NATIONAL UNIVERSITY OF PUBLIC SERVICE

Doctoral School of Military Sciences

THESES

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The impact of religions and religious communities on armed conflicts, security and military

Doctoral (PhD) thesis

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ABOUT THE RESEARCH

Religion is part of many scientific researches. Alongside historical studies, military history works cannot ignore the religious determinations of humankind in the early and then medieval periods. Religious leaders or rulers with divine authority, religiously influenced politics and hence wars (such as the Crusades) have made religion and religiosity and their impact on conflict, security and military power particularly prominent from the very beginning.

Later on, partly due to political transformations, i.e. in the world of nation-states based on the separation of state and religion, which have a different, less intertwined relationship with religion, and in the conflicts that develop between them, the emphasis on religion and religiosity began to decline. This influence then changed scientific research for a few centuries (albeit to varying degrees) in ways that have an impact to this day. At that time, it seemed sufficient to discuss, for example, religion and religiosity under the heading of culture or ethnicity. It seemed that even without religion, a complete analysis and description could be provided in a given study or analysis of a particular conflict, armed forces or field of security.

This changed attitude and phenomenon is usually referred to in the literature (in addition to secularism mentioned later) as post-Westphalian, referring to a change of era and its effects. In the period after the Treaty of Westphalia (1648), which ended the Thirty Years' War, a major rearrangement of the relationship between church and state took place. At first glance, this statement of the "Western" literature ignores the fact that the Ottoman Empire or the Chinese Qing dynasty, for example, continued to develop independently of this, and thus their attitude towards the state and religion was totally different. Research into these modalities is important, but post-Westphalian character has become global.

Thus, if we want to create a model and thesis comprehensively, globally and in harmony with reality on the subject of the present dissertation, we cannot ignore the quality of the transformation of the relationship between state and religion in connection with the Peace of Westphalia.

The concept of religion also needs clarification, since the definitions used in the field of theology are tied to a particular religion according to the specificity of theology. Definitions of religious studies are useful, but typically distant, very generalizing. Legal definitions are necessarily written for political purposes and along social needs, so it can be seen that today's commonly used (but with different formulations) use of religion is an afterthought. Although, on the one hand, this may be necessary in order to be able to examine religiously related

phenomena in a given (e.g. legal) field, but on the other hand, the objective construction of this interpretation excludes subjective religiosity, without which it is often impossible to analyze a security event, be it a terrorist act or the identity of a group.

New types of security challenges, such as international terrorism, migration, states in fragile political situations, the proliferation of weapons of mass destruction, new types of wars (referred to as asymmetrical, hybrid, fourth generation wars, etc.), the emergence and intensification of global environmental problems have led to the expansion of the concept of security. In this context, defence faces new types of challenges, which require the development of defence capabilities used so far in order to address them effectively and efficiently. These skills are not only technical in nature, but also, for example, administrative, procedural and among others scientific, including the humanities or social sciences.

The aim is to create an interdisciplinary system that can deliver effective and applicable results to effectively address new types of challenges. For example, cyber defence or religion and security both require a new and interdisciplinary approach to military science. In the changed security environment of the 21st century, the role of religion has regained importance, and this is reflected in scientific studies. Whether we look at sociology, international studies, security policy or military studies, at least partial studies of religion can be found in many publications and have become more prominent in the last two decades, due to the increase in the number of conflicts related to religion.[1] One of its (decisive) starting points was the terrorist attacks of 11 September 2001. The religious motivation behind the event also transformed the content of research. This series of events and its religious background thus had an impact on security studies, but also on institutional military organizations and politics in general.

The focus of interest and research has shifted to conflicts with religious characteristics to a greater extent. These have been studied in the past, but in many cases, the religious factor has not been sufficiently or inadequately taken into account. If religion became part of the analysis, it was typically treated as part of another aspect, such as culture, which allowed only vague conclusions, thus justifying the indispensability of the religious factor.

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[1] PEARCE, Susanna (2005): *Religious Rage: A Quantitative Analysis of the Intensity of Religious Conflicts*. in Terrorism and Political Violence, 17/3, 333–352; SVENSSON, Isak – NILSSON, Desirée (2018): *Disputes over the Divine: Introducing the Religion and Armed Conflict (RELAC) Data,* 1975 to 2015.in *Journal of Conflict Resolution*, 62/5., 1127-1148.

