The Development of a Holistic Approach
to Ministry Among Aymara Quakers of Bolivia

by Nancy J. Thomas
2026

Sonia Apasa was restless. As the leader of the yearly meeting youth, she was looking for ways to make a contribution to her culture, as well as to her faith community. Other yearly meeting youth joined her in a kind of holy restlessness, especially as they were becoming more aware of the physical and material needs of the church's rural constituency.

In December 2010, Sonia and the other members of the Friends Youth executive board planned a trip out to the high-valley community of Copusquía, northeast of Lake Titicaca. A Friends church had been established in the community. Christmas was approaching. One night, a small group of young people gathered at the central Friends Church in La Paz to load the old van and begin their adventure. The trip involved two days and nights of travel on bumpy dirt roads. They completed the last part of the journey on foot, with the help of some burros to carry in their supplies. A river crossing added to the challenge.

The experience in Copusquía affected the young people as well as the community. The team became acquainted firsthand with the needs they encountered in and around the community and felt sorrow for the situation as well as joy at the chance to give something. They also felt a respect for the courage and resilience of the people they met. The team presented evangelistic services in the evening and devoted the days to interacting with around 150 kids. They served hot chocolate, and a Santa Claus passed out toys and clothes to all the children.

As the young people headed back to La Paz, they realized that this adventure was little more than a gesture toward meeting the human needs they had encountered. But it was enough to stir up their strong desire to learn how to be of better service. Partly as a result of this trip, the executive committee of the youth came up with a new organization to put feet to their passion. They called the organization Buen Amigo (Good Friend), and soon more young adults were joining. They took other trips to out-of-the-way places, incorporating a doctor and a dentist and engaging in both evangelistic ministry and a response to medical needs. They began discussing how this ministry could become reciprocal, with the teams learning from and encouraging the active participation of the people in the communities.

In 2015, INELA (National Evangelical Friends Church) Yearly Meeting representatives recognized the group and drew them under its umbrella. Buen Amigo continues to function today.

This is just one example of the Bolivian Friends Church reaching out in holistic ministry. It shows the vision and involvement of young Quakers in service to the social, material, and spiritual needs of people. Yet the history of the INELA in holistic mission is mixed.

The purpose of this chapter is to narrate the development and expression of social consciousness among Aymara Friends belonging to the INELA and its growth toward a more holistic ministry. But first, three definitions are necessary:

1. *INELA* is an acronym for Iglesia Nacional Evangélica Los Amigos (National Evangelical Friends Church).[1] The first INELA congregation was formed in 1924 by the Bolivian missionary Juan Ayllón. In 1931, Oregon Yearly Meeting (OYM; today Northwest Yearly Meeting) sent its first missionary couple, Carroll and Doris Tamplin, to join Ayllón. The Friends Mission would work with the national church for the next seventy-two years. The INELA today has over two hundred congregations that spread across the Bolivian altiplano and down through the valleys to the lowlands of Santa Cruz. Its national missionary force is reaching into all the states in Bolivia, as well as abroad to the cities of Buenos Aires and Sao Paulo.

2. *Holistic ministry* (or *mission*) refers to ministries of service that encompass the wholeness of human need. In Spanish, the term is *misión integral*. An integral ministry addresses spiritual needs as well as the material and social issues of people. It does not make artificial separations.[2]

3. The *Aymara* people have inhabited the Bolivian altiplano since the 800s. For much of their history, they have been a people dominated by other groups: the Incan Empire in the 1400s, followed by the Spanish in the same century. After Bolivia gained independence from Spain in 1825, Spanish and mestizo peoples continued to dominate, forcing the Aymara and other Indigenous groups to the bottom of the social scale. Aymara resistance to domination has always been a part of this history, but since the early 2000s, Indigenous people have been actively participating in the professional and leadership levels of the country, and as a result, people such as the Aymara are experiencing a greater sense dignity and value in society.[3]

Traditional Aymara culture makes it especially amenable to holistic ministry. The cultural worldview is profoundly holistic, with an integration of the religious, economic, social, political, and familial aspects of life.[4] This has changed somewhat with universal education and the migration to the cities, yet holism remains at the heart of what it means to be Aymara. The Bolivian Friends Church (INELA) is largely Aymara.[5]

The Development of Social/Material Ministries in the INELA

Although the INELA's main ministry focus would continue to be evangelism, church planting, and discipleship of believers, the Friends Church early on showed interest in addressing the social, material, and physical needs of the Aymara people. Along with this came the development of ministries to help meet those needs.

