.

Slaves that ran away began to form their own tribal communities which often returned to attack their previous plantations. They were known as *Maroons* which is a variant of the word for *runaway* in French.

These events pushed the Amerindian tribes out of their primary lands and further into the jungle. These groups were recognized as tribes by the Dutch and some peace treaties were organized with them in order to prevent damage to the plantations. Governors Mauritius and Crommelin were known to have made such a treaty with one of the Maroon chiefs named Boni.

The French Revolution in 1798 had a profound effect on the Dutch colony as its neighbor, French Guiana, had abolished slavery. This prompted more runaways from Netherlands Guiana that migrated to French Guiana.

Shortly after, the English occupied the Netherlands Guiana in 1799 as the French had overtaken the Dutch. During the time period in which Dutch Guiana was occupied by the English, it was referred to as British Guiana.

Due to wars in Europe, Suriname changed hands often in the following two decades. In 1802, Suriname was once again in the hands of the Dutch and in 1803 a border territory under the authority of the Dutch named Berbice was given back to the British.

Suriname was once again placed under British control in 1804. Slavery was then abolished by the English in 1808. However, after Napoleon was defeated, the Netherlands gained control of the Netherlands Guiana/Dutch Guiana/Suriname and instituted slavery again in 1816.

The 1850s brought about the introduction of imported indentured labor from other countries like India and Indonesia. Then in 1863, the Dutch abolished slavery in the Netherlands Guiana. This was the last European country to abolish slavery.

On the other hand, slaves were not completely free in 1863 as they were obligated to work another ten years on the plantation in return for payment. The African slaves then left the plantations in 1873 and were replaced by workers from India.

The sugar industry slowly lost its importance in the Netherlands Guiana economy and was replaced by other natural resources such as bauxite, gold, and rubber. This was especially true during World War II when this country provided the United States with 60% of the bauxite needed to make aluminum for the construction of planes. Troops were sent to the country for support and remained when the Netherlands were taken over by Germany from 1940-1945.

After World War II, the status of the Netherlands Guiana changed and new political parties started to rise up in the 1950s. In 1973, negotiations started between the elected leader of the Netherlands Guiana and the Netherlands.

Independence was granted on November 25, 1975 with the promise of financial support for ten years. The Netherlands Guiana was now called Suriname.

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http://www.guyana.org/suriname/guyana_suriname_colonial.html

http://books.google.com/books?id=w0VNPZoL1Y0C&pg=PA148&dq=Urban+Suriname&as_brr=3

<http://books.google.com/books?id=EPzT5AYLvL0C&pg=PA177&dq=Marriage+Suriname/>
http://books.google.com/books?id=XNbqUR_IoOMC&pg=RA2-PA177&dq=dress+Suriname&lr=&as_brr=3
<http://www.bevrijdingintercultureel.nl/eng/suriname.html>
[http://www.experiencefestival.com/a/History_of_Suriname - Abolition of slavery/id/5132932](http://www.experiencefestival.com/a/History_of_Suriname_-_Abolition_of_slavery/id/5132932)
[http://encarta.msn.com/encyclopedia_761573549_3/Suriname_\(country\).html#s6](http://encarta.msn.com/encyclopedia_761573549_3/Suriname_(country).html#s6)

When independence was granted almost 40,000 persons chose to retain their Dutch citizenship and immigrated back to the Netherlands. Henk Arron, who was the Suriname National Party leader, led the negotiations with the Netherlands alongside Johan Ferrier. Arron retained his majority in the first elections of the newly freed nation in 1977. As such, he became the country's first Prime Minister. At this time, Suriname was ruled as a Parliamentary Democracy with Johan Ferrier as President.

Shortly after, in February of 1980, the military led a coup led by Colonel Desai Bouterse and deposed Henk Arron as Prime Minister. Colonel Bouterse substituted Arron with Henk Chin A Sen. Johan Ferrier refused to acknowledge the new Parliamentary government and was deposed five months later and replaced by Henk Chin A Sen.

While the Dutch government supported the new change in government, by 1982 both the Parliament and the Constitution were suspended and the Netherlands revoked their financial support of the infant nation. This was due to the fact that Bouterse had tortured and killed 15 members of his political opposition. However, by 1985, Bouterse lifted the ban on oppositional political parties in Suriname.

During the time of military rule from 1980-1987 there were a number of attempts to overthrow the military government in favor of a more democratic one. Three of these attempts were subdued. The last attempt led to civil war in Suriname in 1986. This was mainly a war between the rural and urban areas of Suriname in which guerilla warfare was mostly used.

Maroon insurgents were led by Ronnie Brunswijk and they called themselves the Surinamese Liberation Army. A peace treaty was agreed upon in 1987, but the Bouterse regime did not hold to their end of the bargain though a new constitution had been drafted and had a 97% approval rate. He was committed to winning the war and to continue fighting for a militaristic rule. However, the civilian government had been reinstalled along with the new constitution.

In 1988 Ramsewak Shankar was elected president, but he was ousted within the year by Bouterse because Shankar had reached an agreement with the Surinamese Liberation Army. Pressure was continually applied to Suriname by the Organization of American States and in 1991 the political opposition finally won the majority in the National Assembly.

Later that year, Ronald Venetiaan was elected President and Jules Ajodhia was elected as Vice President. The year 1992 saw the end of the civil war with a peace treaty between the urban government and the rural insurgents in addition to the ratification of a new, revised constitution.

By 1993 Bouterse had stepped down from his position as head of the military. He was replaced by Arthy Gorre who was committed to placing the rule of the country back into the hands of the

people. This prompted the Netherlands to once again offer financial support to the economically struggling country.

After this period there were a number of economical issues that were present in the country when Jules Wijdenbosch, of the National Democratic Party, was elected President in 1996. These issues included high inflation, an increasing foreign debt, and a loss of influential power by Wijdenbosch.

After a national strike in 1999, Wijdenbosch held legislative elections a year early in 2000. Ronald Venetiaan's New Front coalition won the majority of the seats and Venetiaan became the new president of Suriname.

Bouterse was the leader of the major opposition and continued to have power politically in the Millennium Combination Coalition. Venetiaan also won the elections in May of 2005 after a very controversial election in which he won by simple majority.

In 2006 the government officially apologized for the massacres that happened during the military regime of Bouterse in 1986. In 2008, former dictator Bouterse was put on trial for the 15 killings which he had advocated in 1982.

<http://www.nytimes.com/1990/12/27/world/suriname-coup-leaders-had-power-already.html>

<http://www.onwar.com/aced/data/sierra/suriname1980.htm>

http://books.google.com/books?id=tVq4ViW1aLOC&pg=PA372&dq=Urban+Suriname&as_brr=3#PPA370,M1

<http://www.infoplease.com/ipa/A0108000.html>

<http://www.caribbeanchoice.com/suriname/culture.asp>

[http://encarta.msn.com/encyclopedia_761573549_3/Suriname_\(country\).html#s6](http://encarta.msn.com/encyclopedia_761573549_3/Suriname_(country).html#s6)

http://www.experiencefestival.com/a/History_of_Suriname_-_Post-independence_Era/id/5132933

http://news.bbc.co.uk/1/hi/world/americas/country_profiles/1218515.stm

<http://www.state.gov/r/pa/ei/bgn/1893.htm#history>

<http://books.google.com/books?id=mB->

http://books.google.com/books?id=mB-r3L3PMNEC&pg=PA35&lpg=PA35&dq=Suriname+Civil+War&source=bl&ots=MIH7DEAIa3&sig=r3p14PtIavgGoIo_IGB4qv8urGg&hl=en&ei=eLv5Se6zPITWMNjJpcgE&sa=X&oi=book_result&ct=result&resnum=9

Christian History

When the Dutch invaded and took the colony of Suriname in 1667, the Zealanders brought with them a Calvinistic branch of Christianity manifested through the Dutch Reformed Church of Suriname which came to be known as the Church of the Traders. This branch in Suriname was led by the civil authorities and furnished the colony with pastors and held the authority to ordain and dismiss ministers.

In this early Protestant society, Judaism was allowed to continue only because some of the wealthier plantation owners were Jewish. A similar case is seen with the German Lutherans who were present in Suriname at the time. Lutherans were tolerated though not incorporated into the official religion of the Dutch Colony.

The Austrian Lutheran, Justinian Ernst von Welz, was the first protestant missionary martyr in Suriname. He was well known for writing three pamphlets in 1664 which ignited the passion for missions in the German Lutheran Church whose enthusiasm for missions had dwindled. After

stripping himself of his title and funding his own mission to Suriname in 1666, he was killed after two years on mission by disease or animals. The Lutherans started an evangelical congregation in 1741.

On the other hand, the indigenous religions were not tolerated. This resulted in Maroons, Amerindians, and slaves not being integrated into the church. However, those born of unlawful unions with members of the church were incorporated.

Catholicism was not allowed to enter the country because the government, at the time, was very anti-Catholic. While those who were Catholic could profess their faith, they were denied public functions and gatherings.

The Moravian Church was allowed to start a mission in Suriname in 1735 after negotiations took place between the directors of the Privileged Society of Suriname (in Amsterdam) and a representative of the Moravian Brothers named August Gottlieb von Spangenberg. The focus of the Moravian mission was to convert slaves and Amerindians to Christianity.

The Moravian Church was allowed to minister as long as they adhered and respected the official church and did not fuel emancipation of slaves. The first two Moravian Amerindian missionaries were John Guttner and Christopher Dahne who arrived in 1738 in Berbice. These men ministered to the Arawaks and established the mission station of Pilgerhut in what is now Guyana. Within 10 years these two had baptized 41 Amerindians.

After this period, the Moravian church sent Theophilus Solomon Schumann to aid in the conversion of the Amerindian groups. As a skilled linguist, Theophilus was able to master the Arawak language within 6 months and was able to preach fluently. He was known as “the apostle of the Arawaks” and by 1752 he had baptized more than 250 Amerindians who had settled in Pilgerhut.

Most of the work done by the Moravians took place in the interior until 1754 when they started to do missionary work in Paramaribo and the first baptism took place in 1776. The Moravians were then given the authority to baptize Maroons and slaves in 1765. This occurred after a peace treaty had been signed by the Maroons and the official government in 1762.

