

Missionary Map Project

Bolivia

Basic Facts

Country Name: Republic of Bolivia

Country Founded in: 1825

Population: 8,857,870

Government Type:

Republic. The capital is La Paz (the highest capital in the world) for administration while Sucre is the legal seat and seat of judiciary. The constitution was established in 1967, but revised in 1994.

There are 9 departments: Chuquisaca, Cochabamba, Beni, La Paz, Oruro, Pando, Potosi, Santa Cruz, Tarija that have local leaders.

Geography/location in the world:

Central South America, southwest of Brazil.

Bolivia is one of the two landlocked countries in South America. The Andean Cordillera, the western part of the country, contains some of the highest peaks in South America. The center of the country has fertile valleys while the lowlands are located from the eastern Amazon rain forests to the central of the country.

Number of people groups: Peoplegroups.org has 36 listed while Joshua Project has 46.

Picture of the Flag:



Religion Snapshot

Roman Catholic 95%, Protestant (Evangelical Methodist) 5%

Many Bolivians consider themselves Catholic when in fact they are christo-pagans or animists that combine Spanish Catholicism with their own personal beliefs.

The United States State Department lists 78% of the people as Catholic while Protestants were between 16 and 19%. 2.5% claimed non-religious and other religions (Baha'i, Judaism, etc.,) registered .2% of the population.

Government interaction with religion: The Roman Catholic Church is the official religion of the state. However, religious freedom is granted to all groups. Though not persecuted, each group must register with the government for taxation and legal benefits.

<http://www.state.gov/g/drl/rls/irf/2003/24480.htm>

Demographics

The population of Bolivia is 8,857,870.

Major Cities include: City/Population

Santa Cruz - 1,196,100

La Paz - 850,000

Cochabamba - 834,900

El Alto - 745,600, the fastest growing city in Bolivia

Oruro - 216,600

Sucre - 209,000

Tarija - 145,300

55% of the people are Native American while 30% are Mestizo. The rest are from some Spanish descent.

63% of the people live in urban areas.

0-14 years: 35.7% (male 1,613,049/female 1,551,023)

15-64 years: 59.8% (male 2,591,328/female 2,701,892)

65 years and over: 4.5% (male 178,486/female 222,092) (2005 EST.)

The Median age is total is 21.47 years

male: 20.79 years

female: 22.17 years (2005 EST.)

The population growth rate is 1.49% with 23.76 births per 1,000 people. Women average 2.94 children per woman. However, the net migration rate is -1.27/1,000.

Life expectancy is 65.5 years
male: 62.89 years
female: 68.25 years (2005 EST.)

Around 4,900 people lived with AIDS with less than 500 dying per year. That number associates to .1% of the population with AIDS.

Language

The official language is Spanish, but Amerindians and others converse in Quechua or Aymara languages that are also recognized as official languages of Bolivia.

Society/Culture

The top 5% of the country receive a third of the national wealth while the poorest 20% only receive 5%.

Dances hold a reverent place in popular culture.

Human rights are guaranteed to all people through the constitution.

A majority of people are illiterate and very poor.

Because of Catholic influence, they name their children such as Jesus, Jose, and Maria.

The Incas passed a story on to the Amerindians that a white, bearded teacher, or a Creator God called Viracocha, came to teach the Indians. According to the story, he would one day return. The Incas then originally thought the Spanish were Viracocha. The Spanish exploited these stories for their own benefit.

Major holidays include Catholic holidays, but highly celebrated ones are Labor Day and Independence Day. The week before Lent, Carnival is carried out.

Rites of Passage often emphasize the Catholic background such as baptism, first communion, and confirmation. Family ties are considered sacred, even during the teenage years. Besides a religious ceremony, marriages involve a civil ceremony as well.

Polite manners are comprised of asking about the welfare of other family members. Men often shake hands, but in the cities, one can witness greetings with a kiss. During visits, one normally offers coffee to the guest. Unlike American culture, Bolivians are not normally prompt.

A class system exists during dating and marriages. Intermixture of different economic status is rare. In lower classes, women must support the family economically as well. Families are large, containing six or seven children. In addition, most families are extended in nature.

In the cities, western dress is common, but in the rural areas men can be found wearing ponchos and various other forms of traditional ethnic clothing.

Government

Executive branch is made up of the following. A chief of state, President Carlos Diego MESA Gisbert (since 17 October 2003), that was replaced by Eduardo Rodriguez in June 2005 after protesters demanded a change in government. Rodriguez was the former head of the Supreme Court. There is a Vice-President, but the position is in transition along with the new government. The cabinet is appointed by the president. Elections: president and vice president elected on the same ticket by popular vote for five-year terms; election last held 30 June 2002 (next to be held June 2007). Election results: as a result of no candidate winning a majority in the 30 June 2002 election, Gonzalo SANCHEZ DE LOZADA Bustamante was chosen president by Congress; Congressional votes - Gonzalo SANCHEZ DE LOZADA Bustamante 84, Evo MORALES 43; note - following the resignation of the elected president on 17 October 2003, Vice President Carlos Diego MESA Gisbert assumed the presidency.

Legislative branch consists of a bicameral National Congress or Congreso Nacional consists of Chamber of Senators or Camara de Senadores (27 seats; members are elected by proportional representation from party lists to serve five-year terms) and Chamber of Deputies or Camara de Diputados (130 seats; 68 are directly elected from their districts and 62 are elected by proportional representation from party lists to serve five-year terms) Elections were last held 30 June 2002 (next to be held June 2007). Election results: Chamber of Senators - percent of vote by party - NA%; seats by party - MNR 11, MAS 8, MIR 5, NFR 2, other 1; Chamber of Deputies - percent of vote by party - NA%; seats by party - MNR 36, MAS 27, MIR 26, NFR 25, others 16

Judicial branch is made up of Supreme Court or Corte Suprema (judges appointed for 10-year terms by National Congress); District Courts (one in each department); provincial and local courts (to try minor cases)

Larger cities and towns have elected councils to guide them.

Economy

Bolivia, long one of the poorest and least developed Latin American countries, reformed its economy after suffering a disastrous economic crisis in the early 1980s. The reforms spurred real GDP growth, which averaged 4 percent in the 1990s, and poverty rates fell. Economic growth, however, lagged again beginning in 1999 because of a global slowdown and homegrown factors such as political turmoil, civil unrest, and soaring fiscal deficits, all of which hurt investor confidence. In 2003, violent protests against the pro-foreign investment economic policies of President SANCHEZ DE LOZADA led to his resignation and the cancellation of plans to export Bolivia's newly discovered natural gas reserves to large northern hemisphere markets. Foreign investment dried up as

companies adopted a wait-and-see attitude regarding new President Carlos MESA's willingness to protect investor rights in the face of increased demands by radical groups that the government expropriate foreign-owned assets. Real GDP growth in 2003 and 2004 - helped by increased demand for natural gas in neighboring Brazil - was positive, but still below the levels seen during the 1990s. Bolivia remains dependent on foreign aid from multilateral lenders and foreign governments.

The GDP is \$22.33 billion.

64% of the population lives people the poverty line. Likewise, in the urban areas, unemployment is 9.2% while the rural areas have widespread unemployment.

Exports include natural gas, soybeans and soy products, crude petroleum, zinc ore, tin

Export partners are Brazil 33.9%, US 12.7%, Colombia 11.8%, Venezuela 11.6%, Peru 5.1%, Japan 4.2% (2004)

Imports are petroleum products, plastics, paper, aircraft and aircraft parts, prepared foods, automobiles, insecticides, soybeans

Import partners are Brazil 25.3%, Argentina 17%, US 13.1%, Chile 9.2%, Peru 7.2% (2004)

The currency is boliviano which equates to 1 million pesos.

World's third-largest cultivator of coca (after Colombia and Peru) with an estimated 28,450 hectares under cultivation in June 2003, a 23% increase from June 2002; intermediate coca products and cocaine exported mostly to or through Brazil, Argentina, and Chile to European and US drug markets; eradication and alternative crop programs under the MESA administration have been unable to keep pace with farmers' attempts to increase cultivation; money-laundering activity related to narcotics trade, especially along the borders with Brazil and Paraguay

Overall, Bolivia is one of the poorest countries in the world and definitely in South America.

Humanitarian aide is needed in the way of health care. For instance, there is only one doctor for every 2,688 people in the country. Besides a high infant mortality rate, malaria, dysentery, and tuberculosis are frequent.

Literacy

total population: 87.2%

male: 93.1%

female: 81.6% (2003 est.)

Education is compulsory and free for children between the ages of 6 and 13, but most drop out due to the economic family stresses. Bolivia has 10 universities with Francisco Xavier being the oldest while the University of San Andres is the largest.

Land/Geography

Bolivia is located just north of the Tropic of Capricorn. It is one of two countries in South America that is landlocked. To the north, there is Brazil, to the southeast is Paraguay, to the south is Argentina, and to the southwest is Chile.

Compared to locations in the United States, Bolivia is just smaller than three times Montana.

There are 1,098,580 square km in Bolivia.