Integration of the spiritual and social/material ministries of the INELA remained problematical, evidencing a tension between the two. In spite of a certain sense of competition, the social aspect of the work gradually assumed an important role.

Educational Ministries

Juan Ayllón, a Bolivian mestizo and the first missionary in what would one day become the INELA, was strongly influenced by the holiness movement in the Berea Bible Institute in Guatemala, where he trained for mission service. The emphasis was primarily spiritual, on personal conversion and the formation of churches.[6]

Ayllón served as the lone missionary of the new work in Bolivia from 1924 to 1930. He began the first church in 1924 in La Paz and devoted his time to evangelism and discipling the new believers in the fundamentals of Christianity. That same year, he also began evening literacy classes for adults. This educational ministry moved ahead, coming to include women and children, as well as men. By 1926, sixteen people were receiving education in reading, writing, and other subjects.[7] This was the beginning of what would develop into an extensive system of rural primary schools.[8]

In 1930, OYM adopted the work in Bolivia as its new mission field, appointing Carroll and Doris Tamplin as their first missionaries. The Tamplins arrived in Bolivia in 1931 to join Juan and Tomasa Ayllón. Carroll Tamplin had also been trained the in the holiness movement and had a passion for evangelism. He immediately got to work, building on the foundation laid by Ayllón but far exceeding him in enthusiasm and energy. That first year, he organized a Friends church in the village of Amacari on the shores of Lake Titicaca, appointing an Aymara pastor. Immediately Tamplin opened a primary school next to the church; initial enrollment was forty-five students. The local pastor also served as school teacher.[9]

The educational work received a boost in 1932 with the arrival of the missionary Helen Cammack from Oregon Yearly Meeting. Her first assigned task was teaching in the primary school in La Paz. During the 1930s, three Friends primary schools flourished: in La Paz, in Amacari, and in a village on the altiplano called Pongon Huyo. Cammack administered these schools, working with and training Aymara believers as administrators and teachers. She went on to develop a Bible-based curriculum to be used in literacy work with both children and adults.[10] By end of the decade, there were five schools with 184 students.[11] By the end of the 1950s, the number had grown to twenty-five schools with 644 children.[12]

For the first three decades, rural education was primarily run by the missionaries from OYM. But in 1961, leadership and financing transferred to the national church, with minimal mission involvement.[13] The educational program of the INELA continued through the 1980s, but the number of schools gradually decreased. Educational reforms in Bolivia and an emphasis on government primary schools throughout the country reduced the need for Friends schools.

It should be noted here that the transfer of leadership of the schools from the mission to the national church was according to the indigenous policy[14] that the mission had established in the 1930s[15] and endeavored to carry out until it retired from the field in 2002.[16] This was clearly in contrast to the practice of colonialism (often unconscious) of other mission groups of the time. Although not easy to consistently carry out, it provided a constant goal as the leadership of the national church slowly grew while that of the mission diminished. The indigenization of the church affected the social projects of the church as well as its worship and self-government.[17]

In the early 1980s the Universidad Evangélica Boliviana (UEB)was established in the lowland city of Santa Cruz. Both the INELA and the Friends Mission were among the founders, and soon Friends students from the Bolivian and Peruvian highlands, as well as those living in the Santa Cruz region, began attending the UEB, seeking legal degrees in the different professions.

The focus on education has continued through the present, although the number of schools has decreased. In 2003, the total number of students in INELA schools was 369.[18] In 2016, that number was 584, reflecting largely the students in the school in La Paz.[19] Currently the primary emphasis of the INELA is the school in La Paz. The INELA secretary of education continues to give oversight, cooperating with the school's director and executive committee. The school, Unidad Educativa Evangélica Los Amigos, offering classes from preschool through high school, is prospering.