By 1818, most Moravian missions were limited to the urban areas as many had died from diseases in the interior. One missionary, Mary Hartmann, came to Suriname with her husband in 1826 and never neglected the Maroons in the interior of the country. She even continued to serve after her husband died in 1844. She ministered until her death in 1853, succumbing to the many hardships she had endured.

From 1783- 1793, a few Catholic priests were allowed into the country and an attempt was made to establish a prefecture. Priests were not allowed to stay on as missionaries in Suriname until 1817. At this time the Apostolic Prefecture was set up by the Catholic Church and two priests from Holland and Zeeland settled in the colony.

One of the main leaders in the Catholic Church at this time was Peter Donders who arrived as a missionary to Suriname in 1842. This was also the year the pope, Gregory XVI, established Paramaribo as the Vicariate Apostolic of Dutch Guiana. By 1850 Donders had baptized and taught 1200 slaves. He also ministered to the leprosy in the country for over 30 years.

The Catholic Church was dedicated to the poor of the region as were the Moravians which fostered some tension between the two churches. However, 1863 brought about the abolition of slavery and both of these churches, alongside the Evangelical Lutherans and the Reformed Church, were helpful in the transitional period which followed.

Competition developed mainly between the Moravian Church and the Catholic Church after the abolition of slavery. Most slaves became members of the Moravian Church at first. However, as soon as the Church declared that there would be punishment for unmarried couples which lived as married, the ex-slaves rallied to the Catholic Church.

In 1924 the Guiana Mission was established with the help of those in British Guiana and two years later the name was changed to the Guiana Conference. After this time, many Protestant and Pentecostal denominations were introduced into Suriname and some became members of the Committee of Christian Churches which was established in 1942.

Currently, the mission statement of the Committee of Christian Churches is, "To work together in the bond of unity and witness." The Committee includes the Moravian Church, the Anglican Church, the Reformed Church, and the Evangelical Lutheran Church. The Roman Catholic Church is also a member of this organization. The Church of the Nazarene and other Churches of the Living God are associate members.

The various church groups have been instrumental in providing education through seminaries and Christian schools throughout Suriname.

http://translate.google.com/translate?hl=en&sl=de&u=http://www.kirchenlexikon.de/w/welz.shtml&ei=JIsASv_yDZO8M9qZ6NYH&sa=X&oi=translate&resnum=3&ct=result&prev=/search%3Fq%3DJustinian%2BERnst%2Bvon%2BWelz%26hl%3Den%26rls%3Dcom.microsoft:*+translated+from+Dutch
<http://www.nics.org/schools/paramaribo.php>
<http://www.prolades.com/historical/sur-chron.htm>
<http://www.reformation.edu/suriname/index.htm>
<http://www.oikoumene.org/en/member-churches/regions/caribbean/suriname.html>
http://books.google.com/books?id=HEBeNigNwKkC&pg=PA150&lpg=PA150&dq=Suriname+Christian+History&source=bl&ots=zdL8RNmxyf&sig=NC7TWxAogL_rACjgzKn9dcBtGmo&hl=en&ei=Ej4ASrWmEpPWMLyn-dgH&sa=X&oi=book_result&ct=result&resnum=9#PPA127,M1
<http://www.woodculture.org/thread.cfm?Category=3828&Thread=6112&InFrame=0>
http://74.125.95.132/search?q=cache:6q3hS9Y82D8J:www.glocality.net/files/G.art.5-Vernooij_dialogue-of-religions-in-suriname.pdf+Suriname+Catholic+Church&cd=15&hl=en&ct=clnk&gl=us
<http://www.catholicity.com/encyclopedia/g/guiana.html>
<http://www.newadvent.org/cathen/07062a.htm>
<http://www.newadvent.org/cathen/05129b.htm>
http://books.google.com/books?id=WzKedon1nM8C&pg=PA101&lpg=PA101&dq=Dutch+Guiana+Christian&source=bl&ots=mGj5BWKqVI&sig=R2gMgzBFFXo9d_2ITpzIirCX1MM&hl=en&ei=wEUASvikFo3IMubFoOgH&sa=X&oi=book_result&ct=result&resnum=4

http://books.google.com/books?id=Z20tEliZ_3YC&pg=PA426&lpg=PA426&dq=Dutch+Guiana+Christian&source=bl&ots=1eX_vWNczl&sig=QkHFo7hBd2VcTAMhLjnBtmGr9ME&hl=en&ei=wEUASvikFo3IMubFoOgH&sa=X&oi=book_result&ct=result&resnum=7#PPA427.M1
http://books.google.com/books?id=jSw3AAAAMAAJ&pg=PA163&lpg=PA163&dq=Justinian+Ernst+von+Welz&source=bl&ots=W2c69M84_s&sig=4XSTvN3d1_QpDraFLRXrrXWiu4&hl=en&ei=jEYASo-BOKHGMs7rwOEH&sa=X&oi=book_result&ct=result&resnum=5#PPA165.M1
http://www.ciu.edu/seminary/resources/articles/missions/from_luther_to_carey_pietism.php
http://books.google.com/books?id=baZXAAAAMAAJ&pg=PA196&lpg=PA196&dq=Dutch+Guiana+Moravian&source=bl&ots=i17QCMK6A3&sig=do2K_4jtAoo1k7QDssLBpf3-g9E&hl=en&ei=E0sASuj-BKbYMNqg1OYH&sa=X&oi=book_result&ct=result&resnum=4#PPA197.M1
http://books.google.com/books?id=ER-f9czqWk8C&pg=PA45&lpg=PA45&dq=Dutch+Guiana+missions&source=bl&ots=3peO7sfHX_&sig=z0nVhCmW02FLWnrJTHhsMYX2QnM&hl=en&ei=d0wASvPOFIqUMfTy1NoH&sa=X&oi=book_result&ct=result&resnum=10
http://books.google.com/books?id=fFYFLksIywcC&pg=PA122&lpg=PA122&dq=Dutch+Guiana+missions&source=bl&ots=WKm59wyE-Y&sig=WbptNePbUVh5JxydpwrUA59M8w4&hl=en&ei=uUwASqP3OYq-M8bc0N4H&sa=X&oi=book_result&ct=result&resnum=3
http://www.katolsk.no/utenriks/kronologi/suriname_dutchguyana.htm

Religion

Non Christian

Islam

There are currently three groups of Muslims in Suriname. The first group in Suriname, the Muslims of African descent, had been slaves to the Dutch. The next group of Muslims, referred to as Afghan Muslims, started arriving in Suriname in 1838. These were later joined by 37 Hindustani and Afghan Muslims from India in 1873 that were brought for the purposes of indentured labor.

Javanese Muslims came into the country in the 1890s. These people practice a type of syncretic Islam in which traditional beliefs are practiced alongside Islam known as Kejawen Islam. This may also include Hindu or Buddhist overtones.

The country of Suriname practices the freedom of religion and as part of this, Muslims are allowed to congregate. In fact, a primarily Muslim political party was set up in 1946 and several large mosques have been built. Muslims make up about 19.6% of the total population.

<http://www.caribbeanmuslims.com/articles/7/4/The-Afghan-Muslims-of-Guyana-and-Suriname/Page4.html>
http://www.guyana.org/features/afghanguyanese_muslim.html

Judaism

Those of the Jewish faith were introduced to Suriname before it became a Dutch colony. These were the descendents of the 1,500 who had fled Spain in the inquisition in the 15th century and had fled to Portugal and then to Brazil. In 1654, they were no longer welcome in Brazil and a number of them moved to Suriname. However Jews were already there as early as 1638 from Holland and Italy.

Currently, there are 200 practicing Jews living in Suriname. However, cultural differences remain between those of Portuguese, British, and French descent. They are allowed to congregate and there are two 18th century synagogues which have recently been restored for this purpose. There is also a Jewish Newspaper called the *Sim Shalom* which is printed in Dutch.

<http://www.angelfire.com/mb2/jodensavanne>
<http://www.jewishvirtuallibrary.org/jsource/vjw/Suriname.html>

Hinduism

Hinduism made its debut in Suriname in 1873 when there was a great need for contracted labor. The slaves had just been freed and the Dutch needed people to work on the plantations. Most of the Hindu's that migrated to Suriname during this time came from India. Others came from Java.

All of those who are Hindu speak Hindi and most live in Hindu villages. 27.4% of Suriname is currently Hindu and there are over 220 places of worship for them in Suriname. They are allowed to congregate and practice their religion and use Hindi as a primary language.

<http://www.hinduismtoday.com/archives/2001/1-2/2001-1-08.shtml>
<http://www.hinduismtoday.com/archives/1993/10/1993-10-02.shtml>

Buddhism

There are not many Buddhists who live in Suriname and those that practice Buddhism make up no more than 1% of the population. This religion was most likely brought by the people of Chinese origins who came to Suriname during the surge of indentured labor after the abolition of slavery. Even though the Buddhists of Suriname are few in number, they are still allowed to congregate and practice their religion.

<http://www.peoplegroups.org/MapSearch.aspx?country=Suriname>
<http://www.oikoumene.org/en/member-churches/regions/caribbean/suriname.html>
<http://www.joshuaproject.net/countries.php?rog3=NS&sf=primaryreligion&so=asc>
<http://www.bataviabooks.com/Chinese.htm>

Baha'i

The Baha'i faith was first introduced to Suriname by a missionary named Miss Leonora Stirling Holsapple. Currently there is a Baha'i center in Paramaribo and a conference recently took place in 2001. The Baha'i constitute about 2% of the population, and they have made use of the culture around them and have incorporated it into their worship styles.

http://sr.bahai.org/main_en.html
<http://bahai-library.com/books/bw18/720-748.html>

Jehovah's Witness

There is little evidence of when Jehovah's Witnesses were introduced into the country. However, they do have an active community which boasts 45 congregations and 131 baptisms in just the past year. In all, there are 2,317 members of the church which composes 0.48% of the total population.

http://www.jehovantodistajat.fi/e/statistics/worldwide_report.htm

The Church of Jesus Christ of Latter Day Saints (Mormons)

The Church of Jesus Christ of Latter Day Saints was introduced into Suriname in 1990, when the LDS Church made it a point to dedicate, pray for, and start a mission in the country. Since then, missionaries have been sent to the country and the Paramaribo Suriname District was set up in 2004.