The country contains three geographic zones: the Andean highlands, the eastern tropical lowland plains called the Oriente, and the Altiplano, a plateau. The Andean highlands vary from moist slopes and valley on the eastern side of the Andes called the Yungas and Valles to the north and south. Likewise, it is divided into the Cordillera Occidental (western) and the Cordillera Oriental (eastern range). The Altiplano is a broad sedimentary plateau that is about 13,000 feet above sea level and holds about 28% of the Bolivian land with around half the population. It is located between the Cordillera Oriental and Cordillera Occidental. Finally, the Amazon Basin runs from east and northeast of the mountains. During the wet season, much of it becomes swampland.

Along the border with Peru is the world's highest navigable lake. Some of the country's highest and most majestic mountains are also located in the area. The highest is Ancochuma (21,489 feet). Around La Paz, the mountains of Illimani and Illampu are around 21,000 feet.

Rivers include the Yungas and Valles in the Oriente. Others are the Guapore, and Pilcomajo rivers.

Climate has extreme differences throughout the country. For example, the average temperature of La Paz is 46F while in Trinidad in the lowlands averages 79F. In the western highlands, cold winds blow throughout the year which produces temperatures below freezing in the night. However, the day brings intense sun and high temperatures.

During the year, the Altiplano remains dry while the Cordilera Oriental and areas around Lake Titicaca receive ample amounts of rain. The northwest and areas around major rivers have a semitropical climate.

Natural resources include tin, natural gas, petroleum, zinc, tungsten, antimony, silver, iron, lead, gold, timber, and hydropower.

History

Evidence exists that the area of Bolivia was inhabited from 1400 BC. The Tiahuanaco culture lived in Bolivia until 900 AD. The civilization was highly development. Later, Aymara Indians invaded the area and settled in Bolivia. During the 15th century, the Incas, lead by Tupac-Yupanqui, invaded from the south and assimilated them into their culture. After his death, he divided control of the land among his two sons, Atahualpa and Huascar: one took the north and the other the southern region.

By the end of the 15th century AD, the Incans extended their borders into Aymara lands. In the 1530s, the Spanish, including Francisco Pizarro and Diego de Almagro, explored the land calling it Alto Peru. Spanish conquest arrived in 1531 under the hands of Francisco Pizarro. One of his lieutenants, Sebastian de Belacazar, arrived in the Inca capital to find it in ruins. On the site, he began the city of San Francisco de Quito which later became the capital of the republic. Ruled as a viceroyalty, the Spanish colonial period was a period of exploitation and bloodshed against the Amerindians. For instance, Pizarro captured Atahualpa, forcing a ransom. After receiving the ransom, he killed the ruler.

Bolivia soon became totally under the influence of the Viceroyalty of Peru. It was actually called Upper Peru or Alto Peru. La Plata was established in 1538 and became the major Spanish city. Not until 1545 did the Spanish vest much interest into Bolivia when a rich silver mine called Cerro Rico de Potosi was discovered. Soon after, Alonso de Mendoza founded La Paz, the current capital, in 1548 in order to help transport the silver from Potosi to the coast.

Independence from Spain came from the conquests of General Antonio Jose de Sucre and his lieutenant, Simon Bolivar, in 1825. In honor of their liberator, the people named the country the Republica of Bolivar. Sucre became the first president of the country in 1826. In addition, the town of Chuquisaca was renamed Sucre. However, after two years, he was forced to leave office. General Andres de Santa Cruz succeeded him, but had expansionist plans. For example, in 1836, he attacked and conquered Peru. Within 3 years, Chilean forces broke up the new territory and he left office.

The following years experienced instability with the government of changing hands. The country also lost much land because of the lack of a stable government. The War of the Pacific from 1879 to 1884 saw Chile versus Bolivia and Peru. Bolivia was crushed and Chile overtook the port of Antofagasta. After the war, a settlement took any of Bolivia's coastal territory.

In the late 19th century, a silver boom struck Bolivia. After a drop in prices, tin mining increased. Wealthy mine and plantation owners took over control of the government.

1932 brought a war with Paraguay over the lowland area of Chaco, believed to contain oil. Despite the stronger armed forces, the Bolivians lost leading to Paraguay's ownership of the disputed area. The Chaco war revealed the problems within the Bolivian social and political structure. Morale of the soldiers who were Indians and the

elite officers eroded opening the rise of Colonel David Toro under the guise of labor support and socialist reform. Oil expeditions were taken under the control of the government along with mining and banking. Soon, Toro was forced out by Colonel German Busch. He introduced a constitution in 1938, but a suicide a year later ended his rule.

During World War II, Bolivia struggled. Despite the fact that the world's demand for tin was great, the working conditions were very poor and wages remained low. General Enrique Penaranda led the Catavi massacre which was intended to put down protesting tin workers. The United States ordered a commission on the work sites, but the information was ignored by Penaranda. A coup led by the workers and the Nationalist Revolutionary Movement ousted the General and placed Major Gualberto Villarroel in his place. However, by the end of the war, the tin market disintegrated weakening the power of the government. His power lasted until 1946 when a group of workers, soldiers, and students hanged him.

1951 brought a candidate named Victor Paz Estenssoro to the forefront. He was a former associate of Villarroel and supposedly won the election. The military announced that the election was a fraud, but a year later, he became president. The MNR (Nationalist Revolutionary Movement) dominated politics in the country over the next twelve years. A pact was formed by Paz, Juan Lechin Oquendo, Hernan Siles Zuazo, and Walter Guevara Arze. Their plan was take turns being president over the next 16 years. During their initial reign, they instituted land reform along with welfare and literacy program. They made the right to vote open to all Bolivians over the age of 21. According to plan, Hernan Siles became president in 1956. Despite the plan, Paz challenged Arze in 1960. Arze went into exile while Paz became president once again. He moved toward a dictatorship by giving himself more power and following that with a fraudulent election in 1964. A few months later, in November 1964, the military gave into a coup when the pressure became too much. The military allowed Paz's vice president, Rene Barrientos Ortuno for a year until the military made General Alfredo Candia the co-president. Barrientos won reelection in 1966.

A communist, pro-Castro guerrilla movement came to Bolivia in 1967. It was being led by Castro's comrade, Che Guevara. Later, they captured and killed him.

Barrientos died in a helicopter crash leaving Vice-president Siles Salinas, but was overthrown by General Ovando Candia. After canceling the election, he was overthrown by members of the military who placed General Juan Jose Torres Gonzales in power. Led by students and the Labor Council, the government kicked out the US Peace Corps and allowed peasants to steal land from land owners. However, in 1971, a three day battle raged and Torres government was overthrown. Hugo Banzer Suarez became the new president.

In late 1971, the government launched an anti-guerrilla campaign to eradicate all the guerillas from the country. Two coup attempts were crushed in 1973 and 1974. The government declared that political and trade unions were to be abolished. Political

parties were once again allowed in 1977. Despite an election in 1978, the results were declared invalid. The military used the opening to retake the country. After a battle to head the government, 1980 brought new elections, but no majority was named. Soon, General Luis Garcia Meza took complete control of all aspects of the government. Because of his human rights violations and dealings with the cocaine industry, he was overthrown in 1981. He fled in exile to Argentina, but was arrested on the misuse of government funds.

In 1982, Congress elected Hernan Siles Zuazo. Inflation grew and the government reduced the value of the peso. Because of Siles mismanaged of the economy, a call for new elections came. The 77 year old Paz returned and gained power because of his political party, the MNR won more seats in Congress. As government controls were placed on the economy, lower inflation and a more stable economy emerged.

Despite a tight election, power shifted peacefully from MNR to MIR, a first in Bolivian history. Jaime Paz Zamora served his four year term. In 1993, the MNR came back into power with Gonzalo Sanchez de Lozada as president. His running mate was an advocate for Aymara-speaking Amerindians, bringing home to the native population. Privization of certain industries and a reduction in the government's role was part of his presidency.

1997 saw General Hugo Banzer, despite his previous experience as their dictator, became the next president. The government agreed work with United States to destroy the coca production in Bolivia by 2002. Coca producers rebelled against the new reforms. After 30 months in power, Banzer was haunted by accusations of corruption and resigned as president.

The elections of 2002 brought the return of former president, Gonzalo Sanchez de Lozada. Despite his attempts at free market policies and privatization, he offended many Bolivians. Farmers continued to be frustrated by the government's attempts to reduce coca production. Sanchez soon proposed a natural gas pipeline to Chile. Instead of the poor country receiving the funds from the project, the wealthy elite would have gotten a large part of the profits. A month of protests left 80 dead with Sanchez fleeing the country in 2003. Vice President Carlos Mesa became the new president.

He attempted to nationalize the oil and gas industry along with a new constitution, but left his work unfinished. New elections were not scheduled until 2007, but a large group of Quechua peasants (around 80,000) formed a blockade around La Paz in June 2005, crippling the city. The protests grew over Congress's move to raise taxes on the oil companies. In addition, the indigenous protestors wanted more adequate representation in the government. Mesa resigned after troops shot and killed a protester which helped avoid a civil war. Lawmakers held a session in Sucre to swear in Eduardo Rodriguez, the head of Bolivia's Supreme Court. He promised reforms, but the people continue to be upset about the country's poverty.