In 2005, INELA Secretary of Education Raúl Mamani reported on the goal to make the school one of the finest in the nation and noted that "what the parents and the surrounding neighborhoods value is the high quality of our educational services."[20] Mamani's committee was cooperating with the broader educational reform in the country, following the national plan, and adding courses and extracurricular activities, setting up science labs and supplying computers. Part of the INELA's purpose was to so educate its students that their character and good behavior would influence society, including the family life of the students.[21]

The school has worked its way through various struggles including financial accountability and administrative confusion between the school's governing committee and the oversight of the INELA's executive council. But it continues to have a strong reputation in La Paz, and the student body is growing.

The larger Friends community around the world and other organizations as well have contributed to the educational ministry of the INELA. Among these, the Friends World Committee on Consultation (FWCC) has participated over the years with school supplies and in projects with individual schools. The Bolivian Quaker Educational Fund (BQEF) for several years now has given scholarships to young people from all the Friends groups in La Paz, enabling them to attend local universities in pursuit of professional degrees. Among other organizations, Compassion International offers after-school help to students.

Medical Ministries

In the 1930s, the missionary nurse Esthel Gulley joined Helen Cammack. The two women traveled around the lake and to areas on the altiplano in evangelistic, educational, and medical ministries.[22] Although the mission's emphasis in the early days of the work was undoubtedly evangelistic and spiritually oriented, it included a small but important educational and medical component.

An awakening of social consciousness in the 1970s and 1980s, especially among young adults in the INELA, added an emphasis on addressing the health concerns of its constituency. In 1976, the yearly meeting youth organization proposed in the annual business sessions that a

position of secretary of health be added to the executive board of the national church (the position was later renamed secretary of social ministries).[23] This position was formalized in 1977, and the *mesa directive* (executive council) named Humberto Gutiérrez as its first clerk. Gutiérrez then formed a yearly meeting social action committee, mostly of young adults.[24]

That same year, the new social action committee proposed forming a medical clinic on INELA's main property in La Paz. The Christian nongovernmental organization (NGO) World Vision offered to help sponsor the project, and the INELA's executive board designated rooms in the old mission house to be used by the committee as consulting rooms, a lab, and a small pharmacy. This building had previously been handed over to the INELA by the mission. After purchasing materials, preparing the rooms, and contracting medical personnel, the clinic opened in April 1979. One doctor and two nurses were the first employees. The committee planned for the clinic to be self-sufficient, with the low fees being bolstered by offerings from the INELA.[25]

The clinic continued to serve the community during the 1980s, with the part-time help of two doctors, several lab technicians, a dentist, a physical therapist, and an X-ray technician.[26] Funds from the FWCC helped support the ministry during this decade.

The INELA continued supporting the clinic during the 1990s, still receiving donations from FWCC, but during the earlier part of the decade, the *mesa directiva* changed from directly administering the clinic to renting out the space to different medical specialists who set up their own private practices. This introduced all sorts of problems, including difficulty in collecting the rent. The shift of emphasis from ministry to source of income effectively killed the project. In the early 2000s, the clinic was closed down.

In the meantime, INELA leaders initiated a project to set up a medial clinic in the lake community of Amacari. With the cooperation of Quaker Bolivia Link in Britain and Ireland Yearly Meeting,[27] the clinic was inaugurated in 2002. The INELA would continue to be involved for another eight years, but administrative struggles and confusion over leadership forced Friends to hand over the project to the municipality of Tiquina, under whose direction it continues to function.[28]

Today, INELA administers no large medical projects.

Ministries in Relief, Agricultural, and Animal Husbandry

In the early 1940s, the Oregon Yearly Meeting mission board began seriously considering purchasing land on the altiplano to develop as a model farm and from that base to continue their ministries of evangelism, church planting, and Indigenous leadership training. The dream took shape, and in 1947, the OYM purchased three thousand acres of an old hacienda called Copajira. Its primary purpose was to host a Bible school for the training of Friends pastors. Students would attend classes in the mornings and work in the fields in the afternoons, thus paying their tuition and helping sustain the farm.

When the mission purchased the hacienda, part of the old Spanish feudal system, it did not realize that it had acquired, in addition, the "ownership" of thirty-two Indigenous families. The

mission board and the missionaries were horrified. The mission determined to free the families, returning to them the lands they lived on, and that was accomplished eventually, in spite of confusing legalities. Yet in purchasing a hacienda, the mission was apparently ignorant of the level of resentment behind over a century of oppression by the upper classes that descended from the Spanish conquerors.