There is no temple or stake that has been set up yet and as such, those that wish to go to the temple must travel to Caracas, Venezuela. As of 1997, there are 300 members which belong to this church.

http://www.lds.org/ldsorg/v/index.jsp?vnextoid=2354fccf2b7db010VgnVCM1000004d82620aRCRD&locale=0&sourceId=e9552150a447b010VgnVCM1000004d82620a__&hideNav=1
<http://www.ldschurchtemples.com/statistics/world/countrychronological.php?country=Suriname>
<http://www.ldschurchtemples.com/caracas/district/chronological>

Non-religious/Syncretic/Indigenous

Due to the amount of diversity in the country of Suriname, it is no wonder that there are quite a few people who practice more than one religion or who find a means to mix two religions into a syncretic one. The following information is a reflection of this fact.

Up to 3.3 percent of the total population is estimated to follow indigenous religions which include the worship of all natural and living things. Another 4.4 percent of the population claims to have no religion while another 2.5 have been determined to practice in other obscure religions in the country. Astoundingly, estimates of up to 15% of the total population claims to not know the religious sect they belong to though they do have some belief system.

http://books.google.com/books?id=T4BKFcWSeAC&pg=PA223&dq=Rural+Suriname&lr=&as_brr=3

Catholic/Orthodox

Currently, Wilhelmus Adrianus Josephus Maria de Bekker is the Bishop overseeing the Vicariate Apostolic of Dutch Guyana- Suriname which became a Diocese in 1958. There are 31 parishes in Suriname and 22 priests in the area. The Church boasts 110,667 members which accounts for almost 23% of the total population which has been sustained since 1999.

http://books.google.com/books?id=WzKedon1nM8C&pg=PA101&lpg=PA101&dq=Dutch+Guiana+Christian&source=bl&ots=mGj5BWKqVI&sig=R2gMgzBFFXo9d_2ITpzIirCX1MM&hl=en&ei=wEUASvikFo3IMubFoOgH&sa=X&oi=book_result&ct=result&resnum=4#PPA103.M1
http://www.katolsk.no/utenriks/kronologi/suriname_dutchguyana.htm

<http://www.catholic-hierarchy.org/diocese/dpara.html>
http://books.google.com/books?id=HEBeNigNwKkC&pg=PA150&lpg=PA150&dq=Suriname+Christian+History&source=bl&ots=zdL8RNmxvf&sig=NC7TWxAogL_rACjgzKn9dcBtGmo&hl=en&ei=Ej4ASrWmEpPWMLyn-dgH&sa=X&oi=book_result&ct=result&resnum=9#PPA148,M1

Christian/Evangelical

Moravian

The Moravian Church first made its appearance in Suriname in 1735 when 3 Moravian missionaries came to minister to the Amerindians and the slaves. They were allowed to do so as long as they focused on converting these groups for the purpose of salvation and not for the purpose of gaining their freedom. The first church building was established in Paramaribo in 1777.

The Moravian Church did not become its own synod until 1963. Since then, the structure of the province has only been restructured once in 1997. Currently, the synod is made up of 14 regions and has over 60 congregations in the country.

There are about 900 teachers who teach 25,000 students all over the country. About 16.6% of the total population has membership in the Moravian Church which accounts for at least 28,991 persons. About 52,000 are affiliated with the Moravian Church.

http://books.google.com/books?id=Z20tEliZ_3YC&pg=PA426&lpg=PA426&dq=Dutch+Guiana+Christian&source=bl&ots=1eX_vWNczl&sig=QkHFo7hBd2VcTAMhLjnBtmGr9ME&hl=en&ei=wEUASvikFo3IMubFoOgH&sa=X&oi=book_result&ct=result&resnum=7#PPA427,M1
http://books.google.com/books?id=HEBeNigNwKkC&pg=PA150&lpg=PA150&dq=Suriname+Christian+History&source=bl&ots=zdL8RNmxvf&sig=NC7TWxAogL_rACjgzKn9dcBtGmo&hl=en&ei=Ej4ASrWmEpPWMLyn-dgH&sa=X&oi=book_result&ct=result&resnum=9#PPA148,M1
<http://www.mcfworld.com/HISTORY%20MCF.HTM>

Lutheran

The Lutheran Church, known as the *Evangelisch Lutherse Kerk (ELKS)* in Suriname, has the longest standing Lutheran history in South America. This church began as the result of a number of Lutheran members asking for permission to begin a congregation. Permission to form a practicing congregation was granted by the government in 1741 and the first Surinamese pastor was ordained in 1974.

Currently this Church has about 4,000 members (almost 1% of the population) which make up 5 congregations. Three of these are in the district of Paramaribo, one is in Nikerie, and the last one is in Lelydorp. The Lutheran Church also cooperates with the Moravian Church through the local seminary. In addition, the Lutheran Church participates in the Council of Christian Churches.

<http://www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Global-Mission/Where-We-Work/Latin-America-Caribbean/Suriname.aspx>

Anglicans

The Anglican Church had an impact on Suriname during the time that Suriname was under British authority in the late 1700s until 1816 when Suriname was once again under Dutch authority. Within this time frame, the Anglican Church set up St. George's Cathedral in neighboring Guyana in 1810-1811.

In 1842, the Anglican Church formed the Diocese of Guyana. This included the neighboring Suriname and French Guiana as part of the Diocese.

Currently, the Anglican community in Suriname makes up 0.4% of the total population which accounts for about 1,925 members. In addition, the Anglican churches in this area are participants in the Caribbean Council of Churches.

<http://www.nationaltrust.gov.gy/vol2.3/vol2.3.html>

<http://www.dioceseofguyana.org/history.htm>

http://books.google.com/books?id=o9ODxqsr-dIC&pg=PA463&dq=Methodist+Suriname&as_brr=3

http://books.google.com/books?id=kMUSAAAAYAAJ&pg=PA128&dq=Anglican+Guiana&lr=&as_brr=3#PPA128,M1

Methodists

The Methodist Church made its appearance in Suriname in 1945. Missionaries like Edward K. Purcell were sent to Suriname in the 1950s. Currently, there are at least 30 congregations and the church has about 300 members. In addition to this, about 600 people are affiliated with the Methodist Church in Suriname. The Methodist Church also takes part in the Caribbean Council of Churches.

http://www.eidsnessfuneralhome.com/index.php?option=com_obituary&task=details&oid=500

<http://geocities.com/phidavis/Workteam/Previous/secondteam.html>

<http://www.kerkipasi.net/pages.asp?pageid=48802> *Dutch*

African Methodist Episcopal Church

The African Methodist Episcopal Church first arrived in Suriname during the 1920s. During this time they constructed a church building and supplied Suriname with an African Methodist Episcopal Church School. This church holds to the beliefs of the Methodist Church, but holds to the structure of an Episcopalian Church.

Suriname is part of the 16th district of the African Methodist Episcopal Church which is centralized in Jamaica. There is only one church in Suriname which is called Kyle's Temple and it is headed by Sarah Frances Davis.

<http://www.thehistorymakers.com/biography/biography.asp?bioindex=877&category=religionMakers>

http://books.google.com/books?id=NR1upOe8KKMC&pg=PA158&dq=Methodist+Suriname&as_brr=3

Baptists

The history of the organized Baptist Church in Suriname goes as far back as 1907. Word was given to the National Baptist Convention in the United States that a Baptist preacher in

Paramaribo was in need of financial assistance. Pastor Rier was the pastor of the church which had been founded in 1898. By 1971 Baptist missionaries like Harold and Martha Lewis were already at work in Suriname.

In 1991, the four Baptist Churches founded in Suriname organized into the United Baptist Organization of Suriname. In 2000, there were 5 churches along with 500 members. There was one English speaking church while the rest spoke Hindi and Dutch. In fact, the first believers baptized were of East Indian descent. Currently, the Baptist Church boasts 9 congregations with 220 members and over 600 affiliates.

http://books.google.com/books?id=gn9WhwjcezIC&pg=PA547&lpg=PA547&dq=United+Baptist+Church+Suriname&source=bl&ots=iAxYv0MK3J&sig=HI6AKDvkRT0rIQk1cI - uIUNcZE&hl=en&ei=nDsMSsljPYwrrexuQY&sa=X&oi=book_result&ct=result&resnum=7
<http://www.bwa-baptist-heritage.org/hst-carb.htm>

Presbyterian

The Presbyterian Church laid the groundwork for their ministry to Suriname in 1978 when Rev. Donnan split from the Baptist Church due to a difference of belief in the end times. In 1978 he started the Open Door Baptist Church in Paramaribo with simple Bible studies for the English speakers and then the name changed to the First Presbyterian Church in 1988. In 1989 he would start a Christian School named the Christian Liberty Academy in what used to be a Lutheran facility.

As of 2006, this Church had 33 members with an attendance of 45 a week. However, the school which was founded serves about 275 students, growing from its original 13.

<http://www.presbyterianheritage.info/v2n1.pdf>

Seventh-Day Adventists

The Seventh-Day Adventist Church has been in Suriname since 1924 when those in British Guiana made it part of their mission which was then named the Guiana Mission. Then in 1945, the two separated into their own missions.

Currently, this Church boasts 17 churches which minister to 3,666 people. This makes up about 0.76% of the total population. This church is part of the Caribbean Union Conference and is growing at a rate of a little less than 1% a year.

http://books.google.com/books?id=fFYFLksIywcC&pg=PA122&lpg=PA122&dq=Seventh+Day+Adventist+Dutch+Guiana&source=bl&ots=WKm6aAxA2U&sig=KPtQOc8fTIEwMT8vtv0EenuK825g&hl=en&ei=gKwRSoiULZ2uMdOthbkG&sa=X&oi=book_result&ct=result&resnum=1#PPA122,M1
<http://www.adventistyearbook.org/default.aspx?page=ViewAdmField&AdmFieldID=SURM>
<http://guyanaconference.org/article.php?id=18>

Church of the Nazarene

The presence of the Church of the Nazarene has been in Suriname since 1982 when a small group met for prayer in a small cottage in Paramaribo. The first church was not organized until 1984 and soon after another was set up in Liverno.