<http://www.cnn.com/2005/WORLD/americas/06/10/bolivia/>

Christian History

Bolivia fell under Catholic influence in 1537 when a community was formed among the Parias and Charcas. Franciscans established 17 missions and the Jesuits formed 31 missions during the 16th and 17th centuries. However, Jesuit missionaries were expelled from the country around 1667.

In 1967, the constitution affirmed the Catholic Church as the official religion of the state. Likewise, the state was to subsidize the salaries of the bishops and other areas of the church. That job fell under the influence of the Ministry of Religion, which was established purely for the Catholic Church. All churches are required to register under the Ministry of Religion. Because of the Catholic influence, priests considered public officials.

Though a Bible agent traveled through Bolivia in 1827, the first resident Protestant missionary did not come until 1895 due to the hostility toward their groups and the governmental laws favoring the Catholic Church. Canadian Baptists followed up the arrival, but did not take off. The first permanent Methodist came in 1901. Like the Baptists, they began working with schools, but soon added farming and medical locations. George Allen, the founder of the Bolivian Indian Mission, started in 1907. Through a Bolivian native, he translated the New Testament in 1923 while opening various Bible schools. In 1950, BIM consolidated into the Evangelical Christian Union. In 1959, the Evangelical Christian Union was a merger between Andes Evangelical Mission and the Evangelical Union of South America. Seventh-Day Adventists came in 1907, but progress was not made until after World War I. Their success came from the production of schools to educate the Aymarans. Because of the small amount of cities, Pentecostals have not made large strides in the population. By the end of 1990s, the country contained 25 Protestant seminaries, Bible colleges, and other training groups.

Today, the constitution allows for freedom of religion, but the Catholic Church remains the dominant factor and the official religion of Bolivia. Likewise, the church receives support from the state, with some priests getting a small stipend. However, any missionary groups must register with the Ministry of Foreign Affairs and Religion. To date, no groups have been excluded.

Religious education is in the schools and is compulsory despite one's beliefs.

CBN's 700 Club can be seen in 34 cities and heard on three radio stations. The Jesus Film has been exposed to 3.5 million people. TBN is shown in three cities.

The Aymara have a household god known as Ekeko, the god of prosperity who plays matchmaker for marriages. Once a year, a festival called Alasitas honors Ekeko. He is normally portrayed as a dwarf and as a benevolent deity.

Overall, Bolivia remains one of the least Protestant influenced countries in South America.

Religions

Non-Christian

Baha'I emphasis in Bolivia has greatly increased in the past two years. They first began in 1956. Around 230,000 exist in the country today. Their influence is particularly strong in Quechua.

A small number of *Hari Krishnas* pass information in La Paz. The government attempted to expel them in the 1980s, but it was declared illegal by the Supreme Court.

Jews have been living in Bolivia since 1557 when Marranos came from Spain. While a few worked in the silver mines of Potosi, others helped forge Santa Cruz.

Holocaust survivors came to the country after World War II. Their central meeting place is Circulio Israelita de Bolivia, which is also the highest synagogue on earth at around 12,000 feet. In addition, it is recognized by the Bolivian government. The Colegio Boliviano Israelita contains a school, but most of the students are now non-Jewish.

Though there are three synagogues in La Paz, only one rabbi resides over them.

<http://cp.settlement.org/english/bolivia/spirit.html>

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

A few *Muslims* live in the eastern portion of Santa Cruz.

Buddhists because of the newly formed Japanese colonies, there has been an increase in Buddhists converts.

Non-religious are considered as high as 5%, but the United States State Department lists them at 2.5%.

<http://www.state.gov/g/drl/rls/irf/2003/24480.htm>

Non Christian cults and sects

The Church of Latter-Day Saints (Mormon) lists 228 congregations and around 100,000 members. They first arrived in 1964. In May of 1989, left-wing terrorists killed two missionaries from the United States that worked among them squatters of La Paz. One push of the church is the construction of a temple for its activities to be located in South America.

<http://www.history.pdx.edu/hdwp/religion/mormon2.html>

Jehovah's Witnesses have 15,388 members throughout 238 congregations.

http://www.nationmaster.com/graph-T/rel_jeh_wit

Folk-Catholicism is a mixture of modern technology and medicine with folk curers and native rituals with their professed Roman Catholicism. These ideas and festivals are interwoven to include various fiestas and celebrations.

In Quechua and Aymara culture, they mix Christian beliefs with pre-Spanish spirits and beings. For instance, they hold to a deity like the virginal daughter of the Inca Sun with the Virgin Mary. Supernatural experiences can be tied to locations such as a lake or mountain.

Catholic and Orthodox

Roman Catholics

There are 500 Catholic congregations with around 4.07 million members.

60-86% of the Bolivian population claim to have been baptized by the Catholic Church. First Communion often occurs around the age of seven. After this event, children are able to be active in other church services. In February, the church honors the Virgin of Candelaria in Copacabana. She is depicted as a dark-skinned Virgin Mary. According to tradition, the Virgin appeared to a young girl on the mountain near Quillacollo.

Since 1969 foreign clergy have been reduced in numbers because of the military coup. Tensions between the government and the Catholic Church again changed because of incidents such as Vatican II and the coup. Battles continued between the priesthood and the government over economic and treatment issues of the people. Tensions have almost ceased in the last two decades.

95% of the Bolivians profess some association with Roman Catholicism, but only a small group actually participates. Women are actively involved while men are not obligated to attend or practice. Because of the lack of trained clergy, the rural areas have accepted forms of folk-Catholicism.

During the time of Spanish conquest and rule, the civil authorities placed clergy in their positions. Likewise, they had power in church affairs. Therefore, each institution had a hand in the other. The church then had great influence on social affairs. Because of Spanish wealth, the church was well off.

Between 1825 and 1828, President Sucre Alcala controlled the collection of tithes while gathering church land for the state.

1906 brought religious toleration and opened the door for other religions to establish churches. By 1961, the government gave up its control over church affairs. Because of the freedom, the Catholic Church attempted to form a more visible presence among the people. Besides forming the Bolivian Bishops Conference, they issued letters condemning the economic conditions of the poor and low workers. The clergy became more prevalent in the political realm. Workers' rights became a major issue for the church. These passions moved to political prisoners during the 1970s.

The Catholic Church divided Bolivia into four archdioceses, four dioceses, two prelatures, and six apostolic vicariates during 1986.

<http://cp.settlement.org/english/bolivia/spirit.html>

There are 30 bishops, 2,150 nuns, 1,038 priests, and 820 seminarians in the country.

Protestant/Evangelicals/Pentecostals

It is estimated that evangelicals make up around 8% of the population, but the United States State Department says there is between 16 and 19%.

<http://www.state.gov/g/drl/rls/irf/2003/24480.htm>

The *Evangelical Christian Union* has 1,100 congregations with 65,000 members. George Allen, the founder of the Bolivian Indian Mission, started in 1907. Through a Bolivian native, he translated the New Testament in 1923 while opening various Bible schools. In 1950, BIM consolidated into the Evangelical Christian Union. In 1959, the Evangelical Christian Union was a merger between Andes Evangelical Mission and the Evangelical Union of South America.

The Assemblies of God of Bolivia have 1,133 congregations recording 86,746 members.

Seventh-Day Adventists came to Bolivia in 1907, but progress was not made until after World War I. They claim 208 congregations with 75,000 members.

The *Baptist Union* records 190 congregations that list 22,000 members. They have a seminary in Cochabamba and Santa Cruz. In 1898, Canadian Baptists commissioned Archibald Reekie to Bolivia. 1936 brought the formation of the Bolivian Baptist Union with around 345 members.

<http://www.bwa-baptist-heritage.org/hst-sam.htm>

The *Bolivian Assembly of God* have around 500 congregations with 23,000 members.

Friends Holiness Mission has 300 congregations that list 18,000 members

Ekklesia Bolivia serve in 5 congregations and 15,000 members. The church started in 1972 after a young man, Julio Caesar Ruibal Heredia, accepted Jesus returning with a word from the Holy Spirit. Cash Moon is their current apostle and leader.

<http://www.eklesiabolivia.org>

The *Church of the Nazarene* have 19,000 members spread through 240 congregations. They have a seminary located in La Paz.

http://en.wikipedia.org/wiki/List_of_Church_of_the_Nazarene_schools#Bolivia

Friends of National Evangelism holds to 230 congregations containing 17,308 members.

Bolivian Evangelical Church of God has 260 congregations including 13,000.

Evangelical Methodist list 178 congregations with 13,000 members. Reverend Francis M. Harrington brought the church to La Paz in 1906. Because of the social revolution, in 1952, the church had the opportunity to bring in foreign aid. During the 1960s, they

worked primarily among the Aymara people. In 1969, the church became autonomous as the Evangelical Methodist of Bolivia. Internal conflicts between 1992 and 1993 brought a decline in membership. The church is divided into nine districts in order to cover the country. They have a seminary that helps pastors reach Aymara and Quechua people. Along with the seminary, the church provides primary schools among the native peoples, especially in the Lake Titicaca area. One provides education for Aymara women. Overall, the church runs seventeen public schools.

http://gbgm-umc.org/country_profiles/country_mission_profile.cfm?Id=218

The Reformed Church of God has 153 congregations with 11,500 members.

