sponsored the New International Version of the Bible (1978). It is usually contrasted with the liberal National* Council of Churches and the conservative American* Council of Christian Churches.

National Baptist Convention, USA, founded in 1895 with headquarters in Nashville, Tennessee. Claiming more than 8 million members, it is the largest body of African American Baptists. A dispute over the National Baptist Publishing Board led to the organization of the rival National Baptist Convention of America (1915). Differences over the tenure of the presidency and the Convention's role in civil* rights resulted in a second split in 1961, as Gardner C. Taylor, Martin Luther King*, Jr., and other Evangelical liberals rejected the "gradualism" and "progressive accommodationism" of its president, Joseph H. Jackson, in favor of the politics of confrontation and organized campaigns of nonviolent direct action. King and others on the "Taylor team" supported the decision to organize the Progressive National Baptist Convention, USA, a second rival body. The programs and priorities of the National Baptist Convention, USA, have over time included foreign missions, cooperation with white Baptists, and racial uplift and empowerment. The election of Theodore J. Jemison, an adviser to King, to the presidency of the Convention in 1982 inaugurated a gradual shift away from the sociopolitical conservatism of Jackson toward a more liberal philosophy, a trend that continues in the early 21st c. LEWIS V. BALDWIN

National Council of Churches (NCC), leading ecumenical* organization in the USA, founded (1950) by the merger of the Federal* Council of Churches and seven other interchurch agencies. It includes 36 Protestant, Anglican, Orthodox*, African*American, and peace* churches. Affiliated with the World* Council of Churches, it seeks interchurch and interfaith cooperation and advocates social justice. It sponsored two new translations* of the Bible*: the Revised Standard (1946, 1952) and the New Revised Standard (1989). Churches that disagree with the NCC are affiliated with the National* Association of Evangelicals and the American* Council of Christian Churches.

National Covenant (1638), covenant* of Scottish Presbyterians protesting the imposition of the Book* of Common Prayer on the Church* of Scotland.

Nationalism and Christianity. Nationalism is an ideological* formulation of a society's culture*. It can be based on language, kinship, history, or religion, or a combination of these elements. To be useful as one of these foundational elements, religion (whether Christianity or another religion) has to be nationalized. In societies where religions are pitted against each other, they have to be cleansed of their divisive potential by being encapsulated in nationalism – being made part and parcel of national identity, and having histories of religious conflict tailored to fit a tale of national unity. Religious worship comes to be connected with moments of national glory and national remembrance. This process of homogenization is never entirely successful, because nationalism not only unifies but also diversifies by giving rise to alternative forms of nationalism or regional identities. Since in modern nation-states a politics of numbers, producing majorities and minorities, is important, religion can be used as the foundation of majority nationalism as well as of minority identities.

Nationalism can be secular or religious. In the modern period, the relation of secular nationalism to religion is particularly significant. Secular nationalism as an ideology helps create the space in which religions are allowed to operate. This does not mean that the role of religion is necessarily limited. Religious traditions as interpreted in a nationalist way are crucial to the formation of state–society and society–individual relations in the modern nation. Religious traditions become fields of disciplinary practice in which modern civil subjects are formed and contribute to the creation of the modern public. Religious institutions make possible notions of individual conscience and civilized conduct; religious movements produce notions of what is "public" and shape public opinion.

At a theoretical level, secular nationalism can be seen as replacing religion (becoming the religion of the nation-state), and modern statecraft as a secularized political theology. However, religious communities are never entirely absorbed by nationalism and continue to be the object of secular regulation, such as in the separation of state and church (see Church and State Relations Cluster).

Nationalism can also be religious in nature. Religious nationalism may amount to not more than a civil* religion in the sense that national leaders express their belief that the nation is "a nation under God." Themes of death, sacrifice, rebirth, and a mission in the world are

celebrated in religious fashion during national holidays and in the form of national monuments. In certain cases, when war and death are involved, the nation has to acquire a metaphysical existence beyond individual life.

Important theological concepts have been adopted by modern nationalism, such as that of the chosen people* of God, formulated from the OT – a notion that can justify an almost racial sense of superiority and fuel nationalist projects abroad and at home; that of rebirth or revival* of the nation, connected to the Protestant metaphor of awakening*; that of the coming of a messiah*, a leader who will take his people to a promised land. A religious symbolic repertoire of divine election*, of ordeals to test one's convictions*, conversion* to higher truth, and martyrdom* is routinely applied to the biographies of great nationalist leaders and their nations.

World religions like Christianity can never be entirely captured by particular forms of nationalism, because they have a global mission*. From the 19th c., this global mission has been transformed by the emergence of a world system of nation-states in which a Christian is at the same time a member of a worldwide community and a citizen of a nation-state. Members of Christian minorities all over the world are constantly questioned about their national loyalty. This is clearest in the case of Roman Catholics, especially those with an Ultramontanist* position, who affirm their allegiance to the pope and are consequently accused of national disloyalty. The nationalist question of loyalty concerned Roman Catholics in 19th-c. Britain as much as it concerns Coptic* Christians in Egypt today. Particularly, conversion to Christianity in nations that consider themselves to be non-Christian is often considered to be antinational. One strategy for coping with this is to show the deep, historical roots of Christianity in periods of national history that are important to the nationalist imagination.

The global character of Christianity makes it transnational, despite its being aligned with nationalism in many places. While Protestant state* churches are directly connected to nation-states, the religious cause is always seen as expanding beyond the boundaries of the nation-state, especially in missionary activities and theologies of dialogue. While the Christian mission* is as old as Christianity itself, missionary activities receive new salience and new challenges owing to the emergence of nationalism. In the contemporary phase of globalization, transnational Christian movements, such as Evangelicalism* and Charismatic* Catholicism, align themselves with nationalism in different parts of the world, while simultaneously remaining outside the control of national states.

PETER VAN DER VEER

Native American Traditions and Christianity. A lingering question in the minds of many Euro-Christians and even in the minds of some Indian people has to do with the possible connections between Christianity and the cultures* and religious traditions of Native peoples in North America. Are not the spirits that Native peoples call on similar to the angels of the Christian holy text? Do not all Indian people have a name for that Sacred Other identified by Euro-Christians as "God"?

Before these concerns are addressed, the radical cultural differences between American Indians and all those cultures associated with European modernity – a complex issue – must be noted. We limit ourselves here to two principal differences between these two cultural sets and try to demonstrate their ultimate incommensurability.

Two cultural values won the day in Europe with the emergence of European modernity: individualism and temporality. With the concurrent emergence of European colonialism*, these values were then imposed on all the lands and peoples dominated by the European military, economic, and political machinery. These values were internalized by European peoples to such an extent that they are presumed to be universal values, when they are recognized at all (so dominant is the cultural conditioning). Yet most of the world's indigenous peoples, and particularly American Indians, live according to a very different and contrasting set of deeply rooted cultural values, marked by spatiality and communitarianism.

Because the basic notion of salvation* in the Euro-Western schema is heavily individualized (individual or personal salvation in Jesus Christ), the colonial missionary imposition of this model of salvation immediately worked for the destruction of Indian communitarian values. A well-known story involves a missionary who finally achieved the conversion of the chief of a tribe. When the chief capitulated, received catechetical instruction, and agreed to baptism, he discovered that the missionary refused to baptize the whole tribe because the members had not been likewise instructed. The chief therefore deferred his own baptism until the