Currently, the Church of the Nazarene has 5 congregations that serve about 400 people which makes up about 0.08% of the total population. Sunday School is usually taught in Dutch while the services are conducted in English.

<http://www.caribbeannazarene.org/wmcaribbean/Countries/Suriname/tabid/89/Default.aspx>

Evangelical Church of the West Indies Suriname

Begun in 1955, this church focused on those who lived in the interior with an emphasis on the Amerindians. There are currently, at least 16 congregations which minister to its 1,300 members. Members of this church account for 0.27% of the total population of Suriname. Work is being done which is reaching out to the Hindu communities in the interior.

<http://www.worldteam.org/about/story/worldteam>

Pentecostals

Pentecostal churches have been present in Suriname for over 40 years. There are many different churches which affiliate themselves with being Pentecostal. Those churches number at least 18 congregations with 1,330 persons which equates to about .28% of the total population.

While the focus now is on ministering to those who are Hindu and Javanese there is a good proportion of those who are Brazilian that attend these churches. The growth rate of these churches is about 8%. There are also those who attend both Catholic and Pentecostal services.

In addition to providing churches to the area, ministries such as homes for children are funded and managed by Pentecostal churches like Houses of Hope which just recently started in Suriname in 2005. Currently, this church has only one congregation and has started a prison ministry.

Another Church called the Open Bible Church currently has one congregation which was merged from two and meets in a convention center which they are restoring. Started in December 2006, this church holds service in four languages and has a consistent following.

The Assemblies of God Church, also part of the Pentecostal denominations, has been present since 1959. This denomination now has 4 churches and 800 members along with two outstations. In 2003, they were allowed to use the Chamber of Commerce's fairgrounds in Paramaribo for an evangelical rally which numbered 3,000 persons on the last night.

http://books.google.com/books?id=NR1upOe8KKMC&pg=PA130&lpg=PA130&dq=Suriname+Pentecostals&source=bl&ots=iqBXIj6wfv&sig=BXZ24dPXPOAkBss9_YuuJIOX1Xw&hl=en&ei=ILMSSqTREeKGmQed14HpAw&sa=X&oi=book_result&ct=result&resnum=10

http://www.glocality.net/files/G.art.5-Vernooij_dialogue-of-religions-in-suriname.pdf

<http://www.unitedcaribbean.com/missionsuriname-thecongregation.html>

<http://www.hoh-suriname.com/site/engels.html>
http://books.google.com/books?id=2aOCqo3hVxcC&pg=PA163&dq=Pentecostal+Suriname&as_brr=3#PPA164.M1
<http://www.ggs.sr.org/gemeenten.htm>
http://www.ag.org/top/News/index_articleDetail.cfm?Process=DisplayArticle&targetBay=ea7fb5b4-34e2-4cd7-99a1-b7ce6556476b&ModID=2&RSS_RSSContentID=2760&RSS_OriginatingChannelID=1184&RSS_OriginatingRSSFeedID=3359&RSS_Source=search

Other/Independent churches found in the country

There are at least 17 other denominations with 47 congregations. These churches minister to another 4,300 members which accounts for almost 1% of the total population of Suriname.

For more information regarding the Religious demographics of Suriname, use the links below as starting points:

http://books.google.com/books?id=Z20tEliZ_3YC&pg=PA426&lpg=PA426&dq=Dutch+Guiana+Christian&source=bl&ots=1eX_vWNczl&sig=QkHFo7hBd2VcTAMhLjnBtmGr9ME&hl=en&ei=wEUASvikFo3IMubFoOgH&sa=X&oi=book_result&ct=result&resnum=7#PPA427.M1
<http://www.state.gov/r/pa/ei/bgn/1893.htm>
<http://www.state.gov/g/drl/rls/irf/2006/71475.htm>
<http://www.operationworld.org/country/suri/owtext.html>
http://www.adherents.com/adhloc/Wh_311.html
http://74.125.95.132/search?q=cache:6q3hS9Y82D8J:www.glocality.net/files/G.art.5-Vernooij_dialogue-of-religions-in-suriname.pdf+Suriname+Catholic+Church&cd=15&hl=en&ct=clnk&gl=us
<http://www.joshuaproject.net/countries.php?rog3=NS&sf=primaryreligion&so=asc>
<http://www.prolades.com/historical/sur-chron.htm>
http://www.prolades.com/encyclopedia/countries/surinam_prolades2004.pdf
<http://www.oikoumene.org/en/member-churches/regions/caribbean/suriname/moravian-church-in-suriname.html>
http://www.glocality.net/files/G.art.5-Vernooij_dialogue-of-religions-in-suriname.pdf

People Groups

16422

Akuliyo (75)

As a hunter-gatherer indigenous group of Suriname, the Akuliyo people are one of the longest standing inhabitants of the region. They were able to hide in the jungle and withdraw from European civilization until the early 20th century.

Also known as the Wawa, first contact was made in 1937 when a group of missionaries came across them while surveying the border between Suriname and Brazil. They did not reveal anything about their nature but were polite and insisted that the missionaries leave the area.

With the help of the surrounding tribes, contact was re-established in 1968 and a group of 50 of them were willing to relocate to a Trio (another Amerindian group) village. A group of ten decided to remain in the jungle. However, the change in diet, sickness, and lifestyle lowered their numbers to about a dozen within two years.

Currently there are three locations where the Akuliyo are found in Suriname. Two of them still live with the Trio. As such the Akuliyo have integrated, intermarried and taken on a good majority of the Trio culture. The other group lives alongside the Wayana and has also integrated their culture with the Wayana. As a result, only a handful of people, which are elders, are left that know the Akuliyo language. They are distinguishable from the other Amerindian tribes by their facial features and their short stature. They can also be distinguished by the clicks that they use in their native language.

There are only 50 people left in this people group. Due to the influence of the missionaries since their first contact with Western civilization over 10% of the Akuliyo people are evangelical Christian.

There are no materials available in the Akuliyo language that can be used for ministry as this people group has preferred to learn the language of the Wayana and the Trio. Ministry tools are available to them in the Trio language and include the Bible and other scriptural recordings. It is important to note not to call these groups “Indian” as it is offensive to this group. It is better to use the term indigenous or *indigena*.

<http://www.native-languages.org/akuriyo.htm>

<http://www.finishingthetask.com/Lookup/PeopleGroups.aspx>

http://www.ethnologue.com/show_country.asp?name=Suriname

http://books.google.com/books?id=G1B0UfYIVVIC&pg=PA20&dq=dress+Suriname&lr=&as_brr=3#PPA21.M1

http://www.eric.ed.gov/ERICWebPortal/custom/portlets/recordDetails/detailmini.jsp?_nfpb=true&_ERICExtSearch_SearchValue_0=ED145999&ERICExtSearch_SearchType_0=no&accno=ED145999

http://books.google.com/books?id=8QBp0AieNq8C&pg=PA153&lpg=PA153&dq=Akuriyo&source=bl&ots=bENZv9wWoc&sig=a_OX7RwAywwBEYDMvA8s7Bp7vZU&hl=en&ei=bKYWSrbLFZTvlAfjnqnbCw&sa=X&oi=book_result&ct=result&resnum=7#PPA154.M1

http://translate.google.com/translate?hl=en&sl=es&u=http://www.proel.org/index.php%3Fpagina%3Dmundo/amerindia/macro_caribe/akuriyo&ei=KacWSqnSDDjflQeK7NnKCw&sa=X&oi=translate&resnum=3&ct=result&prev=/search%3Fq%3DAkuriyo%26hl%3Den%26rls%3Dcom.microsoft:*:IE-SearchBox%26rlz%3D1I7GGLG_en%26sa%3DN%26start%3D10

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Apalai (400)

The Apalai, also known as the Aparai, are an indigenous people group, who reside in the interior of Suriname, near the border of French Guiana and Brazil. The first documentation of this people dates back to the mid-1700s and missionaries made a permanent residence among them in the 1960s.

Despite the changes over the decades, the Apalai still retain their culture, traditions, history, and rites of passage. There are intricate rules which dictate marriage traditions and polygamy is preferred and practiced. Mothers are charged to teach their children and subject matter is highly dependent on the child’s gender. Marriage usually occurs when the female reaches the menstruation point.

Their settlements take the form of a circle and most social activity takes place within it. The homes, referred to as *tapyi*, are made of local materials and usually house one family. Those who live together in one household are considered to be a nuclear family.

Due to the work of the Summer Institute of Linguistics (SIL) and the Baptist Alliance of the Amazon (ALBAMA), about 40% of the total population of Apalai people is considered to be evangelical Christian. While the Jesus film and a complete Bible have not yet been translated in their native language of Apalai, recordings, the Bible, and the Jesus film are available in the country's official languages.

It is important to note, however, that this people group has a low literacy rate in both their native tongue and the official tongue. It is considered derogatory to refer to any indigenous people group as an Indian or *indio*. It is better to use the term indigenous or *indigena*.

<http://www.everyculture.com/South-America/Apalai-History-and-Cultural-Relations.html>

http://www.native-languages.org/apalai_culture.htm

http://books.google.com/books?id=G1B0UfYIVVIC&pg=PA20&dq=dress+Suriname&lr=&as_brr=3#PPA21,M1

<http://74.125.47.132/search?q=cache:hk-oWDjjXSMJ:horizon.documentation.ird.fr/exl->

doc/pleins_textes/pleins_textes_6/b_fdi_35-36/39837.pdf+Paru+de+Leste+map&cd=1&hl=en&ct=clnk&gl=us

<http://www.umanitoba.ca/faculties/arts/anthropology/tutor/marriage/xcuz.html>

<http://www.umanitoba.ca/faculties/arts/anthropology/tutor/marriage/parallel.html>

16434

Arab (2,700)

The Arab people group, which mostly includes the Lebanese and Syrians, arrived in Suriname in 1890 from French Guiana and other British territories. After a time, the relatives of those already in Suriname immigrated into the country. They integrated into the culture rather easily and opened up textile and other merchandise shops.

Those who emigrated from Tripoli were known to be mostly Christian and many of the Arab peoples lived close to others who were primarily Roman Catholic. Regardless, they were regarded as somewhat secluded. As of now, less than 2% of this population is evangelical Christian and no church planting has been done in relation to this people group.