The events of 2001 and subsequent conflicts, especially the rise of ISIS[2] and the Syrian civil war and mass migration, unilaterally shifted the study of religion towards Islam and its extremist manifestations. In addition, many events have induced a shift towards Islam or religion in general. These include the activities of the Islamic Brotherhood, the Iranian revolution of 1979, the war in Afghanistan, the victory of the Islamist-oriented party and Recep Tayyip Erdoğan after Turkey's secular political rule, the close cooperation of post-Soviet Russia with Russian Orthodoxy, the politics permeated by Hinduism in the case of India, and the politically dominant character of Buddhism in the case of other smaller countries such as Sri Lanka.

Although it is clear from the aboves that Islam does emphasize a new and powerful breaking of the intertwining of religion and politics, other religions also appear as significant factors in the 20th century, which seem to be gaining strength by the 21st century. One such phenomenon is that after four decades, the secular Indian leadership was replaced by a Hindu-nationalist in 1990. Catholic doctrine and renewal had a profound influence on political transformation in Poland, Brazil and the Philippines. In Sri Lanka, Buddhism became strongly intertwined with politics, which became the basis of many Muslim-Buddhist conflicts, while the influence of Buddhism in Taiwan and South Korea was a specific starting point for social peace. Controversies, such as the crackdown on Muslims in Myanmar and the Philippines, show religious political dominance.

What is the answer to why religion becomes violent or on the contrary, a foundation or instrument of peace? It is because of the rites, doctrines that form the basis of religions, or national and ethnic identity, economy, politics, or phenomena such as colonialism, competition between religions, ecological factors? As we shall see in this thesis, many researchers undertook to answer this question, and a great deal of intellectual material was created about it. Certain patterns, concepts, and seemingly stable theoretical directions that will help us find the answer.

In parallel with the previous ones, however, a process appears in scientific research that focuses on religion (albeit ambivalently). This process is secularism, modernity, and the

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[2] Since its armed activities eliminated the basic functions of existing states on its territory and the Islamic State operated public administration, judiciary and public health and education services, it was called Islamic State instead of ISIS [Islamic State of Iraq and Syria], ISIL [Islamic State of Iraq and Levant] and Da'esh or Da'ish [ad-Daúlah al-Islamiyya fi al-Iráq va-as-Sam]) I refer to it. Although the Islamic State never became a legitimate state, the name indicates that they had such goals through the caliphate, which is an important aspect of this discussion. For this approach to using the name, see also ANETT ARANY – N. Erzsébet Rózsa – MÁTÉ SZALAI (2015): *The caliphate of the Islamic State. The transforming Middle East*. Budapest: Osiris. 137.; N. Erzsébet Rózsa (2019): *Models of statehood in the Middle East. From Wahhabi Kingdom to Islamic Republic*. Budapest: Dialogue Campus.

postmodernism that emerged as a follow-up, the latter not consolidating the non-religious aspect, nor bringing back the former thinking about religion, but establishing a completely new approach of religion, previously unknown or not fully known. For example, Magdolna Bonyár and Gábor Sonkoly put it in a few points:

1. Condemnation of world religions for their historical and contemporary role.
2. The emergence of religion as an ideology.
3. New religiosity, adapted to the consumer market, becomes a product of it.
4. The peculiar integration created by the technicalization of natural science and the detachment of the transcendence of religion, which gave rise to pseudosciences and transformed religions into ancient, mystical phenomena that saw the results of natural sciences with a different approach.[3]

In addition, (but consequently) the role of religion in the military has also been revalued. The religious affiliation of individual soldiers is no longer a marginal cultural element, but arises as a national security issue in addition to ensuring religious freedom. The development of human rights and the new situation present a unique challenge throughout history to those who wish to meet both freedom of religious practice and the need for security.

In addition to the 2001 attacks, humanitarian organizations, schools and hospitals with a religious beackground, and organized aid in general have already established themselves in modern societies and religious factors cannot be ignored. This is particularly evident in conflict zones, where (humanitarian or military) intervention affects the conflict as a whole and religious and religiosity factors can decisively influence the outcome and effectiveness of intervention.