Holiness Church lists 257 congregations containing 9,000 members. It was formerly called the Holiness Methodist Church which began in 1948. It is self-governing and self-supporting.

<http://theevangelicalchurch.com/missions/bolivia.htm>

The Bolivian Evangelical Lutheran church has 5,405 members within 90 congregations. Their work began in 1998. Besides work with the people, they translate and are involved in theological education.

<http://www.lcms.org/pages/internal.asp?NavID=6764>

Christian Brethren holds 12,000 members in 400 congregations. They first arrived in 1895 helping translated the Bible and as the first Protestant group to work within the country.

Evangelical Pentecostal has 123 congregations including 4,800 members.

The National Evangelical Work (NTM) has 53 congregations listing 2,500 members. Ministry began in 1942 and they are working with 8 tribes currently.

<http://www.ntm.org/explore/country.php?page=bolivia>

The Church of God (Cleveland) has 50 congregations with 4,500 members. They run an orphanage in Santa Cruz.

http://www.cogwm.org/haven_hope.cfm

The Church of God of Prophecy lists 147 congregations with 4,500 members.

The Baptist Convention has 39 congregations and 4,015 members. They have teams from America working with the Aymara, Quechua, and in cities like Potosi and various other locations.

People Groups

17381

Acre Yaminahua (160)

These people are located on the western edges of Bolivia, on the border with Peru, specifically, on the Tahuamanu River, 70 kilometers west of Porveir. Yaminahua is their

mother tongue. Animism is their dominant religion while Christians make up 7.83%. Evangelicals make up less than 2% of the people. There is one known church and one agency working with them. However, no active church planting has been conducted in the last two years. Portions of the New Testament was translated in 1987. They also have access to audio recordings.

42891

Afro-Bolivia (100,000)

These people live throughout the country. Spanish is their native tongue. Animism is their primary religion while Christians make up less than 2% of the population. There is evidence of a reproducing church movement. However, no active church planting has been conducted in the last two years. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

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American, U.S. (2,550)

These people inhabit various parts of the country. Many work in business or education. English is their mother tongue. Christianity is their dominant religion and there is a widespread church among them. 10% are non-religious. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

43709

Araona (88)

These people reside in the Northwest along headwaters of Manipuri River in the department of La Paz in a settlement named Puerto Araona. The settlement is fairly dispersed as the houses are around 15 minutes walk from each other. They have four different types of structures: a permanent house, a shelter for hunting and fishing, a 'curious' house for women, and a temple to their gods. Araona is their mother tongue.

During the Spanish invasion, their job included providing information and geography to the invaders. Contact with outsiders was limited due to their isolation in the tropical forest. Franciscans made contact in 1867, but they did not establish a mission because of the isolation. During rubber exploitation, many were enslaved as workers. Those that escaped lived as nomads. The Summer Institute of Linguistics and New Tribe Mission made contact with them during the 1960s.

Most work by fishing, foraging, hunting, and harvesting manioc gardens. As farmers, they utilize the slash-and-burn technique.

In their society, women are held in lower esteem. For instance, in their religious realm, all the deities are men. Likewise, their culture values physical strength and endurance. Natural leaders in the community are the best hunters, shaman, etc. Their lifecycle takes different steps. One of the first one is the experience of pregnancy and birth. During pregnancy, women enter a time of restrictions and prohibitions such as not eating taboo foods, etc. Likewise, sexual relations is condemned during this time. The husband

constructs a small house of leaves nearby and serves as the place of birth for the child. The placenta is buried after being cut. Visitors do not come to see the new mother for several weeks. From the age of birth to six years, the mother is the sole caregiver. The child often is found in a carry-blanket. Around the age of six, the son is taken hunting while the daughter remains to aid in cooking. A name is given to the child at the age of two or three. Their name originates from an ancestor or from an important person in the community. Besides their name, they are given a nickname that is more widely used. During puberty, one can become involved in the religious ceremonies and becomes prepared for marriage. Though marriage does not contain a religious dimension, it does serve as a mutual convenience. However, because of the low number of women in one clan, a few cases of brothers and sisters marrying has been documented. Divorce is common. In case of divorce, the paternal grandparents become responsible for the children. Elders and old age serve as the pinnacle of their culture. They have decision making powers and are highly respected. Death is contributed to magic spells placed by enemies of the community. Likewise, after death, the chief of the family goes to all the places the person frequented in order to mourn. A grave is dug where the deceased normally slept. The body is placed in the fetal position. Along with the body is placed personal belongings. After the burial, the family leaves the house to construct a new one. A month later, the old house is burned and forgotten. They believe that the spirit of the dead wanders throughout the forest.

The Araona have a highly developed religious system. Most live in fear of the gods for any action or crime. The Baba are a group of gods that exact evil and vengeance. Natural phenomena are contributed to them. Along with the evil gods, spirits live in certain trees and animals. Because of their culture, women are forbidden from participating in the religious festivals or even knowing the name of the deities. Their creation story tells of Baba Bizo and Baba Jote forming male and female from a piece of branch that dropped during a strong wind. The leaves formed birds. The creation of small animals is credited to a being called Nizo. All areas of their lives are dictated by these deities. There are deities for purification, destruction, the dead, birds, jungle, animals, marshes, and rivers. In the temple, only older men can enter it. During religious festivals, they dance and recite religious words. Occasionally, when a spirit is noticed in the jungle, a religious time could occur. When a visitor arrives, the men chew leaves which they blow in the face of the visitor in order to remove the evil spirits arriving with the person.

Overall, 39% of the people are animists. 60% claim Christianity with 12.5% being evangelical. Portions of the Bible were translated from 1974 to 1981. They also have access to audio recordings.

<http://www.blueiceonline.com/blueweb/araonapeeps/araona1.html>

17392

Aymara (1,945,000)

These people reside in the Altiplano plateau between the eastern and western ranges between Peru and Bolivia. A few others live in the yungas and the lowlands. Central Aymara is their mother tongue. In the urban areas, they are lingual in Spanish. Because

of the predominance of their language, Bolivia has two television stations and several radio stations that transmit only in Aymara.

During the 15th century, the Incas conquered the Aymara which forced many to migrate. Because of the Spanish invasion, many were reduced to slaves for the empire even though they joined the Incas to fight the conquest. The Spanish forced them to work in the mines. In addition, they attempted to force them to become Catholic through the influence of Jesuit and Franciscan missionaries. Uprisings resulted against their oppressors in 1781 and 1814. Today, they are attempting to incorporate into the government and social order of the country by speaking Spanish or Quechua and enrolling their children into public schools. Because of this migration, many are residing in cities.

One rite of passage is the first haircut. Children's hair is allowed to grow until they are able to walk and talk. After that, the head is shaved bald. Extended families are the norm. Women have inheritance rights and their ownership is passed to their daughters. Divorce is allowed and is a simple process. Western clothing is becoming more popular, but most continue to dress in colorful clothing, which is drastic compared to the drab high elevations. Oral traditions continue to play an important role in their society. However, they have adapted many of their cultural and social ways. 90% of them live in poverty.

Most work as subsistence farmers in the high altitudes. Potatoes are their primary crop. Others raise animals such as llamas, cattle, and sheep.

Their tradition belief is that the god, Tunupa, is the creator of the universe. Likewise, he taught people customs like farming and singing. These views are currently mixed with religion imposed by their invaders. Being conquered by the Incas, they accepted their idols and beliefs in natural forces. Catholicism was introduced by the colonization of Peru. Today, many will attend Mass and various events, but hold religious festivals true to their traditional beliefs. For instance, an offering to Mother Earth is common in order to produce a bountiful crop. Seventh-Day Adventist are beginning to attract members. Overall, 50% of the people profess Christianity, but only 13.45% are evangelical. The Bible was finally translated in 1987 with some recent versions. They also have access to the Jesus Film, Christian broadcasting, and audio recordings.

<http://www.sim.org/pg.asp?pgID=45&fun=1>

00000

Aymara, Southern (163,000)

These people are located around Lake Titicaca in the Oruro Department. They are believed to be descendents of the Tiahuanacun civilization. Southern Aymara is their mother tongue, but in the cities, most are bilingual in Spanish. Only 31% are literate.

During the 15th century, the Incas conquered the Aymara which forced many to migrate. Because of the Spanish invasion, many were reduced to slaves for the empire even though they joined the Incas to fight the conquest. The Spanish forced them to work in the mines. In addition, they attempted to force them to become Catholic through the

influence of Jesuit and Franciscan missionaries. Uprisings resulted against their oppressors in 1781 and 1814. Today, they are attempting to incorporate into the government and social order of the country by speaking Spanish or Quechua and enrolling their children into public schools. Because of this migration, many are residing in cities.

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Most work as subsistence farmers in the high altitudes. Potatoes are their primary crop. Others raise animals such as llamas, cattle, and sheep. Along the lake, they fish, raise beans and onions.