There are parts of the Bible that have been translated into the Levantine language. The Jesus film has not yet been translated into this language. However, other resources like the Four Spiritual Laws and other ethnic worship music have been translated into Levantine and are available for use. Both the scriptures and the Jesus film are available to this people in the official languages of the country.

<http://www.suriname.nu/302ges/archi188.html>

16424

Arawak (2,700)

As a coastal indigenous group, the Arawak were one of the first indigenous groups to have contact with the European world in the early 1500s. These were the original inhabitants of the coast which constantly fought with the Caribs. They introduced agriculture into the area.

Originally the Arawak immigrated from the current Peru/Bolivia border and are a matrilineal culture. The Arawak are also known as the Lokono/Arowak, these were the people who made

peace with the Europeans first. Therefore, they gained political power in order to subdue the Caribs in the coastal regions.

They were easily identifiable because of their elongated skulls, a standard of beauty for them along with larger calf muscles. They traded with the Europeans and by the 18th century had switched to plantation farming. Today they still live in the coastal areas along the Marojiwne River which borders Suriname and French Guiana.

Mission work first started among this people in the late 1700s when the Moravian Church received permission from the Surinamese government to start a mission among the Amerindians. The Catholic Mission has also done a good deal of work among this people group. Even so, less than 2% of this population is evangelical Christian. However, there is a church which is available to them. Their main religion is animism.

The only speakers of the native language of this tribe are the adults so the usage among the coming generation is very low. Of the 2,700 who live in Suriname, only 700 are speakers of the Arawak language. The Bible and other recordings are available to them in their native language along with other resources like the Jesus film in the official languages of Suriname. When referring to this people, it is offensive to them to be called "Indian." It is much more appropriate to them to be called *indigena* meaning "indigenous."

http://books.google.com/books?id=WzKedon1nM8C&pg=PA101&lpg=PA101&dq=Dutch+Guiana+Christian&source=bl&ots=mGj5BWKqVI&sig=R2gMgzBFFXo9d_2ITpzIirCX1MM&hl=en&ei=wEUASvikFo3IMubFoOgH&sa=X&oi=book_result&ct=result&resnum=4#PPA102,M1
<http://www.cariblanguange.org/arawak.html>
http://encarta.msn.com/encyclopedia_761567043/arawak.html
<http://www.cubaheritage.org/articles.asp?IID=1&artID=11>
<http://www.sacred-texts.com/nam/sa/aflg/index.htm>
<http://www.christusrex.org/www1/pater/JPN-arawak.html>
http://books.google.com/books?id=ofY-6rDjCWUC&pg=RA1-PA415&dq=Suriname+Arawak&as_brr=3
<http://web.archive.org/web/20001205142200/http://www.euronet.nl/users/mbleeker/suriname/suri-eng.html#carib>
<http://www.suriname.nu/302ges/archi202.html>

16425

Aukan (30,000)

Aukaners, also known as Njukas, are a group of people who are descendants of the slaves that ran away from Dutch plantations in the 1600-1700s. These runaways, also called Maroons, would then form clans and tribes that would be stationed in the interior of the country near the coastal regions.

Raids would constantly be organized on the near Dutch plantations in an attempt to free more slaves. Finally a peace treaty was formed between the Dutch government and the Maroons in 1760. The Aukaners were the first Maroon group to gain its freedom due to this treaty.

In 1950, this group of people started to immigrate into the city of Paramaribo for work. This lasted until 1986 when civil war broke out between the Dutch of Suriname and the Maroons in the interior. Guerilla war tactics were used until a treaty was signed in 1990 which renewed the

1760 treaty. They included the commitment to maintain their culture in the interior. About 25% of the Aukaner population of Paramaribo move throughout the year as seasonal workers, but usually go back to the interior.

There are 12 matrilineal clans and these derive their names from the original plantations from where their ancestors came. Polygamy is practiced so long as the male can support the families that he produces. The female's primary role is to produce children and the male's role is to provide. Obtaining a divorce is relatively easy and the divorce rate for this people group is at 40%.

Their primary religion is animism and this religion serves as the framework for law and order in the area. They believe that by avoiding actions that are considered "taboo," like striking another individual, keeps the spirits from getting angry. They view their god as a stern and strict one and superstition plays a big part in how they see the world. However, 12% of the Aukaner population is evangelical Christian and churches are working to spread the gospel here.

Aukan is the primary language of the Aukaners, but they also speak Dutch and Sranan; literacy in either is low. The younger people are more likely to know all three languages and are more likely to speak Dutch and Sranan than those that are older. A copy of the New Testament has been translated into their native language and the Jesus film, among other resources are also available in Aukan.

http://74.125.113.132/search?q=cache:UR3rVs8tRQ4J:www.oralstrategies.com/files/Resource_312.pdf+Suriname+Pentecostals&cd=38&hl=en&ct=clnk&gl=us

<http://www.sil.org/americas/suriname/Aukan/Aukan.html>

http://www.ethnologue.com/show_language.asp?code=djk

<http://www.n2allnations.org>

<http://www.geocities.com/jimfpark.geo>

<http://www.geocities.com/phidavis/Culture/aukaners.html>

<http://www.suriname.nu/302ges/archi199.html>

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British (50)

The British have been involved in the country of Suriname since the 1600s when the first permanent colony was established by them in 1630 which was named Willoughbyland. The Dutch gained control in 1667, but the British had control of Suriname from 1799-1802 and 1804-1816.

As of right now there are 50 British living in Suriname and their primary language is English. The Bible among other resources like the Jesus film and worship music are available for this people in their native language.

Their main religious affiliation is protestant Christianity and more than 10% of this population is evangelical Christian. As such, there are churches that are reaching out to this people group so that they are disciplined.

<http://news.bbc.co.uk/1/hi/world/americas/1218515.stm>

http://www.experiencefestival.com/a/History_of_Suriname_-_Early_European_involvement/id/5132931

<http://ifarm.nl/suriname/history.html>

16428

Caribbean Javanese (71,000)

After growing tired of competing for workers from India along with a change in the political climate in the area, Javanese laborers were contracted to work the land in Suriname in 1890. From 1890-1936, almost 33,000 Javanese and Indonesians emigrated to Suriname for work and at least 75% of these decided to stay and live in Suriname after their contracted labor was finished.

Though they were recruited to work in a new land, this people group held on to their culture and the Surinamese government even aided in setting up Javanese communities with their own civil and religious leadership. This program ended during World War II.

Since Indonesia gained its independence in 1949, the Javanese were given the choice of choosing their nationality to be Indonesian or Dutch and were given two years to think on it. 1,000 immigrated back to Indonesia in order to help jumpstart another colony. After Suriname gained its independence in 1975 another 20,000 immigrated to the Netherlands instead of staying in Suriname.

Those who stayed in Suriname composed the third largest ethnic group in Suriname. They have been slower to the urbanization process than other ethnic groups which could be a factor in retaining their culture. However, of late, there have been some generational conflicts as the newer generations are further integrated into the culture of Suriname and have little interest in Javanese culture.

The primary language is a dialect of Javanese called Caribbean Javanese, however the younger generation is learning more Dutch and Sranantongo. Nevertheless, the Bible and the Jesus film, among other resources, have been made available to this people group.

Their primary religion is Islam and the majority of the Muslims are Sunni. There may be Buddhist or Hindu overtones in their practice of Islam. Only 3.67% of this people are considered to be evangelical Christian, but work is being done in this area and agencies are helping to reach out to the Javanese living in Suriname.

http://www.guyana.org/features/afghanguyanese_muslim.html

<http://home.wanadoo.nl/javas/Vertellingen/Koesoebjono/JavaneseInSuriname.htm>

<http://www.insideindonesia.org/content/view/1088/47>

<http://www.suriname.nu/302ges/archi95.html>

http://www.ethnologue.com/show_language.asp?code=jvn

<http://www.everyculture.com/wc/Rwanda-to-Syria/Surinamese.html>

16429

Coastal Carib (3,200)

The Coastal Caribs, also known as Galibi, are another Amerindian group which made Suriname their home before the discovery of Suriname by Europe. These people were known as those who

had chased the Arowaks off the best coastal lands and for the invention of their sailing ship which gave them much success in the region.

Known as a “hot tempered” nation by the Europeans, a treaty was made which shielded all Amerindian groups in Suriname from being slaves to the Europeans. However, the Caribs were known to enslave other groups for their services.

The main settlements in Suriname are at the mouth of the Marojiwne River which separates Suriname from French Guiana, and an area east of Paramaribo which is still a coastal region. Like the Arowaks, the Caribs also practiced polygamy. A female is understood to be a woman by way of a ritual whereas the male is not considered a man until he marries.

The Coastal Carib live in homes which are separated. They are a people who provide for themselves by depending on the river and sea for support. Each village has their own chief who serves as a diplomat between his people and the government of Suriname.

Due to the missionary history among this people group, there is a large percentage who are Catholic. More than 5% of this community is evangelical Christian while the rest practice animism.

Their primary language is Carib and the Bible, along with the Jesus film, are both available to this people in their primary language. Those working with this people group are in the process of reproducing a church movement in the area.

http://www.ethnologue.com/show_language.asp?code=car
<http://web.archive.org/web/20001205142200/http://www.euronet.nl/users/mbleeker/suriname/suri-eng.html#carib>
<http://www.suriname.nu/302ges/archi202.html>
<http://www.worldmap.org/countryG.php?rog3=NS>
<http://www.everyculture.com/South-America/Maroni-Carib.html>

47791

Deaf Surinamer (25,646)

It is important to note that those who are deaf are also part of other people groups and as such, have their ethnic people group's culture. Though there is one deaf institution in Suriname, those who are deaf are not seen as equal citizens and the government has made no statement in regard to the representation of the deaf community.

The deaf do not have the right to hold a place of employment or earn a salary. However, a national disability council was set up in 2008. This council would also help with the 1,300 who are blind.