Among the factors affecting national and international security and other areas of security, not only military forces and armed conflicts, but also events that are usually closely related to them but take place independently of them play a prominent role. In many cases, these are not even religious in nature, but reactions to religious phenomena. An example of this is the rise of political (right-wing) extremism triggered by Islamism. The triggers are migration, ideologically motivated attacks that respond at least partly to extremist religious or anti-religious ideologies (e.g. the assassination of Charlie Hebdo or the assassination of Anders Breivik in Norway). It also includes the relationship between politics and religion, which has led to the emphasis on the position of the (Christian) Russian Orthodox Church in Russia led

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[3] For this, see MAGDOLNA Banyár – GÁBOR SONKOLY (2011): *Religious Wars and Religious Peace.* In MAGDOLNA BANYÁR (ed.): *Religion: War or Peace?* Budapest: Hungarian Society for the Study of Religion – L'Harmattan. 7-12.

by President Putin, or earlier the Iranian revolution, Indian Hindutva ideology, and even the Polish "Solidarity".

My goal is to point out the significance of the religious element and to contribute to the effectiveness of national security and security policy analyses. To this end, I first present the significance of the role of religion for military sciences (and through it others, for example, international studies, security policy, etc.) in a multidisciplinary approach (subchapter 1.1.), and for this I describe religion as a concept that can be used for these disciplines as well, and in a way that can be embedded in their interpretative framework, and propose appropriate conceptual distinctions. Taking into account the peculiarities and needs of the system of military science and security policy, I present theories, typologies and distinctions that the mentioned disciplines will be able to use in their analyses, taking into account the religious element in the future. In doing so, I do not ignore their weaknesses or the criticisms levelled against them. (Subchapters 1.2-1.6) Religion and religiosity can also be considered social and political phenomena, without the examination of which they could be interpreted as abstract or even negligible phenomena. Therefore, I will argue and prove that the examination of the religious element is an organically changing and significant element, which must be interpreted according to age, culture, criteria justified and presented by religious studies, and in a way that meets the goals of security policy analysis, as revealed by the literature. (Subchapter 3.1) Based on the foregoing, I prove the significance of the religious element for security policy analyses (as well as military sciences and national security), point out the ways in which it can be analysed, show the systematization of it and point out errors can arise, and prove that such studies are capable of providing more accurate analyses and predictions, for example, in the event of an armed conflict.

The study of religion in the international scientific dimension described above is not yet solid, but it is extremely rich. Articles on this topic can be also found in Hungarian. Under the name „religion and security" research activity is ongoing at the University of Public Service. These research became the basis for institutions such as training programs specializing in radicalism and religious extremism, and the Research Institute for Religion and Society of the Eötvös József Research Centre operating within the framework of the aforementioned university. These are the bases and, to date, the only institutional research and educational centres in Hungary in this field.

In the above-mentioned institutions, using the results of international research, researchers have already published numerous papers on the topic, including monographs, articles or held

conferences. Theoretical analyses that can be called basic research, or analyses examining the foundations of the field, were not published in Hungarian, or only as part of monographs, collected works, or in the form of lectures at conferences and training programs.[4] The aim of this thesis is to contribute to establish the bases of this research area, to clarify concepts, to explore subfields, to point out possible research directions and the possibilities of resolving disputes.[5]

My research is based on my previous studies, so in addition to Catholic theology and canon law, through which I gained systematic knowledge about religion, I dealt with the pastoral care of soldiers in the postgraduate course of clinical pastoral care, from which I also wrote my thesis. As an assistant researcher at the Eötvös József Research Centre, Religion and Society Research Institute of the University of Public Service, I also had access to numerous resources from the institution, which is the basis of religion and security research in Hungary. Within the framework of the Military Chaplain Service of the Ministry of Defence, I gained insight into the domestic and international military environment and the religious manifestations of different cultures, including related to armed conflicts, migration and the pandemic crisis, all this in a military environment for 14 years, including four times in military missions. I participated in numerous conferences and study trips in Hungary and abroad, where I was able to consult with the participants about my own research. I had the opportunity to meet religious and military leaders, diplomats, local and regional politicians, representatives of security policy and national security fields, and researchers, whose photographic and written records of my conversations greatly helped me to compare the theoretical findings published in this thesis with practice, and to favour theoretical orientations that were consistent with my experience.

My topic requires extensive exploration, but its focus is on systematically linking the religious element and security. Thus, my doctoral thesis may be relevant for various fields (national security, military science, national security, etc.), drawing examples from conflicts in

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[4] There are several such reports, for example: LÓRÁND UJHÁZI (ed.): *Budapest Report on the Persecution of Christians.* Vác: Sentence Ltd. (volumes published between 2017 and 2021), or such as ISTVÁN RESPERGER – LÓRÁND UJHÁZI ed. (2019): *The importance of religious elements in today's armed conflicts and security challenges.* Budapest: Dialogue Campus – Wolters Kluwer and further education courses on radicalism and religious extremism.

