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Cornelia Butler Flora, Department of Sociology, Anthropology and Social Work, Kansas State University. *Pentecostalism in Colombia: Baptism by Fire and Spirit*. Fairleigh Dickinson University Press (Cranbury, New Jersey) 1976, 288pp. Hardback.

This sociological study details the nature of the Pentecostal movement in Colombia, the comparative patterning of precedent conditions in a regional system and among individuals, the comparative internal structure of the movement and its reflection in the membership, and the consequences of the movement's emergence and survival on municipios and individuals.

The first person to bring the combined message of the Pentecostal experience and the unitary nature of the Godhead to Colombia arrived in 1936. At the present time the United Pentecostal Church of Colombia claims approximately 75,000 members.

Using data gathered from personal interviews with participants, observation and letters, the author in narrative fashion introduces the history of the Iglesia Pentecostal Unida de Colombia. Chapter 2 traces the two major structural preconditions—social dislocation and sectoral power inputs—over time, as well as presenting a number of current alternatives to Pentecostalism.

Patterning of movement preconditions in the Cauca Valley regional system is examined in Chapter 3 to determine which are the relevant preconditions for four different types of lower-class movements on the regional level. In Chapter 4 backgrounds of Pentecostals are compared to those of non-Pentecostals of similar socioeconomic circumstances to find what past experience of lower-class individuals predisposed them toward Pentecostal membership. Chapter 5 analyzes the internal structure of solidarity groups. Four different kinds of movements in the Palmira intervillage system are compared in terms of boundary maintenance, cooperation, differentiation, and centrality in different systems.

Consequences of highly solidary lower-class movements are shown in Chapters 6 and 7. Chapter 6 looks specifically at Pentecostal women and the impact of conversion on their liberation. For the regional system, presence of the four types of lower-class movements is seen as contributing to community solidarity. For the individual, personal betterment as a consequence of joining the movement is examined. Potential politicization is discussed as an evolutionary path of lower-class religious movements. The last chapter summarizes the findings of the study. Numerous tables and figures complement the research.

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