Although the farm served as a model of modern agricultural methods, as well as providing produce for the surrounding villages, resentments from peasants in the communities simmered under the surface. These grew during the 1950s in the atmosphere of revolution in the country, especially after the radical Agrarian Reform Act of 1952 abolished the hacienda system and returned the land to the Indigenous peoples. While the Friends Mission had already done that, it had kept some of the best farm land in order to support the Bible school. The mission's continued occupation of part of the farm made its presence problematical. Indeed, in 1961, the American missionaries fled the farm under the cover of night just in time to avoid a violent takeover by Aymaras in the villages. Thus ended the most significant attempt at an agricultural ministry.

Ecological disasters in the 1980s led to new efforts in both relief and agricultural ministries. The El Niño ocean current caused problems around the world, and in Bolivia, the alternating droughts and flooding put the survival of people living in rural areas at risk. The INELA and the Friends Mission cooperated with other denominations and nongovernmental organizations (NGOs) in the distribution of food, seeds for crops, and other necessities.

One response to the ecological disasters was the INELA greenhouse project. The mission initiated this project, seeing the need for alternative sources for growing crops. In 1984, the Northwest Yearly Meeting (NWYM, formally Oregon Yearly Meeting) mission board wrote, "We see the need of balance in our mission program, taking into account that the Aymara peoples are one of the poorest in Latin America. While we affirm that the main thrust of the mission should be its ministry in church planting and leadership training, we also see that ministering to the social and physical needs of people is also part of what it means to be the Church."[29]

That same year, NWYM sent Steve and Janelle Baron, a couple trained in agronomy and nutrition, on a short-term basis to work with the INELA in developing a plan to build greenhouses across the altiplano. Teamwork with Bolivian Friends leaders would characterize this couple's two years in Bolivia, as together they experimented with materials and design plans and worked with the communities and churches that supplied the land, some of the materials, and the labor. The project included courses in greenhouse construction and gardening, as well as intensive family gardening techniques in the lower Yungas valleys, where greenhouses were not necessary but agricultural improvements were. They also developed a manual so the project could carry on into the future.[30]

After this couple left, the INELA leaders they had trained carried on the project for about two years. The families who had helped construct greenhouses on their property were able to produce food during the drought for their own use, with some to sell in the villages. But the quality of plastic available for the roofs did not stand up for more than a year under the harsh altiplano sun,

and eventually the project died a natural death. The technology has since improved, and today greenhouses dot the altiplano. The manual the team developed is still in use.

At the same time as the development of the greenhouse project, 1983, various young INELA leaders formed what they called the Sociedad Amigos Evangélicos para Tecnología Apropiada (SETALA, Evangelical Friends Society for Appropriate Technology). It defined itself as "under the INELA with the purpose of discovering, adapting and adopting projects in community development, faithful to the commandment to love our neighbor."[31]

SETALA continued to function through the 1980s and up to 1996. It depended in large part on outside funding, which came from such sources as World Concern, the Friends Mission in Guatemala, New England Yearly Meeting, the FWCC, and local government agencies. It focused for the most part on animal husbandry, with the help of an outside veterinarian. Other significant projects included sponsoring classes in health and nutrition, operating vaccination campaigns, undertaking various agricultural projects, and offering training to people who were setting up small businesses.

Gradually internal tensions and administrative problems caused outside sponsors to drop their support,[32] and by the end of the 1990s, what was once a vibrant, active, and idealistic group of young Quaker activists had shrunk to a diminishing organization working on a few small projects as outside funding came in. Nevertheless, the projects it carried out for thirteen years contributed to the training and welfare of many people. Bernabé Yujra, who worked with SETALA as INELA secretary for social ministries between 1992 and 1994, noted that "SETALA opened the eyes of many people to the possibility of this kind of holistic project as well as to the possibility of raising funds from outside groups to sponsor the projects."[33]

Summary of the Development of Social Projects

In the years following the 1990s, formal projects on the part of INELA as an organization have been reduced, with the exception of relief efforts in time of need. Between 2002 and 2017, the INELA unsuccessfully attempted to undertake several large social projects. There has been a pattern of well-developed project proposals and enthusiastic endorsement by the national church but followed by a failure to carry them out.[34]

However, on the local level, Friends continued strong in meeting the needs of their neighbors, according to the practices of the Aymara culture and the teachings of the Bible.