Their tradition belief is that the god, Tunupa, is the creator of the universe. Likewise, he taught people customs like farming and singing. These views are currently mixed with religion imposed by their invaders. Being conquered by the Incas, they accepted their idols and beliefs in natural forces. Catholicism was introduced by the colonization of Peru. Today, many will attend Mass and various events, but hold religious festivals true to their traditional beliefs. For instance, an offering to Mother Earth is common in order to produce a bountiful crop. Seventh-Day Adventist are beginning to attract members. However, 90% of the people claim Christianity, but evangelicals make up less than 2%. No active church planting has been conducted in the last two years. They do not have access to Christian materials in their language. Baha'i make up 8% of the people.

<http://www.sim.org/pg.asp?pgID=45&fun=1>

<http://www.encyclopedia.com/html/A/Aymara.asp>

<http://www.mnsu.edu/emuseum/prehistory/latinamerica/south/cultures/aymara.html>

17384

Ayoreo, Moro (1,880)

These people are located in Gran Chaco region, in the department of Santa Cruz. Ayoreo is their mother tongue with Tsiricua being their major dialect. In the past, they served as hunter/gathers that fought outsider influence. Their mortal enemies remain the Kaduveo. Friendly contact was not allowed until the 1940s. Because of the European influence, they have adapted to Western lifestyle. For instance, their jobs have moved to ranch labor. Though they still retain their tribal identity, they work as wage laborers on the large Mennonite farm in the area or small tribal plots. There remains a nomadic group of around 150 people that avoid contact with outsiders. Christians make up 55% of the people with animists being 45%. Evangelicals consist of 10% of the people. The New Testament was published in 1982. They also have access to audio recordings.

17385

Baure (4,000)

These people inhabit Beni Department, northwest of Magdalena. Many reside in the towns of Huacaraje, Trobi, San Ignacio, Baures, Campo Santo, and La Cruz. Baure is their mother tongue, but the younger generation has not been speaking it for around 20 years and it will soon become extinct. Spanish is becoming more popular. They first encountered the Spanish in 1580. Attempts to conquer them failed, but peaceful contact by Jesuit missionaries came in the 1660s. After the Jesuits left, the Baure came under the influence of slavers and rubber collectors. Many work as farmers, herdsmen, and laborers. 40% of the people are Animists while 60% remain Christian. Less than 2% of them are evangelical and there has been no active church planting in the past two years. Portions of the Bible were translated from 1960 to 1966. They also have access to audio recordings.

17386

Bolivian Guarani, Eastern (15,000)

These people inhabit South central Parapeti River area, Tarija. They are also known as Chiriguano. Eastern Bolivian Guarani is their mother tongue.

Before the Spanish arrived, they became part of the Incan Empire. However, in order to receive some of the Incan wealth, they allied with the invading Spanish. Therefore, they worked as warriors and porters for the Spanish. After the invasion, the Jesuits protected them from enslavement and attempted to hispanicize them.

They are fighting to keep foreign oil companies from utilizing their ancestral territory for oil production. Along with pollution, they fear that increased education will strip them of their cultural identity. They are fighting the government's idea that the country should be monolingual and instead desire bilingual education.

Most work as farmers in communal areas. Some serve as hunters, utilizing dogs who are prized hunting companions.

The moment of conception is revealed in a dream to the parents. Reincarnation is a major part of their culture. During pregnancy, a woman must adhere to strict dieter regulations. After birth, the father occurs a ceremony in which he 'suffers' the birth pains of the wife by fanning pain. The shaman often name the child. During puberty, a boy is secluded and given a lower lip opening. After the ceremony, he can utilize adult words and ways of addressing people. Trial marriages are permitted. A boy addresses the future father-in-law for marriage, but it is the future mother-in-law that can object. Burials are closely guarded. Today, they are buried in a hollowed trunk with one's possessions or in a folded position in the ground. The divine soul goes to the land of darkness or Paradise.

In their mythology, *Jurupari* is only worshipped by men. *Abaangui* is the deity that cut off his nose which in turn became the moon. Nande Ru is the creator that gave birth to his son Pa'I Rete Kuarey, who is the sun and the father of the Guarani. Pa'I educated them in dances and songs. After the earth was created, the will of the gods allowed it to

be destroyed by a great flood. The creator's son, Jakaira, the god of the spring, formed another earth. Souls of boys are sent by four gods while their wives send the souls of the girls to earth. Locally, they also believe in *Pombero*, an elf who can impregnate women. Paradise is the last and perfect location that one searches for. Paradise is called Land Without Evil.

Overall, 56% are Roman Catholic while Animists are around 40%, mostly shamanists. .22% are evangelical. Multiple agencies (Evangelical Christian Union, the Brazilian Baptist Convention, and the Catholic church) are working among them. There is a widespread, disciplined church, but initial church planting has only taken place in the past two years. The Bible was completed in 2001 in their language. They also have access to the Jesus Film and audio recordings.

<http://www.petroleumworld.com/SF072504.htm>

<http://www.cceia.org/viewMedia.php/prmTemplateID/8/prmID/5141>

<http://www.answers.com/topic/guarani>

http://www.absoluteastronomy.com/encyclopedia/G/Gu/Guarani_mythology.htm

17387

Bolivian Sign Language (400)

These people are located in Cochabamba, La Paz, Riberalta, Santa Cruz. They utilize sign language, but are only a fraction of the 50,000 deaf in Bolivia. Their language is based on American Sign Language, but with Spanish spellings, etc. The language originated with missionaries and shared with the deaf population. Catholicism is their primary religion. Bible Translations are not available in their language.

<http://deafness.about.com/cs/signfeats2/a/spanishsign.htm>

17388

Bolivian Spanish (3,291,248)

These people live throughout the country and converse in Spanish. Catholicism is their dominant religion. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

17389

British (800)

These people are expatriates from Great Britain that serve in commerce, education, and industry. English is their dominant language. Orthodox Christians make up 79.02% of the population while 7.5% are evangelicals. There is evidence of a widespread, disciplined church with a mission sending vision. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

17391

Canichana (500)

These people reside in the Lowlands, specifically in the Beni Department around San Javier. Canichana is their mother tongue and their language is Said to be of the Tucanoan

family. Their initial contact from the outside was from Agustin Zapata in 1693. Jesuits established a mission among them in 1695. Today, because of detribalization, many have lost their identity and will soon cease to exist. Jobs include paid labor, hunting, and fishing. 69.44% of the people claim Christianity, but no evangelicals live among them. The remaining 30% hold to animism as their primary religion. There has been no active church planting among them in the past two years. Gospel recordings are available in their language.

http://www.nativeplanet.org/indigenous/ethnicdiversity/latinamerica/bolivia/indigenous_data_bolivia_canichana.shtml

17393

Cavinena (2,000)

These people can be found in Northern Bolivia, southeast of Riberalta, along the Beni River, east of the Beni, and 500 in the Pando on the west side of the Beni. Spaniards first contacted them in the 1530s. By the end of the seventeenth century, Franciscan missionaries had formed a mission among them. Cavinena is their native tongue and is part of the Tacana family. A high school in Galilea has been established and has 135 students with 15 teachers. Most work in cattle raising and subsistence farmers while others serve in rubber or as castaña nut gatherers. Around 84% of the people are animists while Christians make up 16%. However, no evangelicals live among them. Likewise, no active church planting has been conducted in the last two years. The New Testament was completed in 1985.

17394

Cayubaba (900)

These people are located in Beni Department, west of Mamore River, north of Santa Ana. They are also recognized by the name Cayuvava. Their mother tongue is Cayubaba. First contact occurred in 1693 when the Jesuit priest, Agustin Zapata, encountered them. Today, many are losing their tribal identity. Work includes cattle raising, subsistence agriculture, hunting, fishing, and seasonal labor. 80.56% of the people claim Christianity with no evangelicals among them. The other 20% are Animists. No initial church planting has been conducted in the last two years. They do have gospel recordings in their language.

17396

Chacobo (520)

These people reside in Northwest Beni, south of Riberalta. There is a Summer Institute of Linguistics mission in Rio Ivon that live among. Chacobo is their native tongue and their language is considered a member of the Panoan language. Among them, there is a Spanish bilingual school with 180 students, 4 teachers, and 5 grades. Of the 5 teachers, 3 of the teachers are Chácobo. Despite these outside influences, they have retained much of their tribal identity. Work includes subsistence agriculture and migrant labor. Around 70% of the people are Christian, but no evangelicals live among them. Animism consists of around 20% of the people. No active church planting has been conducted in the last two years. The New Testament was published in 1979 and they have access to audio recordings.



17045

Chinese, Mandarin (4,000)

These people reside in the urban areas, mainly in Santa Cruz. Mandarin Chinese is their native language. A large portion of them are non-religious while others are Buddhists. 50% of the people are Christian with 1.88% being evangelical Christians. No active church planting has been conducted in the past two years, but there is a reproducing church movement. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

17397

Chipaya (2,788)

These people live in the Department of Oruro, in the province of Atahuallpa. A number live near the village of Lake Coipasa. Chipaya is their native tongue which is the only surviving Puquina language in South America. They have resided in the Altiplano on the dry, barren soil. They are also recognized as the Shipaya.

Their enemies are the Aymara Indians and other neo-Bolivian tribes that consider them primitive people. Their culture is slowly disappearing because they are slowly being assimilated by the Aymara.