Though there is no sign language dictionary for those who are deaf in Suriname. A little over 4% are evangelical Christian. Few resources are available to them in terms of ministerial resources as there are only two interpreters of sign language in the country. Regardless, the Bible and the Jesus film are both available to this people in the official languages of the country.

http://www.ethnologue.com/show_country.asp?name=Suriname
<http://74.125.95.132/search?q=cache:Qhkaih63DJYJ:www.wfdeaf.org/pdf/Deaf%2520People%2520and%2520Human%2520Rights%2520Report%2520-%252023%2520Feb%252009%2520Version%2520LOCKED.doc+Deaf+Suriname&cd=6&hl=en&ct=clnk&gl=us>
<http://www.deafinc.com/internationaldeafstatistics.html#South%20America>

22265/2266

East Indian (18,000 Muslim /169,900 Hindu)

After the slaves gained their freedom in Suriname, the Dutch looked to India to hire labor to work the plantations. Contracts were signed for a period of 5 years and between 1873 and 1916 more than 34,000 Indians immigrated to Suriname.

After their contracts were up, they were given the option to return to India. Over 23,000 stayed and made Suriname their new home. The Indians who came to Suriname can be divided into two groups based on their religion, Hindu and Muslim.

The overwhelming majority of the Indians living in Suriname are Indian Hindus. While these do not practice the caste system, the Brahmins still have their religious privilege of interpreting scriptures and performing rituals. They are also known as Sarnami Hindi or Caribbean Hindi and primarily speak Caribbean Hindi.

Only 0.33% are known to be evangelical Christian and the Bible along with the Jesus film are both available to minister to this people. There are groups that are actively reaching out to this people group.

Another portion of East Indians are mostly Sunni Muslim and their primary language is Sranan. Although it is not known how many of these are evangelical Christian, materials such as the Bible and the Jesus film are available in their native language.

<http://www.insideindonesia.org/content/view/1088/47>
<http://www.everyculture.com/wc/Rwanda-to-Syria/Surinamese.html>
http://www.jamestown.org/single/?no_cache=1&tx_ttnews%5Btt_news%5D=957
<http://www.hinduismtoday.com/archives/2001/1-2/2001-1-08.shtml>

22264

Guyanese (59,000)

The countries of Guyana, formerly known as British Guiana, and Suriname have had a long history together of border disputes and government occupations which started during colonization in the 1600s. The main border dispute is a maritime dispute which argues who owns the Corentyne and Cutari Rivers. The current border now is the result of an agreement made in 1939; however, the dispute has never actually been settled.

Also known as Guarao and Warrau, the Guyanese are known to inhabit the border areas between Suriname and Guyana. Their largest population in Suriname is found in Nickerie.

While their primary religion is protestant Christianity, only 0.55% can be said to be evangelical Christian. There are currently agencies involved in a church planting movement among this people in order to minister to them.

The Guyanese primarily speak Guyanese Creole English and their literacy rate in the official language of Suriname is estimated to be up to 50%. As of now no materials are available to this people group in their native language, but materials such as the Bible and the Jesus film are available to them in the official languages of the country.

http://www.guyana.org/features/afghanguyanese_muslim.html

<http://news.bbc.co.uk/1/hi/world/americas/1218515.stm>

<http://www.stabroeknews.com/2008/guyana-review/11/05/nervous-neighbours-guyana-and-suriname>

<http://www.guyanaguide.com/border/index.html>

http://www.guyanaca.com/suriname/guyana_suriname_colonial.html

16431/16432

Han Chinese (12,600)

The Han Chinese first entered Suriname in the 1850s and 1860s as contract workers for the plantations. Most of those 2,500 Chinese stayed after their contract was fulfilled and entered the trade or food business. This allowed other Han to immigrate to Suriname with a system of support. Most came from the provinces of Fujian and Guangdong and spoke Hakka Chinese.

As Suriname encouraged ethnic diversity, the Chinese continued to immigrate to Suriname during times of war such as the Second Opium War (1850s) or when emigration bans were relaxed by the Chinese government in the 1980s. Interestingly, while the Chinese immigrated to Suriname, they also held on to their culture and their language and even opened club houses for the Chinese population in 1885.

About 7,300 of the Chinese in Suriname continue to speak Hakka while the other 5,300 speak Cantonese. Those who speak Hakka are also referred to as Mandarin Chinese while those who speak Cantonese are referred to as the Yue Chinese. Currently, Cantonese has surpassed the Hakka language in terms of how often it is used for social and political events.

While the Chinese brought Buddhism with them to Suriname, most consider themselves to be Christian. Regardless of primary language, about 10% of the population of Chinese in Suriname are said to be evangelical Christian. Ministry tools like the Bible and the Jesus film are available for use in the Cantonese and Hakka languages.

<http://www.bataviabooks.com/Chinese.htm>

<http://www.kacike.org/ForteAtlas.htm>

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Laotian Hmong (1,800)

While it is not known exactly when the Laotian Hmong immigrated to Suriname, it is known that they live in several villages in Suriname. Their first appearances in this South American region

started when the Hmong settled as refugees in French Guiana, due to the war in Laos, and were under the care of the French government.

Their primary language is Hmong Njua and there are no ministerial tools which are available to them in this language. Materials such as the Bible and the Jesus film are available to them in Suriname's official language.

While it is not known how many of the Hmong people are Christian, over 5% are said to be evangelical. There has been work done to reach out to this people group, but the lack of Hmong pastors that are well equipped in both language and knowledge is making it harder to plant churches among these villages.

http://books.google.com/books?id=LMZm0w0k1c4C&pg=PA2102&lpg=PA2102&dq=Suriname+Hmong&source=bl&ots=iZRCPRU1dA&sig=vICEqwo4ZnWXUadLLTd0eOvgeWM&hl=en&ei=7RAcSsLyJojOMszBIZcP&sa=X&oi=book_result&ct=result&resnum=5

<http://www.operationworld.org/country/suri/owtext.html>

<http://74.125.95.132/search?q=cache:nZub3->

<1ECt0J:www.hmongstudies.org/ClarkinHSJ6.pdf+Suriname+Hmong&cd=5&hl=en&ct=clnk&gl=us>

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Indonesian (13,000)

The current Indonesian population is descendant of those Indonesians who came to work on plantations in the 1890s who were not from the Indonesian island of Java. These primarily speak Indonesian and share a history with those who are Caribbean Javanese.

Most are Sunni Muslim, but 4% of the Indonesian population is evangelical Christian. Churches have been planted to minister to their needs and ministry tools like the Bible and the Jesus film are available to this people group in their native language.

<http://books.google.com/books?id=EPzT5AYLvLOC&pg=PA183&lpg=PA183&dq=Indonesian+Suriname&source=bl&ots=uGYuWuY6rk&sig=fEADZ0QMhnB6baTa7->

f83Q6Or7g&hl=en&ei=Mk4dSuvqA5OgNdfd5JsP&sa=X&oi=book_result&ct=result&resnum=6#PPA46,M1

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Dutch Jew (200)

The Dutch have been involved in the history of Suriname since colonial times and was the country which colonized the area of Suriname. In the 1500s Jews from Spain and Portugal fled to Holland in order to escape persecution and the Dutch Jewish presence can be traced back to 1639. These owned numerous plantations and were allowed to stay and continue work after the Dutch took acquired Suriname from the British in 1667.

The Dutch Jew's primary religion is Judaism and most speak Dutch which is also the official language of the country. It is unknown how many of this people group can be said to be evangelical Christian, but it is estimated that less than 2% are. Materials such as the Bible, the Jesus film, and worship music are available to them in Dutch.

<http://www.jewishvirtuallibrary.org/jsource/vjw/Suriname.html>
<http://www.cq-link.sr/personal/debye/geneal/index.html>

16433

Kwinti (200)

The Kwinti people group is the descendants of African slaves who ran away in the early 1700s and belong to an ethnic group called Maroons. This tribe is different from the others in that it began later than most and was excluded from the peace treaty between other Maroon groups and the Dutch in 1760.

The Kwinti were hunted down in raids by both the Dutch and by Amerindian groups whom the Dutch paid. Other Maroon groups and slaves were used on patrols to raid the Kwinti. Those who were not killed in the raids had their right hand amputated and were sold once again into slavery. In turn, the Kwinti raided the Dutch plantations by stealing goods and kidnapping slaves and bringing them into their tribes.

In time, the Kwinti made peace with the Matawari, another Maroon group. After years of warfare and constant moving due to territorial skirmishes, the Kwinti made their home by the Coppename River. It was not until 1887 that the Dutch government acknowledged this group as “free Maroons” and not until 1890 that their territory was acknowledged.

The Kwinti are still known to live among the Matawari in some locations. They are the smallest group among the Maroon tribes and their primary religion is animism which follows their traditional religions. It is unknown how many are evangelical Christian, but estimates are well below 2%.

The primary language is Kwinti and the Kwinti are also known to be fluent in Saramaccan or Sranan Tongo as well. Though no ministerial materials are available to this people group in Kwinti, the Bible and the Jesus film are both available in Saramaccan and Sranan Tongo.

http://lucy.ukc.ac.uk/ethnoatlas/hmar/cult_dir/culture.7834
<http://74.125.95.132/search?q=cache:gVn0-KuAGEYJ:www.kitlv-journals.nl/index.php/nwig/article/view/3323/4084+Kwinti+Suriname&cd=7&hl=en&ct=clnk&gl=us>
<http://www.suriname.nu/302ges/archi149.html>

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Latin American (2,200)

The Latin American population in Suriname is made up of those who have emigrated from Latin American and Caribbean countries. This would include immigrants, or descendants of immigrants, from the Caribbean, Central America, and South America.

The primary language is Spanish and ministry tools such as the Bible, the Jesus film and ethnic worship music, are all available in Spanish. Up to 5% can be said to be evangelical Christian and there is currently work being done to reach out to this people group.

16435

Matawari (1,100)

Like other Maroon groups, the Matawari are the descendants of runaway slaves who fled their plantations during the time that Suriname was a Dutch colony in the 1700s. They are also known as the Matawai, the Matuari, and the Matoewari. They live around the upper Suriname and Saramakka Rivers which are in Central Suriname.

The Matawari share a similar history with the Kwinti in that they made peace treaties with the Dutch later than other, more established, Maroons groups like the Saramaccans. At one time they were part of the Saramaccan Maroon group, but split in 1760. They are a matrilineal group.

