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Revolution, Revival and Religious Conflict in Sandinista Nicaragua by Calvin L. Smith

In his book, Smith brings out the rise of the Sandinistas. The course of their rise is along the emblems of social, economic and political spheres. In this regard, the rise was envisaged in the year nineteen seventy nine. It is significant to denote that, the war was facilitated by religion on a great extent. The protestant believers are believed to have significantly supported ambitions of the Sandinistas. In essence, this followed a schism along religious lines in the United States of America. Proactively, the Sandinistas were anti-Christian. In the same cordial relationship between the Protestants and the Evangelicals, it was established that Evangelists were of the view that policies made by the Sandinistas were out of scope and targeted to aid and assist Protestants at their expense. At the same time, the phenomenon followed the execution and prosecution of Evangelists.

Nicaraguan Protestantism comes out as an exclusive opposite of Pentecostal Groups. It was in phase during the nineteen seventies. Nicaraguan Protestantism was occasioned in the sixteenth century. In such a case, it is reasonable to note that, the religion then was along unified grounds.

Instances of differences alongside the parameters of religion were not as it was the case in the nineteen seventeen. With reference to Religious differences as illustrated by Smith, the rise of Sandinista's as a revolutionary team can be attributed to the fact that, religion differences led to the unification of the political system hence its massive success. At the peak of the Sandinistas revolution as aforementioned, the social status and position of Latin America was reclaimed. A new course was therefore devised.

Sandinista's prowess was as a result of differences in religious aspects. The interactions between the Somoza and the Protestants center staged the relationship that alter resulted between Protestants and Sandinistas. It is events that, the existence of conflicts between these two groups led to differences that made it possible for the Sandinistas to get a leeway of dominating the political scheme. In essence, this event was facilitated by the fact that, support was marshaled all the way, ranging from all classes, across genders. At the same time, it is logically imperative to denote from the assertions of Smith that, the main issue that amounted to divisions in the Latin American Society was along aspects of religious rivalry. As a matter of specifying and cogency, it is clear that, the associated with Sandinistas with either of the religious sets was not welcomed at all. It is also reasonable of note that religious leaders were used by the group of individuals so as to garner support. In Latin America, it is denoted that, it would have been historically challenging had the leaders on the forefront of the revolution used methods such as one individual to another approach. The amalgamated approach was composed of a general idea that was strategized to attend all people irrespective of religious pioussness and inclinations. On the hand Calvin states that, religious differences lead to an instance whereby, the Evangelists were of the views that, the policies made by the Sandinistas were not inclusive. On the contrary, they believed that the policies were anti their existence and the proponents of these policies were guided by malicious intentions. On the same not, the policies and he laws were thought to be discriminative. They did not advocate for equality and mutual existence among people. It is also significant to note that, the opposing

divide of the Evangelists was under the heat impulse of the fear that their oppressions might escalate due to the effects of the envisioned administration.

On a wider view, the larger part of the Pentecostals offered a revolution towards people. In this case, they were guided by the existing situations that were adversely oriented for good living among people. Their reference points were along social, economic and political grounds. With regard to the social aspects, they were strongly of the view that, people were being oppressed and suffered at the hands of the existing political class. Access to food and shelter in Latin America was a tale that could attract debate. In this regard, the Pentecostals wanted a change. However, in pursuit of their purpose change, schisms resulted. More differences than solutions arose in Latin America. On the other hand, the Sandinistas were guided by their desires to create a rival. According to Smith in his book, he goes on to say that, Sandinistas solicited for reclamation of the previous position in as far as the Affairs of Latin America was concerned. In a nutshell, ideological differences can be attributed to the cases that characterized the events that hallmarked the Latin America at such a time.

Many Protestants believed that, Nicaragua was headed towards communism. On the other hand, Sandinistas rebuked the Protestants for their support for Israel. In their opinions, it is reasonable to denote that, their regard and support towards Israel was along fallacious grounds.