Most work as agriculturalists harvesting grain, but because of their dry weather and poor soil, others are in animal husbandry around sheep and llamas. During some parts of the year, many migrate to Chile for work on farms and domestic work.

There is a school among them with 400 children.

Animism is their dominant religion and no Christians live among them. The New Testament was published in their language in 1978 and they do have access to gospel recordings.

<http://www.mpi.nl/DOBES/WebpageDobes1/DOBES/teams/Uru-Chipaya/Uru-ChipayaTemp.html>
<http://magma.nationalgeographic.com/2000/culture/lost/chipaya.html>

17398

Chiquitano (20,000)

These people reside in the province of Velasco, in the department of Santa Cruz. Europeans first encountered them in 1542, under the leadership of Domingo Martinez de Irala. Nuflo de Chavez conquered between 1557 and 1560. However, they fled the Spanish missions in the late 16th century. In the late 17th century, Portuguese slave traders came over the border from Brazil to capture them. However, without the help of Jesuit priests, they entire group would have been destroyed. Those remaining stayed under the protection of the Jesuit mission until the Jesuits were expelled from South America in 1767. The slave traders returned and forced them into rubber collectors by which the tribe did not begin to recover until the 20th century. After leaving the rubber plantations, they were moved to the railroads of Santa Cruz. Today, Chiquitano is their mother tongue, but is being replaced by Spanish and Quechua.

Jobs include farming, fishing, and hunting. As farmers, they handle coffee, ocelot skins, rice, chicken, eggs, pigs, and hammocks. Occasionally, they will serve as laborers for cash in such jobs as working on the large ranches owned by the Catholic Church and as servants for neo-Bolivians. This type of labor system continues to force the Chiquitano into poverty.

Each village is self-governing, but a chief and council are present. Those are elected to 3 to 5 year terms. The villages consist of small family based communities, but are separated by distance.

As majority Animists, they hold to beliefs in various spirits. They believe that illnesses can be derived from a sorcerer. The illness must be removed by sucking out the items the sorcerer placed in the illness. Shamans aid in controlling the forces of nature. Along with the spirit world, shamans have knowledge of folk medicine. Other religious ceremonies are carried out to honor Catholic saints. This Catholicism is the same beliefs as the one given to them 200 years ago by the Jesuits. Today, they have synchronized these beliefs with their ancient religions. 40% are considered Christian, but only 3% are evangelical Christians. The New Testament was published in 1980 and they have access to gospel recordings.

<http://www.peopleteams.org/Chiquitano/>

17402

Ese Ejja, Huarayo (1,500)

These people are located in the Northwest, near the borders with Brazil and Peru. Specifically, they live the foothills on the Beni and Madre de Dios Rivers. Ese Ejja is their mother tongue.

The Incas made first contact with them. European contact first occurred in 1567. While the Jesuits were in Bolivia, they attempted to bring these people into the mission, but failed. During the rubber boom, many were forced into slavery and their numbers were greatly reduced.

They are considered a primitive people who prefer a nomadic lifestyle rather than a settled one. Work includes farming, hunting, fishing, and harvesting rubber, chestnuts, and wood. Through farming, a few sell extra maize, rice, yucca, and banana. Many are leaving their life in search of jobs as unskilled laborers which equates to forced labor and becoming landless peasants.

Animism remains their dominant religion with 60% adherents while Christians make up 40% of the population. 5% claim to be evangelical Christians. There is a reproducing church movement among them. The New Testament was completed in 1984 and they have access to gospel recordings.

http://www.peruecologico.com.pe/etnias_eseejja.htm

17403

German, Standard (45,000)

These people are settlers from Europe who work as farmers and professionals. Standard German is their mother tongue. Protestant Christianity is their dominant religion while evangelicals are less than 2% of the people. There has been initial church planting the last two years. A reproducing church movement has begun. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

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Greek (3,000)

These people are settlers from Greece who work in commerce and as professionals. Greek is their mother tongue. 90% of them claim Christianity. There is a reproducing church movement. They have access to the Bible, Jesus Film, God Story Video, and audio recordings in their language.

17404

Guarayu, Guarayo (16,720)

These people reside in the Northeast Guarayos River area. Guarayu is their native tongue. They migrated to Bolivia in the 1400s. After failing to conquer the Incas, they settled down in the country. There, they formed their own language and culture. Many have migrated to Paraguay from Peru during the 18th century. A majority work by farming or working on cattle ranches, others by fishing and hunting. Most live off less than a dollar a day. Guarayu is their mother tongue.

Major towns include the following:

Ascension de Guarayos with a population of around 6,500 people. It is one of the largest Guarayo villages. The Guarayos there have primarily integrated with the larger Bolivian society. At home, they converse in Guarayu, but with outsiders, they speak Spanish. Jobs include school teachers and medical personnel. Because of their high development educationally, they could possibly be strong church leaders.

Cururu has around 170 residents. Its name is derived from the Guarayu word meaning frog. It is located in northeast Urubicha. This location was chosen by their leaders because of the farmland and the opportunity to retrain their tribal identity. Therefore, Guarayu is always spoken. Their houses consists of thatched roofs and dirt floors. While the women and children gather water, the men and boys fish for a majority of the day. Besides fishing, the men farm corn, rice, and yucca on small plots of land. Because of their poverty, they do not have farming tools or electricity. Canoes are their primary means of reaching other villages. Currently, there are 15 Christian believers who have been part of a church start. Missionaries travel weekly to work with them.

San Pablo has around 1,500 residents and is located west of Ascension de Guarayos. In addition, it is along the main highway north into Trinidad. The houses are constructed from adobe and contain dirt floors. The water supply is from the San Pablo River. A new offers classes from grades kindergarten to eighth grade. In case of a special occasion like a wedding, a small generator is available to produce electricity.

Urubicha contains around 3,000 people and is the cultural center for the Guarayo people. For instance, a workshop teaches youth to paint native scenes which are then sold for profit. Women weave hammocks which are sold. A youth violin orchestra often performs and travels internationally. 950 children are in school in Urubicha with 31 of 34 teachers being Guarayu. Their native tongue is spoken at home and outside of it. Though most homes are adobe with dirt floors, the village remains clean. Superstition plays a major role in their lives. Three evangelical churches meet within the village.

Members of the Baptist congregation are beginning to travel in Urubicha in order to share the gospel.

Yotau has around 2,500 members and is located along the main highway leading from Santa Cruz into Trinidad. Most houses are adobe with dirt floors. Because the town is located along a major bus route, Spanish is spoken more frequently. Guarayu is only spoken at home. Jobs include selling palm nuts and oil to passengers on the road. A small, evangelical church exists where a few believers meet and a Bible story hour is provided for the children.

Yaguaru is one of the northernmost villages and has around 2,000 people. It is their oldest village. A lake borders 3/4ths of the town. Houses are constructed from adobe with dirt floors. Along with receiving water from the lake, they also use it for fishing. Once a day, the town generator provides four hours of electricity. Guarayu is spoken at home and with outsiders. Superstition and legend are heavy influences within the town.

There is a group of IMB missionaries working among them conducting Church Planting Movements. Chronological Bible Storying has been the primary method to reach these people. Another effective outreach has been meeting their needs via health and nutrition. Education about health related issues has been key in opening doors of witnessing opportunities. Overall, Animists make up 30% of the Guarayo. Those that are Catholic, around 70%, practice christo-paganism. Evangelicals only make up .57% of the people. Currently, a Spanish/Guarayu dictionary has been completed. In addition, the New Testament was finished in 1985. They also have access to gospel recordings.

<http://www.peopleteams.org/guarayo/>

17406

Ignaciano, Moxos (4,000)

These people reside in the tropical forests and savannahs of South Central Beni. First contact occurred in 1580 via the Spanish. Attempts to conquer them failed between 1617 and 1624, but Jesuits made peaceful contact with them in the late 1660s. A mission soon followed along with fourteen others. However, after the Jesuits were expelled, the Moxos came under the influence of corrupt civil administrators and slavers. As oarsmen and servants, they were forced to work during the rubber boom which led to a population decline. During this time, many joined the Lomo Santa religion, a messianic faith that was against neo-Bolivian beliefs. Finally, in the 1950s, they settled into a permanent location.

Their name is derived from their Quichua name, Musu, which was thought to be their tribal name by the Spanish. Ignaciano is their mother tongue. It is used in town meetings unless outsiders present, but is the primary language for daily life. Finally, Ignaciano is a required subject in the lower school grades, one session per week. Tribal identity continues to be a strong emphasis for these people. Today, they work as farmers, herdsman, and laborers.

Animists make up 60% of the population while Catholics are the other 40%. No evangelicals live among them and no church planting has been conducted in the past two years. The New Testament was completed in 1980 and they have access to gospel recordings.