During an unsure time, the Matawari would share in the rewards that were given for returning runaway slaves with the Kwinti that found them. Peace treaties were not signed with the Matawari until 1767 and up until this time, they had continued to raid plantations in Suriname. These treaties were renewed in the early 1800s.

The primary language of the Matawari is a dialect of Saramaccan which borrows much of its vocabulary from Portuguese. Though their primary religion is a traditional one like animism, at least 5% of this population is evangelical Christian. There is one known church which ministers to the Matawari group and ministry tools such as the Bible and the Jesus film are available for use in their primary language.

http://books.google.com/books?id=Lc1DFju-FIYC&pg=PA316&lpg=PA316&dq=Matawai+Suriname&source=bl&ots=SRslQO6U1t&sig=-18armzbc52aAU9MWvUq4o8a43c&hl=en&ei=NJseSrS7O6XcMMmf0MYF&sa=X&oi=book_result&ct=result&resnum=6

<http://www.mona.uwi.edu/dllp/jlu/ciel/pages/saramaccan.htm>

<http://www.suriname.nu/302ges/archi149.html>

http://books.google.com/books?id=3ssUAAAIAAJ&pg=PA26&lpg=PA26&dq=Matawai+Suriname&source=bl&ots=g195n43A3z&sig=0wllcUL-GuNpA_T4-KaKS5c4v-4&hl=en&ei=LZUeSpTeL5P2MM6PtMIF&sa=X&oi=book_result&ct=result&resnum=3#PPA29,M1

16436

Portuguese Jew (300)

The Portuguese Jewish population is descendants of those Jews who fled persecution in Spain and Portugal in the 1500s and accepted the Dutch government's offer for passage to Brazil. However, Dutch Brazil was recaptured by the Portuguese and some Jews from the area moved to the Guiana territories which included Suriname.

The primary religion for the Portuguese Jew is Judaism. It is unknown how many are evangelical Christian, though there is work being done to reach out to this people group. Since this people group primarily speaks Portuguese, many ministerial tools are available to them including the Bible and the Jesus film.

<http://www.cq-link.sr/personal/debye/geneal/index.html>

<http://www.jewishvirtuallibrary.org/jsource/vjw/Suriname.html>

16437

Saramaccan (25,000)

The Saramaccan people group are the largest Maroon group inhabiting Suriname and began when runaway slaves ran away into the interior of Suriname from plantations in 1690. Founded as a matriarchal society, Saramaccans lived along the Saramaccan River for a time. However, they later moved to their current location along the Suriname River due to skirmishes with another tribe.

In 1760, a group of about a thousand, now known as the Matawari, separated from the Saramaccan. However, both warred against and raided Dutch plantations after this time and made peace with the Dutch at different times. Since the Matawari and the Saramaccan people both have a shared history up to a point, they speak dialects which they both understand and can communicate readily.

A peace treaty was formed between the Dutch and the Saramaccan in 1762 which allotted them the land they currently live on along the Suriname River. In addition, all attacks were forgiven on both sides and the Saramaccan promised to help the Dutch in making peace with other tribes even if it involved force. Both sides would also know the others settlement areas and the Maroon tribe would no longer accept runaways into their tribes.

The primary religion is animism mixed with traditional religions which incorporates beliefs in many gods and spirits found in nature. The Saramaccan believe their daily life gods have communication with their dead ancestors. There is work being done among this people group and 11% are known to be evangelical Christians.

The Saramaccan people speak the Saramaccan language which is a creole language with African, Portuguese, Dutch, and English contributions. The first scriptures were translated in 1974, but the New Testament was not available until 1991. The complete Bible has not yet been translated, but the Jesus film is available for ministry use.

<http://www.creolica.net/Saramaka/saramakaPC.htm>

http://www.surinameart.com/page.php?p=suriname_and_her_crafts/maroons&PHPSESSID=9be63a4690f7727ea2fb6bc5dce634ed

<http://www.suriname.nu/302ges/archi199.html>

http://books.google.com/books?id=PcD7p9y3E1cC&pg=PA438&lpg=PA438&dq=saramaccan+people+in+suriname&source=bl&ots=hj9IEEuDBN&sig=Gdgy4CFiOE9Xd3mo3kq2nTcmUgU&hl=en&ei=0CMISvM-ooWUB-T-6eEH&sa=X&oi=book_result&ct=result&resnum=8#PPA438.M1

<http://www.sil.org/americas/suriname/Saramaccan/Saramaccan.html>

<http://www.sil.org/americas/suriname/Saramaccan/English/SaramEngDictIndex.html>

<http://www.worldscriptures.org/pages/saramaccan.html>

<http://www.kulanu.org/suriname/amongmaroons.php>

<http://www.mona.uwi.edu/dllp/jlu/ciel/pages/saramaccan.htm>

16430

Surinamese Dutch (1,200)

Those who are Surinamese Dutch are those who are descendants from the Dutch who colonized Suriname in 1667. They primarily speak a dialect of Dutch named Venlos and their primary religion is protestant Christianity.

Over 10% of this population is known to be evangelical. A wealth of ministry tools is available to this people group in their primary language and would include the Bible, the Jesus film, as well as ethnic worship music.

<http://www.peoplegroups.org/MapSearch.aspx?country=Suriname>
<http://www.joshuaproject.net/countries.php>

16438

Surinamese Creole (115,000)

Those who are Surinamese Creole are the descendants of the slaves who were brought to Suriname in the 1600s. After the abolition of slavery in 1863, they were recognized as free citizens of Suriname and made up the lower class. The Dutch then imported other means of labor and the newly freed slaves were paid for their labor. However, most of the ex-slaves decided not to work on the plantations.

When Suriname gained its independence in 1975, over 50,000 Surinamese Creole left Suriname to live in the Netherlands. Those who stayed now make up a good portion of the middle class of Suriname and most reside in Paramaribo or near the coast.

The primary religion of the Surinamese Creole people is protestant Christianity and greater than 10% of this population is known to be evangelical Christian. This is due to the Moravian Church working alongside the Dutch government after the abolition of slavery, because they feared insurrection. However, many converts of the Moravian Church were lost to Catholic Churches due to differences of beliefs on marriage.

The Surinamese Creole people primarily speak Sranan which is a creole language with African, Dutch, and English contributions. This language is also known as Sranan Tongo or Taki-Taki. The Bible was translated in this language in 1997. In addition, the Jesus film is also available for ministry use.

http://books.google.com/books?id=HEBeNigNwKkC&pg=PA150&lpg=PA150&dq=Suriname+Christian+History&source=bl&ots=zdl8RNmxYf&sig=NC7TWxAogL_rACjgzKn9dcBtGmo&hl=en&ei=Ej4ASrWmEpPWMLyn-dgH&sa=X&oi=book_result&ct=result&resnum=9#PPA150,M1
<http://www.suriname.nu/302ges/archi181.html>
http://www.google.com/search?q=Suriname+Creole+history&hl=en&rls=com.microsoft:*:IE-SearchBox&rlz=1I7GGLG_en&tbs=tl:1&tbo=1&ei=RzYISuWXBNjVIQfkwc3lBw&sa=X&oi=timeline_result&ct=title&resnum=11
http://www.dbnl.org/tekst/voor007creo01_01/voor007creo01_01_0001.htm
http://books.google.com/books?id=NR1upOe8KKMC&pg=PA155&lpg=PA155&dq=Slavery+Suriname&source=bl&ots=iqBYKl0ugS&sig=wpzpnbnTdXLiU5sih4qKTImkI9A&hl=en&ei=jzglSoWQCqTUIQeGIIXdBw&sa=X&oi=book_result&ct=result&resnum=8#PPA158,M1

16440

Trio (1,100)

The Trio people are an Amerindian group which had been settled in the area bordering Suriname and Brazil prior to 1700s. While living in the southern forests of Suriname this indigenous people had many skirmishes with the Aukan/Ndjuka tribe as the Ndjuka had migrated there.

In time, the Ndjuka formed trade alliances with the Trio. Both people groups speak a pidgin language called Ndjuka-Trio pidgin. Trade occurs between the Trio and the Wayana who also inhabit the region.

The first recorded contact with the Trio people, also known as the Tiriyo, was in 1843 by Robert Schomburgk. The Trio had little contact with the outside world until the 1950s when the governments of Suriname and Brazil built airstrips in their area and made small settlements for those who manned them. The Trio people were recognized as full citizens of Suriname, but had no guarantee over the land they lived on.

At this point the Trio people were exposed to a United States protestant group who set up a mission. The teachings given by the missionaries had an effect on the Trio culture. Marriages, which were usually interfamily marriages, were no longer polygamous and divorce was no longer as common as it once was due to the missionary influence. In addition, though child rearing is dependent on the gender of the child, today both boys and girls now attend school and learn how to read and write in the native language of Trio.

While it is unknown how many of the Trio people are Christian, over 5% are evangelical Christian. The rest practice their ethnic religion which is a type of animism in which spirits of their past dead hold influence over their everyday lives. However, the mission is working to make churches to spread the good news of Christ.

The primary language is Trio, though the literacy rate is below 30%. Most of the Trio who are literate are of the younger generations who are being taught in missionary schools. Portions of the Bible have been available to the Trio since 1974, but the Jesus film has not yet been made available as a ministry tool. It is important not to call this group "Indian" as it is offensive to this group. It is better to use the term indigenous or *indigena*.