The Gradual Development of a Holistic Perspective of Ministry

In most of these efforts, the division between the social/material and the spiritual/evangelistic ministries of the church remained evident. This was in part because of the naming of two positions on the INELA's executive council: a secretary of evangelism and a secretary of social ministries. The two departments were separate and sometimes competed for funds.

Another reason for the lack of holistic ministry was because the INELA had come to depend in large part on outside funding for its ministries, with help in the spiritual/evangelistic side coming from the Friends Mission and the sponsorship of evangelical Friends in the US and funds for the social/material aspects coming from international Quaker organizations. There were exceptions to the sources of funding, but, in general, separate funding and administration tended to encourage an either/or approach to ministry.

However, this was not the whole picture. There were glimmers of a more holistic vision. As mentioned earlier, Juan Ayllón, the first missionary in the 1920s and a Bolivian himself, took a holistic approach to the work, including literacy classes for adults and general education classes for the children of believers. In the 1920s and 1930s, Cipriano Mamani both pastored the church in the village of Amacari and directed and taught in the local primary school. In the 1930s, the missionaries Helen Cammack and Estelle Gulley traveled together around Lake Titicaca preaching the gospel, encouraging the establishment of small primary schools, and meeting the medical needs of people in the villages. In the 1940s and 1950s, the mission farm at Copajira combined an emphasis on pastoral leadership training with agricultural endeavors.

Even so, in the 1960s through the 1990s, the spiritual/evangelistic and the social/material aspects of the work in large part continued divided into separate ministries, neither of which could be called holistic.

In the meantime, the Friends Mission was growing in its consciousness that the work needed to include more than church planting. In a mission retreat in 1976, with personnel from both Bolivia and Peru, the mission board chair Jack Willcuts expressed a strong concern that the mission come alongside the church to encourage "not only an increased evangelistic outreach but . . . a church that enlarges its concern to all sociological factors including education, agriculture, politics, economics, health and standards of living."[35]

This growing consciousness of the importance of addressing the social and material needs of the most vulnerable people mirrored what was happening in the country of Bolivia. The 1970s saw the growth of the labor unions and the fruition of the educational reforms begun in the 1950s. Literacy rates rose from 31 percent in 1950 to 67 percent in 1976, with 80 percent of children up to the age of fourteen regularly attending school.[36] Agrarian reform was also bearing fruit in an economic boom between 1970 and 1974.[37] As mentioned earlier, the ecological disasters of the early 1980s brought the needs of relief and development into sharp focus.

The INELA was also becoming more cognizant of its broader responsibilities in the surrounding society. By the end of the 1980s, an increase in social projects was going forward simultaneously with a major effort of the INELA to reach out evangelistically and plant new congregations. The church was more aware of its context and its responsibility to minister holistically.

One illustration of growth in a more holistic emphasis occurred in 1994 at a planning workshop, where INELA leaders on all levels met with the purpose of making a ministry plan for the future that focused on reaching out to the poor. Bernabe Yujra, INELA's secretary of social ministries, stated in his opening remarks that the goal was an integration of the ministries of

health, agriculture, education, and mission outreach in order "to give witness to our being Friends with our Lord and Savior Jesus Christ."[38] The Quaker agronomist Paulino Ruiz told participants, "It's important to recognize that the social ministry of the INELA is a ministry of our Lord and Savior, at the service of humanity."[39]

In recent years, INELA leaders are considering a ministry called "Discipleship for Development," cosponsored in Bolivia by the Navigators and the Evangelical Friends Mission. Leaders are being trained in a program that engages with specific communities, rural and urban, in an effort to work with community leaders, empowering them to strengthen the local church and together address the practical needs identified by the community. Leadership is local and depends on local resources, with no dependence on outside funding. INELA's mission board is seriously considering this as a major tool toward a holistic ministry in communities.