<http://www.newadvent.org/cathen/10606b.htm>

00000

Itene (100)

These people are located in North Central Beni, specifically between the Mamore, Guapore, Machupo, and Itonama Rivers. Spanish is their native tongue. More is another name they are recognized by. Due to disease brought by gold prospectors and slavers between the eighteenth and twentieth centuries, their population was greatly reduced. Today, those living in the tropical forest harvest manioc while others harvest maize, cotton, and plantains. A few live under the protection of local ranchers. Animists make up 20% while Christians are 80%. However, the number of evangelicals is unknown. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

00000

Itonama (100)

These people are located in the Beni Department around the Itonamas River. Their language (Itonama) is very isolated, but many are bilingual in Spanish. Residents include dispersed, multifamily settlements. Assimilation from the early 1800s have greatly reduced their numbers over the years. Most work as farmers or cattle raisers. They harvest maize, manioc, rice, and tobacco. Animists make up 20% of the people. 80% of the people claim Christianity, but no evangelicals live among them. Portions of the Bible were translated in 1967 and they have access to gospel recordings.

23935

Japanese (10,000)

These people are immigrants that live and work throughout the country, primarily in the urban areas such as Santa Cruz. Most arrived after World War II and settled around Santa Cruz. Japanese is their mother tongue. Work included truck farming and rice growers. Buddhists (Mahayana) are the dominant religion while the rest have converted to Catholicism. There are no evangelicals among them and no active church planting has been conducted in the last two years among them. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

00000

Jew (3,800)

These people live in La Paz with smaller communities in Santa Cruz and Cochabamba. A majority are of Ashkenazim of central and eastern European descent. They have been living in Bolivia since 1557. In the late 1940s, they reached the peak population of 10,000 Jews, mainly those who fled after the Holocaust. These people work in primary and secondary education. Spanish is their native language. Their central meeting place is

Circulio Israelita de Bolivia, which is also the highest synagogue on earth at around 12,000 feet. In addition, it is recognized by the Bolivian government. The Colegio Boliviano Israelita contains a school, but most of the students are now non-Jewish. Though there are three synagogues in La Paz, only one rabbi resides over them. Judaism is their dominant and traditional religion. .12% of the people profess Christianity. There are no churches, but a few believers. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

<http://www.haruth.com/JewsBolivia.html>

<http://www.worldjewishcongress.org/communities/world/latinamerica/bolivia.cfm>

<http://www.jewishvirtuallibrary.org/jsources/vjw/Bolivia.html>

00000

Latin American Branco (8,600)

These people are Portuguese speaking whites and many come from Brazil. 90% of them claim Christianity as their primary religion. Evangelicals are greater than 10% and there is evidence a widespread, disciplined church.

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Leco (200)

These people are located East of Lake Titicaca, some in Apolo area, scattered families on the Mapiri-Kaka River in Karura, Candelaria, Tutilimundi and Uyapi and on the Coroico River in Trapichiponte in KeleKelera. Their language is extinct except in folklore, dances, and music. They were first contacted by Spanish explorers in the 1580s. Most work as subsistence farmers, ranchers, and seasonal laborers. Around 90% of them are Christian. Less than 2% are evangelical. They do not have access to Christian materials in their language.

17412

Low German (18,000)

These people are Mennonite Germans that live throughout the country. Around 6% comprehend Spanish. 90% are considered Christian with .17% being evangelical. Bible was completed in 2003. They also have access to the Jesus Film and gospel recordings in their language of Plautdietsch. Initial church planting has been conducted in the last two years.

http://72.14.207.104/search?q=cache:kxwmxiP_dbEJ:www.mennonitemission.net/Work/International/LatinAmerica/downloads/Bolivia.pdf+%22Bolivia%22%2B%22Mennonite%22&hl=en

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Mestizo, Bolivian (2,977,200)

These people live throughout the country. They are considered Mestizo by having any combination of European and Amerindian ancestry. Spanish is their dominant religion. In the past, the classification varied due to socioeconomic factors. For instances, the Hispanic rulers often assimilated the children into their group. Illegitimate children were given to the mother's family, but provided some education and training by the father's group. A majority are Roman Catholic in their beliefs. However, 11.8% of the people

are evangelical. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

<http://www.country-studies.com/bolivia/mestizos-and-cholos.html>

<http://www.absoluteastronomy.com/encyclopedia/m/me/mestizo.htm>

17413

Movima (900)

These people can be found in the Beni Department, specifically in and around the village of Santa Ana del Yacuma. Movima is their native tongue. Most of their settlements are multifamily units. Because of assimilation into Bolivian culture, they are being reduced in numbers. Their native ceremonies have disappeared. Work includes subsistence farmers and a peons and cowboys on cattle ranchers. Others serve as oarsmen and tapers in the rubber forests. Because of the economy, they have been reduced to servant like lifestyle. Around 80% are Christian with Nonreligious being 5% and Animists 15%. Portions of the Bible were translated in 1967 and they have access to gospel recordings.

<http://www.onderzoekinformatie.nl/en/oi/nod/onderzoek/OND1294334/>

17414

Nocten Mataco, Wichi Lhames Nocten (1,400)

These people inhabit parts of North central Tarija Department, southwest of Pilcomayo River, Cordillera de Pirapo. Wichi Lhames Nocten is their mother tongue. In 1628, they came into contact with Europeans for the first time. In 1690, Jesuits attempted to construct a mission, but they burned the building and killed several priests. However, during the early 1700s, many were living in a Jesuit missionary or working as labor. After years of assimilation into Bolivian culture, their numbers have been greatly reduced. Most work by fishing or by selling tribal articles to middlemen. Normally, they migrate to temporary huts between May and October in order to fish. Their catch is purchased by companies and placed directly into refrigerated trucks. During the year, small groups live at local missions. 85% of them are Catholics with evangelicals being less than 2%. No active church planting has been conducted in the last two years. Christian materials are not available in their language.

<http://www.newadvent.org/cathen/10040b.htm>

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Pauserna (30)

These people reside in Southeast Beni on the Guapore River. Only a few elderly speakers of their native tongue (Pauserna) remain. 24 of them claim Christianity. No Christian materials are available in their language.

17415

Quechua, North Bolivian (116,483)

These people are located in Apolo Region La Paz Department in the mountain slopes. North Bolivian Quechua is their native tongue, but they also converse in Aymara or Spanish. Quechua was recognized in 1975 as an official language of Bolivia.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Ecuador, socially and politically. Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community. Most work as farmers or as gold miners. As farmers, they harvest cotton, rice, beans, and plantains while as miners they gather tin. Culture revolves around the family. For instance, they farm the land as an extended family.

Christians make up 85% of the people. However, for the remainder that are animists or those that mix Roman Catholicism with animism, they constantly fear the gods. For example, *Pachamama* is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities. As miners, they make offerings to *Tio*, a deity that controls the events of the mines or *Awiche*, an old woman who protects those from mining accidents. Less than 2% of the people are evangelicals. Initial church planting has been conducted in the last two years. The New Testament was completed in 1985 and they have access to the Jesus Film and Christian Radio Broadcasts.

<http://www.sim.org/pg.asp?pgID=16&fun=1>
<http://www.byhisgrace.cc/quechua>

17418

Quechua, South Bolivian (2,530,104)

These people are located in Highland regions and lowland except around Apolo. South Bolivian Quechua is their native tongue, but many are fluent in Spanish and Aymara as well. Quechua was recognized in 1975 as an official language of Bolivia.

The Quechua are considered descendents of the Incas and originated from the southern Peruvian highlands. The Quechua language became the major language during the time of Spanish colonization. By attempting to hold off the Spanish, the Quechua were placed in low paying jobs and removed from authority within the country. Education has become one tool for them to integrate with society and grow in their role in Ecuador, socially and politically. Unfortunately, less than 1% finish school. Today, because of the diversity among the Quechua speaking people, they have been classified in various ethnic groups. Family plays a major role with extended families dictating decisions. Marriages are prearranged through the parents, but agreed upon by the community. Most work as farmers or as gold miners. As farmers, they harvest cotton, rice, beans, and plantains while as miners they gather tin. Culture revolves around the family. For instance, they farm the land as an extended family.

The major religion is animism. Others hold to a mixture of Roman Catholicism with animism. Together they constantly fear the gods. For example, *Pachamama* is their earth goddess whom must be appeased through an animal sacrifice or the pouring of alcohol. Illnesses and accidents occur for failure to appease the deities. As miners, they make offerings to *Tio*, a deity that controls the events of the mines or *Awiche*, an old woman who protects those from mining accidents. Evangelicals make up 11% of the people. There is a reproducing church movement among them. They have access to the Bible, Jesus Film, God Story Video, audio recordings, broadcasting, and web broadcasting in their language.

17420

Reyesano (1,800)

These people inhabit the Beni Department, west central around San Borja, near Reyes. Reyesano is their native tongue. However, most of the native speakers are elderly and many are now Spanish speakers. Their first contact with Europeans was in 1530s during a search of the Beni River. By the end of the seventeenth century, Franciscan missionaries had established a mission among them. Jobs include labor, subsistence farming, and cattle raising. 80% of the people claim Christianity while 20% are Animists. There are no known evangelicals among them. Likewise, gospel audio recordings are their only source of Christian materials.