[http://books.google.com/books?id=DP7wFoSr6LsC&pg=PA59&lpg=PA59&dq=Matawai+Suriname&source=bl&ots=qXw0-](http://books.google.com/books?id=DP7wFoSr6LsC&pg=PA59&lpg=PA59&dq=Matawai+Suriname&source=bl&ots=qXw0-2drX0&sig=DrSQ13VsU7FAECS3kAbdegobH64&hl=en&ei=L5ceSozxGojCM_nxnPQF&sa=X&oi=book_result&ct=result&resnum=7#PPA16,M1)

[2drX0&sig=DrSQ13VsU7FAECS3kAbdegobH64&hl=en&ei=L5ceSozxGojCM_nxnPQF&sa=X&oi=book_result&ct=result&resnum=7#PPA16,M1](http://books.google.com/books?id=DP7wFoSr6LsC&pg=PA59&lpg=PA59&dq=Matawai+Suriname&source=bl&ots=qXw0-2drX0&sig=DrSQ13VsU7FAECS3kAbdegobH64&hl=en&ei=L5ceSozxGojCM_nxnPQF&sa=X&oi=book_result&ct=result&resnum=7#PPA16,M1)

<http://www.cababstractsplus.org/abstracts/Abstract.aspx?AcNo=20043143604>

http://books.google.com/books?id=PcD7p9y3ElcC&pg=PA603&lpg=PA603&dq=Trio+Suriname&source=bl&ots=hj9IEFryAS&sig=PRn8O84R5LjLdfnhBgMr2pF_Ql0&hl=en&ei=Lz0lSqaLJJrU1QfaivnnBw&sa=X&oi=book_result&ct=result&resnum=9

<http://abyayala.nativeweb.org/suriname/suriname4.html>

<http://www.everyculture.com/South-America/Trio-History-and-Cultural-Relations.html>

<http://www.native-languages.org/trio.htm>

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Warao (400)

The Warao are an Amerindian group which lives on the northern border between Guyana and Suriname. Literally translated Warao mean “boat people” which captures the Warao’s dependence on the water for survival. They also place a high importance on the palm tree which provides them a substantial portion of their food.

The Warao who live in Suriname intermarried with the Arowaks and the Caribs. They also had early contact with the Europeans who explored the coasts of South America. By the 18th century, the Dutch government recognized the Warao, along with the Arowaks and the Caribs, as free people who had the right to live wherever they pleased. In addition they had the right to govern themselves as a people within Suriname and were not allowed to be taken as slaves.

Though less than 5% of Warao are evangelical Christian there is a group of churches on site along with an agency which is ministering to the Warao. Some Warao still practice ethnic religions and animism.

The Warao people are also known as the Guarao and the Warrau and their primary language is Warao. However, those who speak Warao tend to be the elderly. Most also speak Guyanese. Both the Bible and the Jesus film are available as ministry tools to those who wish to reach out to the Warao. It is important not to call them “Indian” as it is offensive to this group. It is better to use the term indigenous or *indigena*.

http://books.google.com/books?id=Qh2st37v7R8C&pg=PA549&dq=Warao+Suriname&lr=&as_brr=3
<http://rollindust.blogspot.com/2008/09/learn-some-warao.html>
<http://www.worldscriptures.org/pages/warao.html>
http://www.native-languages.org/warao_culture.htm
<http://indian-cultures.com/Cultures/warao.html>
http://books.google.com/books?id=DP7wFoSr6LsC&pg=PA59&lpg=PA59&dq=Matawai+Suriname&source=bl&ots=qXw0-2drX0&sig=DrSQ13VsU7FAECS3kAbdegobH64&hl=en&ei=L5ceSozxGojCM_nxnPQF&sa=X&oi=book_result&ct=result&resnum=7#PPA52,M1
<http://www.britannica.com/EBchecked/topic/636007/Warao>
<http://www.sacred-texts.com/nam/sa/lmbg/lmbg2b.htm>

16441

Wayana (800)

The Wayana are an Amerindian group who are also known as the Oyana, Alukuyana, or the Upurui. They have close ties with the Aparai tribes in Brazil. Originally from the East Paru River Region from Brazil, the Wayana are now found on the border between French Guiana and Suriname. These are farming communities.

The Wayana speak primarily Wayana. It is somewhat similar to Apalai. Of the 800 Wayana living about 500 speak Wayana. The Bible and the Jesus film are not available in this language, but the materials are available in Suriname’s official languages.

The Wayana primarily practice ethnic religions mixed with animism, but there are more than 5% known to be evangelical Christian. In addition, there are groups of churches ministering to this people group along with several agencies. When ministering to the Wayana, it is important to not

call this people “Indian” as it is offensive to this group. It is better to use the term indigenous or *indigena*.

http://74.125.47.132/search?q=cache:hk-oWDjjXSMJ:horizon.documentation.ird.fr/exl-doc/pleins_textes/pleins_textes_6/b_fdi_35-36/39837.pdf+Paru+de+Leste+map&cd=1&hl=en&ct=clnk&gl=us
<http://www.native-languages.org/wayana.htm>
<http://indian-cultures.com/Cultures/wayana.html>

For more information on various people groups of Suriname:

http://books.google.com/books?id=DP7wFoSr6LsC&pg=PA59&lpg=PA59&dq=Matawai+Suriname&source=bl&ots=qXw0-2drX0&sig=DrSQ13VsU7FAECS3kAbdegobH64&hl=en&ei=L5ceSozxGoiCM_nxnPQF&sa=X&oi=book_result&ct=result&resnum=7#PPA61,M1
<http://worldmap.org/country.php?ROG3=NS>
<http://www.suriname.nu/302ges/index.html>
<http://www.peoplegroups.org/MapSearch.aspx?country=Suriname>
<http://www.joshuaproject.net/countries.php>
http://books.google.com/books?id=GIB0UfYIVVIC&pg=PA20&dq=dress+Suriname&lr=&as_brr=3#PPA21,M1
http://www.nativeplanet.org/indigenous/ethnicdiversity/indigenous_data_latinamerica.shtml
http://books.google.com/books?id=kesL--n3YN4C&pg=PA159&dq=dress+Suriname&as_brr=3#PPA160,M1
http://books.google.com/books?id=kesL--n3YN4C&pg=PA159&dq=dress+Suriname&as_brr=3#PPA160,M1
http://www.paho.org/English/DD/AIS/cp_740.htm
<http://www.centrelink.org/Suriname.html>
<http://home.wanadoo.nl/javas/Vertellingen/Koesoebjono/JavaneseInSuriname.htm>
http://books.google.com/books?id=EPzT5AYLvL0C&pg=PA32&dq=transportation+Suriname&lr=&as_brr=3
http://books.google.com/books?id=uwi-rv3VV6cC&pg=PA379&dq=Rural+Suriname&lr=&as_brr=3
http://books.google.com/books?id=L1V7NzyU0HYC&pg=PA482&dq=Urban+Suriname&as_brr=3
http://books.google.com/books?id=jvno7nJsMycC&pg=PA139&dq=transportation+Suriname&lr=&as_brr=3
<http://www.n2allnations.org/who.html>
<http://www.suriname.nu/302ges/archi141.html>
[http://encarta.msn.com/encyclopedia_761573549_4/Suriname_\(country\).html](http://encarta.msn.com/encyclopedia_761573549_4/Suriname_(country).html)

Missiological Implications

1. Evangelical Christians and churches should recognize the cultural diversity of the peoples in Suriname and plan ministries to evangelize and plant churches among each of the cultural groupings. Up to 15 percent of this population is said to not know their religion though they have a set of principles that they live by. Due to this situation, those that wish to minister in the area should be equipped with a cultural knowledge of the area as well as the needs of each people group.
2. Evangelical Christians and churches should seek to evangelize and start churches for the indigenous groups who tend to follow Traditional Religions or some mixture of Traditional Religion and some other belief system. Workers should use care not to call these groups “Indian” as this term offends this group. The better term is indigenous or *indigena*. The term “Indian” refers to those who are descendant from the country of India. Many in these groups are not literate in their own language and the younger generations speak Dutch or Sranan. The older generations tend to stick to their primary languages though they are not literate. Ministry tools such as the Jesus film or the use of puppet shows or dances would be helpful in sharing the gospel with this people.

3. Evangelical Christians and churches should develop plans to evangelize particular groups and train local believers to use these plans. Among groups that should be especially sought are the Indonesian/Javanese groups, the Maroons, the Creoles, the Hindu populations, and the non-religious. For example:

For the Maroons-- These mostly a rural people practice farming for sustenance. Each tribe has their own cultural background and religious beliefs. However, most religions are centered around actions which may or may not be “taboo” in order to appease spirits and gods which are strict and unforgiving. For this reason, it would be helpful to present the gospel in a way that portrays a forgiving, loving and sacrificial God which is still balanced by His righteous justice and perfect mercy. Many of these people have never seen a puppet show and this would be an excellent tool to use, especially among the children.

For the Creoles-- Those that live in the urban areas are bombarded with multi-religious messages which promote tolerance and acceptance in all things. There are a variety of churches in cities and they have a good exposure to the gospel, however the gospel needs to be preached in their every changing society. Pray that a passion will be lighted in their hearts to share the gospel with others in their communities.

For the Indian Hindu-- Those that are Hindu often live in Hindu communities which foster Hindu teachings, marriages, and lives. Those who wish to minister to this people groups should be equipped in their dialect as most are literate in their language. Though the caste system is not practiced their religious centers have power in the communities. Since they live in rural areas much travel will be required of missionaries who do not live among them

For the Indonesian/Javanese-- Like the Hindu, this people also lives in rural areas which are community driven and run. It would be helpful to incorporate their culture in sharing the message and many of the older generation worry about the younger ones losing their culture in Suriname. For example, they are known for their puppet shows and music. As such, it would seem appropriate to use their style of puppet shows and music to spread the gospel in their communities.

4. Evangelical Christians and churches should seek means to address some of the many social and physical needs of the country in the Name of Christ. Constructing orphanages, foster homes, and counseling centers would be helpful to those in the interior who have need of these services. However, ministers need to be sent to these areas to equip those who are already in the field and financial support is needed in many cases.
5. Evangelical Christians and churches should inform their memberships about the needs of Suriname and encourage them to pray and seek to reach out to these diverse peoples.
6. Evangelical Christians and churches should seek to aid believers in Suriname to overcome the past ethnicity differences and spread the light of Christ

Pictures

<http://images.google.com/images?gbv=2&hl=en&sa=1&q=Suriname+landscape&aq=f&oq>
<http://images.google.com/images?gbv=2&hl=en&sa=1&q=Suriname+people&aq=f&oq>
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<http://photobucket.com/images/Suriname>
<http://images.google.com/images?hl=en&q=Paramaribo&gbv=2&aq=f&oq>
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<http://images.google.com/images?gbv=2&hl=en&sa=1&q=suriname+nature&aq=f&oq>
<http://www.flickr.com/photos/25444043@N02/3049643713/page2/>
<http://nersp.nerdc.ufl.edu/~arm/suriname.html>
<http://www.flickr.com/photos/ahron/254280726>
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