Conclusion

Rubén Maydana was born in La Paz in 1978.[40] Upon graduating from high school, he attended an industrial training school, graduating as an electrical technician. He worked in industry for several years. During this time, he felt a drawing toward "something else" that would give meaning to his life. Through the influence of friends, he became interested in the Friends Church in his neighborhood. A natural leader, he gradually assumed leadership in the local youth group, then at the district (quarterly meeting) level. In 2009, Maydana was elected president of INELA's national youth organization, a position he held for four years.

In the meantime, the organization Buen Amigo was developing as young adults from INELA were being drawn to work among the poor. As soon as Maydana was free of his responsibilities with the national youth organization, he joined Sonia Apasa and others as part of the leadership team of Buen Amigo.

Maydana was hired by the Friends high school in 2012 to teach computer science and Christian education. He has also been active in FWCC, Section of the Americas, and has had the privilege to travel and get to know the wider family of Friends. This has encouraged his sense of the importance of social ministry, which, with his evangelical background, he combines with the evangelistic outreach of the church.

Maydana has a vision of what the church should be, and his dream is that INELA members come to have a deeper biblical understanding of Christian service, followed by obedience in acts of service.

As has been pointed out, throughout the history of the INELA's development of social ministries, it has been largely young adults who have had the vision, and the energy, to carry these ministries forward. This includes the vision for a more holistic approach. Rubén Maydana, Sonia Apasa, Bernabé Yujra, and Paulino Ruíz are just a few examples of men and women committed to an integrated view of outreach and service in the Friends Church in Bolivia. While they do not represent the main focus of the INELA, continuing with its priority on church

planting and nurture, they are contagious in their enthusiasm and may well signal the way the church will follow its Lord in the future.

The concluding report of the 1994 workshop in holistic ministries gave a challenge that continues to be relevant: "The leaders of the INELA need to affirm the conviction that the social ministries of Friends are part of the ministry of our Lord and Savior Jesus Christ."[41] While the ideals of this workshop remain a challenge to the church, we are encouraged by stirrings toward a more holistic (and more genuinely Quaker) perspective.

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[1] The INELA is one among several Friends yearly meetings in Bolivia, each having been started by missionary endeavors hailing from different yearly meetings in the US. The largest of these are INELA, the Bolivian Holiness Yearly Meeting, and the Central Friends Yearly Meeting.

[2] For information on holistic (or integral) mission, see René Padilla, *Mission Between the Times: Essays on the Kingdom* (Carlisle, UK: Langham Monographs, 2010); Samuel Escobar, *A Time of Mission: The Challenge for Global Christianity* (Carlisle, UK: Langham Global Library, 2003); and Orlando Costas, *The Church and Its Mission: A Shattering Critique from the Third World* (Wheaton, IL: Tyndale House, 1974). An example of a mission or church that is not holistic would be one that focused its ministry entirely on social works or, on the other hand, one that emphasized only the spiritual aspects of ministry.

[3] H. Klein, *A Concise History of Bolivia* (Cambridge: Cambridge University Press, 2011), 286–292. See also Lina C. Farthing and Benjamin H. Kohl, *Evo's Bolivia: Continuity and Change* (Austin: University of Texas Press, 2014).

[4] These five categories have been broadly accepted by anthropologists as subsystems of culture. See R. D. Shaw, *Transculturation: The Cultural Factor in Translation and Other Communication Tasks* (Pasadena, CA: William Carey Library, 1988), 24–39.

