**Religion and nationality: A dynamic relationships**

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Is **nationalism** indeed a secular phenomenon as it was defined for many years in academic circles? Is **religion** pro, anti or indifferent towards nationalism?

The eruption of religious anti-national forces (such as ISIS) in the Middle East and the secularization processes in many Western countries demonstrate nationalism's secular character. However, religious nationalism's recent emergence in the post-communist region, as well as in Israel and many Asian countries, reveals religious forces which empower the nation-state and even its chauvinist features in some cases. The connection between religion and nationalism is thus simultaneously becoming both weaker and stronger.

This research aims to define these elusive relationships and to delineate whether religion is opposed to nationalism and vice versa; it aspires to explore if there is a difference between various religious traditions (Judaism, Christianity – Roman Catholicism & Protestantism – and Islam) and what we can learn from current trends regarding their mutual connections.

In order to address these questions, this research proposes three relationship models: *contradiction, neutrality* and *complementation*. Its main proposition is that nationalism is neither secular nor religious. In (nearly) every national tradition, as well as in every religious one, we can trace these three models. Moreover, the relationship between the three and the adoption of the specific model which materializes in reality is dynamic, and depends on the competition between different groups in society.

This broad issue will be examined from a global perspective, with a special focus on the Israeli case.

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