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**Religion, National Identity, and Symbolic Boundary-Making –
Religious and Secular Boundaries of National Belonging**

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References of published articles:

- Trittler, Sabine. 2018. 'Consequences of religious and secular boundaries among the majority population for perceived discrimination among Muslim minorities in Western Europe', *Journal of Ethnic and Migration Studies*. DOI: 10.1080/1369183X.2018.1437343.
- Trittler, Sabine. 2017. 'Explaining Differences in the Salience of Religion as a Symbolic Boundary of National Belonging in Europe', *European Sociological Review*, 33 (5): 708–720, DOI: 10.1093/esr/jcx069.
- Trittler, Sabine. 2016. 'Repertoires of National Boundaries in France and Germany – Within-Country Cleavages and Their Political Consequences', *Nations and Nationalism*, 23 (2): 367-394, DOI: 10.1111/NANA.12291.

Summary:

The aim of this dissertation is to examine the relation between religion, symbolic boundaries, and national identity in the seemingly secular European context, which is faced by increasing religious diversity and Muslim minorities on the one hand and growing anti-Muslim populist movements and nationalist political parties on the other. In this regard, the dissertation focuses on the role of religion as a membership criterion for national belonging among ordinary people

in the majority populations and its consequences for the integration processes of Muslim migrants. Overall, the dissertation covers three specific research questions to account for the variable role of religion for national belonging which are implemented using different theoretical considerations, comparative designs, and quantitative methods.

The first study takes the frequently applied civic-ethnic dichotomy in nationalism studies as a starting point to explore different symbolic boundary configurations of national belonging and their political consequences in France and Germany. Based on cluster analyses applied to data from the International Survey Program (ISSP), it demonstrates that, despite the different historical models of ethnic and civic nationhood, there are striking similarities in how people among the majority populations in France and Germany define national belonging, while religion plays a varied role within these patterns. In addition, the resulting symbolic boundary configurations reveal that it is especially their relational character and the specific combination of different criteria that determine the inclusive and exclusive meaning and political consequences regarding immigrant integration.

The second article then focuses more closely on religious boundaries of national belonging and seeks to explain individual as well as country-level differences in the salience of religion as a symbolic boundary of national belonging across 28 European countries. Drawing on ISSP data from three waves, the multilevel analyses show that individual religiosity and perceived ethnic threat influence the importance of religious boundaries. On the context level, the results suggest that cultural narratives of religious nationalism as well as a close and supportive institutional relationship between church and state constitute important frameworks for religious definitions of the nation among ordinary people, while the effect of the share of the Muslim population is rather ambiguous.

Last but not least, the third study is concerned with the consequences of religious and secular boundaries of belonging and examines to what extent they impact perceived discrimination among Muslim minorities in Western Europe. Combining ISSP data with a subsample of Muslim respondents from the European Social Survey (ESS), the results of the multilevel analyses reveal that the secular boundaries of the majority are more decisive for feelings of exclusion, while the salience of religious boundaries is associated with less perceived discrimination among Muslims, challenging the role of religion as an ethno-religious and exclusionary marker of identity.