[5] For a concise but comprehensive description of Aymara culture, see H. Thomas, "From the High Plains of Bolivia," in *A Long Walk, a Gradual Ascent: The Story of the Bolivian Friends Church in Its Context of Conflict*, by Nancy Thomas (Eugene, OR: Wipf and Stock, 2019), 34–58.
[6] For an overview of Juan Ayllon's life and ministry, see N. Thomas, *Long Walk*, 23–33, 59–76, 100–107.
[7] J. Ayllón, letter to R. Esther Smith, 1926 (Yorba Linda, CA: Southwest Yearly Meeting of Friends archives).
[8] In 1944, Ayllón felt forced to resign from the INELA because of conflicts over his leadership. J. Tórrez, interview with Nancy Thomas, February 10, 2015, La Paz, Bolivia; J. Reece, letter to George Warner, April 9, 1945 (Newberg, OR: NWYM archives).
[9] C. Tamplin, letter to R. Esther Smith, 1931 (Newberg, OR: NWYM archives).
[10] H. Cammack, letter to OYM, February 10, 1942 (Newberg, OR: NWYM archives). See also N. Thomas, *Long Walk*, 83.
[11] Oregon Yearly Meeting (OYM) Minutes, 1950 (Newberg, OR: NWYM archives), 56.
[12] OYM Minutes, 1958, (Newberg, OR: NWYM archives), 17.
[13] OYM Minutes, 1970 (Newberg, OR: NWYM archives), 38. It had been the goal of the mission from the early 1930s to gradually transfer all leadership roles and decision-making authority to the national church, in a consistent policy of indigenization.
[14] The theory and practice of indigenization refers to a missiological principle of church planting that intends to assist in the development of an independent national church that is self-governing, self-supporting, and self-propagating. An indigenous church would ideally reflect its cultural context and not that of the foreign missionaries. The word "Indigenous" can also refer to the original native inhabitants of a place.
[15] C. Tamplin, letter to OYM, October 9, 1933 (Newberg, OR: NWYM archives).
[16] R. Stansell and E. Cammack, "Bolivian Friends Mission Phase-Over" (Newberg, OR: NWYM archives).
[17] It needs to be acknowledged that the early mission, being partly a product of its time, was probably colonial in attitudes and practices, largely unconsciously. For a complete treatment of the relationship of the Friends Mission and the INELA under the lengthy processes of indigenization, see N. Thomas, *Long Walk*.
[18] Secretary of education, Annual Report, 2004 (La Paz, Bolivia: INELA archives).
[19] H. Castro, Annual President's Report, 2017 (La Paz, Bolivia: INELA archives).
[20] Secretary of education, Annual Report, 2005 (La Paz, Bolivia: INELA archives).
[21] Ibid.
[22] OYM Minutes, 1937 (Newberg, OR: NWYM archives), 25.
[23] *Actas de la Junta Anual*, 1966–1981, January 1976 (La Paz, Bolivia: INELA archives).
[24] Ibid., January 1977.
[25] Secretary of health, Annual Report, 1980 (La Paz, Bolivia: INELA archives).
[26] *Actas de la Junta Anual*, 1981–1993, January 1986 (La Paz, Bolivia: INELA archives).
[27] *Actas de la Junta Anual*, 1994–2010, November 23, 2000 (La Paz, Bolivia: INELA archives); B. Yujra, interview with Nancy Thomas, November 23, 2017, La Paz, Bolivia.
[28] *Actas de la Junta Anual*, 1994–2010, January 2010 (La Paz, Bolivia: INELA archives).
[29] Northwest Yearly Meeting of Friends, Department of Missions, task force paper, 1984 (Newberg, OR: NWYM archives).
[30] N. Thomas, *Long Walk*, 261–264.

[31] Secretary of social ministries, Annual Report, January 1984 (La Paz, Bolivia: INELA archives).
[32] E. Cammack, Annual Field Report, 1995 (Newberg, OR: NWYM archives).
[33] B. Yujra, interview with Nancy Thomas, November 23, 2017.
[34] Examples include the closing of most of the INELA's schools, including some that had received substantial outside financing (e.g., Batallas, Villa Alicia, and Rey Salomón). Other examples include SETALA and the medical centers in La Paz and Amacari. For a more detailed explanation, see N. Thomas, *Long Walk*, 321–326, 329–330, 343.
[35] J. Willcuts, unpublished manuscript, 1976 (Newberg, OR: NWYM archives).
[36] H. Klein, *A Concise History of Bolivia*, 2nd ed. (Cambridge: Cambridge University Press, 2011), 235.
[37] Ibid., 232.
[38] INELA, various social ministries workshop, papers and documents (La Paz, Bolivia: INELA archives).
[39] Ibid.
[40] R. Maydana, interview with Nancy Thomas, November 7, 2017, La Paz, Bolivia.
[41] INELA, various social ministries workshop, papers and documents (La Paz, Bolivia: INELA archives).

Published in