[5] Some examples from internationally renowned researchers include FOX, Jonathan – SANDLER, Shmuel (2004): *Bringing Religion into International Relations.* New York: Palgrave Macmillan.; MARSDEN, Lee (2019): *Religion and International Security.* Cambridge: Polity Press.; and the presence and establishment of research institutes, such as the Religion & Security Council (RSC) in Rome or Georgtown University, Berkley Center for Religion, Peace and World Affairs in Washington D.C.

different regions of the world – without being exhaustive – in which I examine the religious element based on or between the findings and guidance of the dissertation.

RESEARCH OBJECTIVES

The objectives of the research carried out in this dissertation are:

- Building a definitional bridge between the key concepts of defence studies and social sciences and religious studies that I use, primarily by clarifying the concepts.

- Exploring the challenges faced by independent security reference objects (e.g. state, regions, institutions) in relation to religion, demonstrating the relevance of religion and religious communities in security policy.

- Explore the relationship of religion to violence and draw conclusions useful for different disciplines (e.g. military sciences or defence studies).

- To present the relevance and procedures (typologies, vocabulary, theoretical constructions) of the study of the religious element through the scientific works of scholars in the field of religion and security. To point out its importance in analyses and link it to its impact on international conflicts and its relationship with international peace.

HYPOTHESES

H1: The meaning of religion and the comparison of religion with concepts that appear redundant or overlapping with it have not been adequately used in analyses in the field of security studies.

H2: The relationship between religion and the state, its separation, and the interaction between the individual and the community define the specific position of religion in society, which also determines the impact of religion on security phenomena.

H3: The relationship between religion and violence (and the resulting conflict) is contradictory: religion is both the cause and effect of the latter. Violence is transformed by contact with religion.

H4: For security studies and analyses in the field of national security, proper use of the religious element provides more accurate results and predictions.

RESEARCH METHODS

Due to the comprehensive and interdisciplinary nature of the subject, I do not use a particular method of one discipline. My methodology is based on different relevant sources of literature and other sources. Theories from the literature are used deductively, while theories and theses from the literature are used inductively to identify the relevant information for my topic. Using a heuristic method, I explore the most important element of religion and security – the religious element – through samples (themes) drawn from the spectrum I examined. Based on the information examined in this way, I explore the conclusions based on an integrated interpretation, which I verified by an inductive method, regularities and deductive methods based on existing theories. I systematize, sort, classify, compare the acquired knowledge, and then summarize the examined results (for this I apply abstraction, synthesis and application of my hypotheses). I draw conclusions based on the summaries and make suggestions regarding research directions and opportunities. I use an inductive method to verify my hypotheses beyond literature sources, for example through press analysis, i.e. from individual cases prepared on the basis of newspaper articles, social media information, interviews (videographic, sound and written press materials implemented on the World Wide Web or by my own contacts, case reports), which I incorporate into my previously systematized results and compare them with my own professional experience.

In this dissertation, I will use the four-quadrant approach, which helps to resolve difficulties such as those that arise in the process of defining and using concepts. An illustration of this method can be found on *Table 1* of the thesis.[6] I do not use the approach as a framework of interpretation or as a method, but only to broaden the research horizon. The approach itself can be considered more like an epistemological categorization and a question of philosophy of science.[7]

Although the theory itself dates back to earlier, the four-quadrant view was developed by Ken Wilber, an American philosopher, psychologist, and creator of integral theory. According to him, there are at least four perspectives (subjective, intersubjective, objective and interobjective) that cannot be further reduced, which must be considered when trying to

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[6] The four-quadrant theory was popularized by the integral approach, but the basis of the method is much older. Earlier, for example, E. F. Schumacher mentioned a very similar system in his 1977 book The Wayward Guide. The earliest (from where the founder of integral thinking, Ken Wilber, adopted the basic idea) is found in the 2nd-3rd century philosopher Nagarjuna.

[7] ZOLTÁN BRYS (2018): *Critical Assumptions about Ken Wilber's Integral Psychology*. Psychologia Hungarica Caroliensis, 6/2, 34-43.

understand any aspect of reality.[8] Therefore, all quadrants express the simple recognition that everything can be approached from at least two (times two) fundamental sides: internal - external and singular - plural perspective.

