

In this edition we present an important work by Miroslav Hroch, which, this time, takes up the close ties between the construction of nationality and the writing of “national history.” A basic requirement for a community to be recognized as a nation both internally and externally is the organization of a narrative that legitimizes its existence, disseminates values and guarantees its members a certain immortality. Because intellectuals are in great part responsible for this task, the emergence and affirmation of nations parallels the production of modern academic learning. Distancing himself from the notion of “historical” and “non-historical” nations, Hroch shows how the writing of “national history” proceeds in different situations as various European communities explored the different possibilities of “nationalizing” the past

In “*A comunicação como paradigma da experiência religiosa*”, Otávio Velho questions the premises of the conventional model of modernity which, in the political realm, manifests itself in the Nation-state. Although certain discourses link religion exclusively with tradition, the demand is growing for a religiosity associated with personal experience. Instead of disappearing, religion is changing and, according to the secular hypothesis, will only survive if it becomes more rational. Something similar is happening in the sphere of communication. That process can include diverse forms by which ideas are spre-

ad through rational and symbolic language. In this context, it is plausible to reunite the two veins of religious studies: the traditional and experiential. Understanding the religiosities of our time appears to be crucial for thinking about alternative models of modernity.

The essay by Ana Maria Roland, a *Nationalities Watch* research scholar, is oriented toward a theoretical question: the epistemological limits of sociology in dealing with art. Supported by an analytical perspective that attempts to reconcile poetry and language with sociology and history, her reflections are provoked by the film *Amarelo Manga*. This is a work rich in the possibilities of interpretation as much in cinematographical terms as in the way it represents a people and a culture. The author points out the ties between cinema and modern literature and even underlines one aspect in the construction of the Brazilian nationality, our Iberian legacies.

The conflicts in the area designated as *Terra Indígena Raposa Serra do Sol* (the Raposa Serra do Sol Indigenous Land) provides the opportunity for important discussions regarding the contestation of Brazilian nationality on the northern frontier. Odileiz Cruz, linguist from the Universidade Federal de Roraima, examines the routine forms of life of the Ingarikó (Kapon) who live in the region of *Circum-Roraima*. The author's field work involving finding the middle ground between the literature and the oral testimonies of these Indians lets one see their contact with other Indians and their political strate-

gies in confronting national society. In her observations of this dynamic, Odileiz shows the natives' assimilation of new cultural elements.

Daniele Ellery and Léa Carvalho, from the Universidade Federal do Ceará, investigate the comparative formation of national identities in Cape Verde and Guinea-Bissau. Starting with the national liberation process that occurred in these ex-Portuguese colonies, they discuss the controversies around the idea of nationhood. Their work demonstrates the different ways in which each country dealt with the stresses surrounding the construction of their separate nationalities in the period from the war for independence until today.

The development of military technologies is always a motive for tension in international relations. Waldimir Longo's article in the last edition linked this development with the affirmation of national autonomy. In this issue, Cláudio Ferreira analyzes India's foreign and nuclear policies. During the Cold War, and precisely between 1947 and 1964, Nehru conducted a very successful nuclear armament program in pursuit of great power status at the same time in which he opted for non-alignment and a peaceful solution to world problems.

To oppose the deep crises confronting the American nation, there is nothing stronger than an African-American in the White House to symbolize the search for unity and equality. Jeffrey Frank comments on Barack Obama's speech on the history of race relations in the United States and on the significance of

the support for his candidature. Frank notes that, by omitting the role of Martin Luther King and the Civil Rights Movement, the speech was more than an electoral strategy; it put into the dock the very concept of race and minimized the legacy of slavery in the development of capitalism. How will Obama relaunch the United States' world project and legitimize the use of force? The article emphasizes that the first black US president's performance in regard to promised changes is linked to the pressure that social movements can bring to bear.

In completing three years of regular publication, *Tensões Mundiais* enters into the phase of consolidation thanks to the contributions received by notably recognized authors and the participation of new talents. The merit of the subject matter already published and the growing complexity of relations between Nation-states stimulates *Observatório das Nacionalidades* to continue to pursue this initiative.

*The Editors*