17423

Siriono (500)

These people reside in the tropical forest, pampa, and lowlands of Eastern Beni and northwestern Santa Cruz Departments, village of Ibiato (Eviato) and along the Río Blanco in farms and ranches. Siriono is their native tongue, but the parents want the children to be fluent in Spanish as well. Their mother language is utilized in all religious services though. Originally, they were Guarani people that traveled into the forests of northeastern Bolivia. In the 1690s, Europeans attempted to contact them, but it was not until the late nineteenth and early twentieth century did they begin to acclimate to Bolivian society. Today, they work as laborers, as subsistence farmers growing maize, manioc, and rice along with hunting, fishing, foraging. Around 70% are Christian while Animists make up the remaining 30%. No evangelicals live among them and no active church planting has been conducted in the last two years. The New Testament was published in their language in 1977 and they have access to audio recordings.

17425

Tacana (3,500)

These people live in the jungle and foothills around Beni and Madre de Dios Rivers. Tacana is their mother tongue. First contact came in the 1530s from Spanish expeditions. By the end of the seventeenth century, Jesuits had converted most of them to Roman Catholicism. Today, 90% of the people are Animistic while Christians make up 9% of the people. Evangelicals are less than 2% and no active church planting has been conducted in the last two years. The New Testament was translated in 1981 and they have access to audio gospel recordings. Jobs include labor, farming, and cattle raising.

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Tapiete (40)

These people reside in Southeast, towns of Samayhuate and Cutaiqui. Tapiete is their native language and originates from the Guarani speaking tribes. Work includes wage labor and farming. 80% of them are Catholic while Animists make up 20%. No Christian resources are available in their language.

17427

Toba (100)

These people can be found 60 km northwest of Asunción, Franciscan mission, specifically between the upper Pilcomayo and Bermejo Rivers. Toba is their mother tongue. Assimilated by Spanish priests over the years, the Toba in Argentina rebelled in 1924. Today, 90% of the people profess Christianity with 10% being evangelicals. There is evidence of a reproducing church movement. The remainder claim Animism. The New Testament was translated in 1980 and they have access to audio gospel recordings.

17429

Trinitario (7,000)

These people inhabit south, central Beni. Trinitario is their native language. 92% of them claim animism while 8% are Catholics with .6% being evangelical. The New Testament was published in 1979 and they have access to audio gospel recordings.

17430

Tsimane (7,000)

These people are located in Southwestern Beni Department and along Maniqui River, and towns of San Miguel de Huachi and Santa Ana de Alto Beni. Their habitats vary from savannas to wet forests. Tsimane is their native language, but young people are becoming fluent in Spanish as well. Most work as fishermen, swidden agriculturalists growing bananas and manioc, and as hunters. 88% of the population is Animists with 12% being Christian. Evangelicals make up 10% of the people. The New Testament was completed in 1997 and they have access to gospel audio recordings.

<http://64.233.161.104/search?q=cache:w5pZ3Wm5allJ:people.brandeis.edu/~rgodoy/1.pdf+%22Bolivia%22%2B%22Tsimane%22&hl=en>

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Uru (210)

These people can be found in Department of Oruro, Province of Atahuallpa, near Lake Titicaca, near where the Desaguadero River comes out of Titicaca, near Iruitu. Oruro Department, Atahuallpa. Uru is their mother tongue, but only the older generation can converse in it. Many have been assimilated into the Spanish or Aymara language. Because of Incan and Spanish conquests, they have almost died out. Scholars hold that all full blooded Uru died out in the 1960s. Their houses are primarily floating reed

platforms. For a living, they fish and forage roots and insects. A few farm and harvest potatoes and quinoa. 70% of the population claims Christianity with less than 2% being evangelical. They do not have access to Christian materials in their language.

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Western Bolivian Guarani (7,000)

These people are found in Chuquisaca Department, south to Pilcomayo River, east to Cuevo, north to Monte Agudo. Western Bolivian Guarani is their native tongue.

Before the Spanish arrived, they became part of the Incan Empire. However, in order to receive some of the Incan wealth, they allied with the invading Spanish. Therefore, they worked as warriors and porters for the Spanish. After the invasion, the Jesuits protected them from enslavement and attempted to hispanicize them.

They are fighting to keep foreign oil companies from utilizing their ancestral territory for oil production. Along with pollution, they fear that increased education will strip them of their cultural identity. They are fighting the government's idea that the country should be monolingual and instead desire bilingual education.

Most work as farmers in communal areas. Some serve as hunters, utilizing dogs who are prized hunting companions.

The moment of conception is revealed in a dream to the parents. Reincarnation is a major part of their culture. During pregnancy, a woman must adhere to strict dieter regulations. After birth, the father occurs a ceremony in which he 'suffers' the birth pains of the wife by fanning pain. The shaman often name the child. During puberty, a boy is secluded and given a lower lip opening. After the ceremony, he can utilize adult words and ways of addressing people. Trial marriages are permitted. A boy addresses the future father-in-law for marriage, but it is the future mother-in-law that can object. Burials are closely guarded. Today, they are buried in a hollowed trunk with one's possessions or in a folded position in the ground. The divine soul goes to the land of darkness or Paradise.

In their mythology, *Jurupari* is only worshipped by men. *Abaangui* is the deity that cut off his nose which in turn became the moon. Nande Ru is the creator that gave birth to his son Pa'I Rete Kuarey, who is the sun and the father of the Guarani. Pa'I educated them in dances and songs. After the earth was created, the will of the gods allowed it to be destroyed by a great flood. The creator's son, Jakaira, the god of the spring, formed another earth. Souls of boys are sent by four gods while their wives send the souls of the girls to earth. Locally, they also believe in *Pombero*, an elf who can impregnate women. Paradise is the last and perfect location that one searches for. Paradise is called Land Without Evil.

Overall, around 60% are Roman Catholic while Animists are around 40%, mostly shamanists. Of those Catholics, many are christo-pagans, mixing their Catholic beliefs with their traditional ones. There are no evangelicals among them. Likewise, no active

church planting has been conducted in the past two years. The New Testament was first published in 1984 and they have the God Story Video in their language.

<http://www.petroleumworld.com/SF072504.htm>

<http://www.cceia.org/viewMedia.php/prmTemplateID/8/prmID/5141>

<http://www.answers.com/topic/guarani>

http://www.absoluteastronomy.com/encyclopedia/G/Gu/Guarani_mythology.htm

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Yaminahua, Acre (260)

These people inhabit the Northwest Pando Department. Many have migrated from Brazil or Peru. Yaminahua is their mother language. Because of the rubber boom, their population was almost destroyed due to the slavery, violence, and disease. Most work as farmers. Animists make up 92% of the people. 7.83% of the people claim Christianity with evangelicals being less than 2%. No active church planting has been conducted in the last two years. However, there is one active church among them. Portions of the Bible were translated in 1987.

17433

Yuqui (180)

These people are located in the foothills of Cochabamba with one location on the Chimoré River. Many are Tupi nomads. Yuqui is their native language, but many can converse in Spanish. First contact came in 1548 while they were part of the Siriono tribe. Those that escaped the Jesuits missions fled into the forest. Today, Protestant missionaries have reached them. Most prefer to hunt and fish. Animists and shamanists make up 80% of the people. The remaining 20% are evangelical Christians. Portions of the Bible are being translated.

17434

Yuracare (4,000)

These people can be found in Beni and Cochabamba Departments, scattered primarily along the Chapare River. Their language of Yuracare is isolated, but spoken by all members. Missionaries were established by Catholics in the 1760s, but was resisted by the people. Most earn a living by selling handicrafts and through subsistence farming. Animists are 75% while Christians make up 25% of the people with evangelicals being 10%. The New Testament was completed in 1999 and audio gospel recordings.

Missiological Implications

1. Evangelical Christians and Churches should make the most of opportunities to reach the people through medical or educational opportunities. The poor and rural tribes have a great need for education and medical attention. These would be great avenues to share the gospel. Widespread endemic corruption and poverty cause continuing social unrest. The political corruption and the constant tension within the government inhibits the people seeking resources. In addition, 50% of the world's amount of cocaine is grown in Bolivia. The people cannot grow viable crops because of the poor infrastructure like roads not being available.

2. Evangelical Christians and Churches should develop means to evangelize the tribal peoples like the Quechua who will respond to the Gospel in their language in contextualized strategies.
3. Evangelical Christians and Churches should develop means to evangelize the large numbers of Christo-pagans who now reside in Folk-Catholicism.
4. Evangelical Christians and Churches should develop means of dealing with Gospel truth in relation to entrenched idolatry and a prevalent belief in superstitions.
5. Evangelical Christians and Churches should develop plans to reach the upper classes that have controlled most of the power and wealth and the college and university young people. These two groups constitute some of the most unreached segments of the population.
6. Evangelical Christians and Churches should work with the Christians and churches in Bolivia to train leaders for the churches. Due to the widespread secularism, these leaders need to be godly persons who represent Christianity in their lifestyles.
7. Evangelical Christians and Churches should seek to help the Christians in Bolivia overcome the tendencies to apathy.
8. Evangelical Christians and Churches should help the Bolivian Christians address the problems of social needs among the people.
9. Evangelical Christians and Churches should continue to emphasize Bible translation and other efforts to place the Scriptures in the hands of the people.
10. Evangelical Christians and Churches should continue and expand opportunities to use TV and radio broadcasts as an avenue to reach people. The Jesus Film should also have expanded use.

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