According to Wilhelm Windelband, the individual manifests himself in the *nomotetic* (determined by the laws of natural science) world in *an ideographic* (facts revealed by social sciences), in a unique way. Max Weber also mentions that through introspection one must start from one's problems, from one's inner world. However, this forms general regularities (ideal types) for Weber. Peter Winch is already writing about how social regularities govern individuals.[9] Thus, it can be seen that the four quadrants can be helpful in the study of social sciences, in its comprehensive approach that takes into account the individual, the community and their objective dimensions.

SUMMARY OF THE CHAPTERS

The thesis is divided into three chapters.

In the first chapter I explore the concept of religion. Its significance arises from the fundamental theme and purpose of the thesis. In addition to the difficulties of defining the concept of religion, I point out the diversity of its use, highlighting the possibilities of its scientific use. I compare the concept of religion with other concepts, in particular those used to refer to it in military sciences (as well as other relevant studies, such as security studies). From these latter concepts, I will distinguish or suggest their more precise use, or prove the appropriateness or inappropriateness of the use as described. Before concluding the chapter, I describe and clarify the specificities of the conceptual use of the religion-security nexus in the thesis and make recommendations for their adequate use.

In the *second* chapter, I analyze religion and defense from a social science perspective. I focus on the sociological approach to religion primarily concerning the critique of religion, especially the secularization process (and thesis), since its impact greatly influenced the

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[8] Although it is an important detail that each quadrant (AQAL, All Quadrants, All Levels, All Levels) is not only an independent monolithic unit, but also distinguishes degrees of development on a vertical band ("Integral Operating System", "IOS"), the latter I will ignore in this dissertation, however, as a future direction of research, it may be a tool for deeper understanding.

[9] BEVIR, Mark (2007): *Historical Understanding and the Human Sciences.* in Journal of the Philosophy of History, 1/3, 259-270; MARTIN, Michael (1999): *Verstehen: The Uses of Understanding in Social Science.* New Brunswick: Transaction Publishing.

observations, methodology and analyses of researchers in the field of religion and security. In order to present secularization not only as a theory, but also to make visible its realization in relation to individual states, i.e. the relationship of countries with religion, I will also explore the separation of church and state (religion) and the relationship between these two elements. This not only provides a starting and theoretical basis for research on religion and security, but also provides many explanations for understanding the methodology of analysis, which I support with examples. By analysing the legal concepts developed as a result of separation, especially the possibilities of religious practice and religious freedom, I present primarily their appearance in the armed forces, thus helping the relationship between military dimensions and religion that exists today, behind which the state and politics are determining factors. In the final subchapter I present the most important features of the psyche dimension of religion and security revealed today, which is a decisive factor in relation to social (decision-making elite) and those committing terrorist acts, taking into account religious dimensions.

In the *third* chapter, I examine the relationship between religion and security, with special regard to security studies. After clarifying the meaning of security, I will go through the well-known schools of security policy in the subsections, showing in what meaning, extent and quality they use the religious element. I analyse several of the political documents that are also relevant for the security policy investigation and prove that they also contain the religious element I examined, but at the same time I point out why its systematic and adequate use would be justified (in a different way from the current one). Citing the thoughts of several researchers, I will clarify the possibilities of research that takes into account the relationship between religion and security. From the point of view of international politics, I also point out the quality in which religion appears as an element of inquiry and what has resulted in its re-emphasis in research. I quote the concepts of many political scientists, international experts, which will help to make proper use of the religious element in analyses. These do not constitute a system in themselves because, as several authors note, joint research into religion and security is not yet at the stage where it can be examined on the basis of consolidated theories. Researchers who use one theory in their research use the methodology of or a theory taken from another discipline. However, this thesis contributes to a phase before the formation of an independent theoretical framework, pointing out possible directions precisely by these researchers, makes the refinements that are necessary for the construction of one or more future theories.

In connection with this, I present the relationship between religion and violence, as well as the specific features of this relationship and their characteristics influencing intra- and inter-

religious (armed) conflicts. To clarify the definition regarding religion and conflicts I recommend a typologies, supporting them with existing findings in the literature, and illustrating them with examples. Since the thesis aims to show the importance of the religious element in security policy and military science analyses and to lay the foundations for these researches, the emphasis is on the conceptuality of conflicts and the factors preceding them, but I will also mention in a subsection that in order to achieve the goal of peace, it is also necessary to take into account the religious factor. The institution of military chaplaincy established at the intersection of religion and military forces existing at one of the pragmatic points of the concepts raised in the second and third chapters, especially those developed as a result of the legal approach, is presented, the details and consequences of which have not yet been explored in the literature. These consequences can be decisive factors in the event of an armed conflict, either from a theoretical security policy point of view or for achieving military success.

SUMMARY CONCLUSIONS

The objective of the thesis is to provide a starting point or „handrails" for research in the field of military sciences and security studies that take into account the relationship between religion and security, i.e. to clarify concepts, and to prove the effect of the religious element in conflicts and other areas of security by taking into account existing research, and thus to help develop future theories. For this, I made the necessary definitional descriptions, demarcations, analysis of the relationship between state and religion due to the significance of the role of states in the background of conflicts. I examined phenomena arising from the latter and significant for the topic of the thesis, such as secularism or the separation of church and state (religion), the significance of religious freedom, and especially their impact on military forces and thus security.

Taking these into account, I presented the specific role of the religious element relevant for security studies in the relationship between state and politics, building on violence and related concepts, especially those related to religion and violence.

NEW SCIENTIFIC FINDINGS

1. I compared the concept of religion with other concepts emerging in security studies, the demarcation of which has not been done in the Hungarian literature so far in military science studies.

2. By comparing, proposing and criticizing my own and existing typologies, I made a fundamental clarification and concept recommendation for religion and security, interdisciplinarily first. Secularization as a social process and the separation of church and state as a political process had a significant impact on the concept of religion and the role and significance of religious elements in politics and later in analyses in the field of security studies, causing an apparent decline in its importance. However, by presenting typologies in the relationship between religion and society and politics, I proved that the study of religion, following the pattern I have defined, allows for a more accurate understanding (distinction) and more effective analysis.

3. Examining the relationship between violence and religion, I proved that the two are not directly linked in a linear fashion, but their interaction fundamentally determines the nature of certain armed conflicts or security-related events. Examining the religious background of violence, based on René Girard's mimetic theory, I proved that certain types of conflict, such as genocide or persecution of certain religious groups, have become mimetic in nature, that is, the role of religion has been replaced by the persecution of religion.

4. I developed the concept of the religious impact matrix, which validates the Wilsonian concept of relational dialogism and helps in the scientific processing of the complexity of the security environment. By examining the religious dimension of realist, liberal, constructivist schools, I pointed out the inadequacies and shortcomings of research due to secularization. At the same time, I explained why there is no truly religious school of security policy, although its creators were greatly influenced by religious doctrines and worldviews. However, these schools can use the concepts created by the research so far, which I will also present in the dissertation after critical examination.

PRACTICAL APPLICABILITY OF RESEARCH AND SCIENTIFIC RESULTS, RECOMMENDATIONS

In my opinion, the thesis prepared in accordance with the research objectives and the results contained therein can be used in the following areas:

- In the educational programmes of the University of Public Service especially in military sciences, international security and defence policy and international studies, as well as a number of other non-graduate courses, such as further education in radicalism and religious extremism.

- It can provide a reference point for a wide range of trainings in the military, law enforcement and national security fields, including – primarily – the Military Chaplain Services, CIMIC and military intelligence (and counter-intelligence).

- For professional analyses by international organisations, whether humanitarian, security or defence-related, such as religious analysis for soldiers serving in individual positions in NATO, the main findings of the thesis can be useful in their work.

- It opens up new guidelines for several policies (e.g. security policy, defence policy, church policy) and diplomacy that can be applied in practical training and theoretical preparation, as well as in decision making.

- It can also serve as an inspiration for relevant research institutes in defining some research directions. In applied researches, it is mainly for researchers of religion and security, but also for all other research that touches on the cross-section of religion and security.

THE AUTHOR'S PUBLICATIONS ON THE TOPIC

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CURRICULUM VITAE

Milán Mór Markovics was born in 1980 in Bonyhád. He pursued his secondary school studies in Perczel Mór Secondary School of Economics and the Petőfi Sándor Lutheran High School. He began his higher education studies at the Episcopal Theological College of Pécs, where at the end of the six-year training (two years philosophy, four years theologies) he obtained a Catholic theologian qualification in 2005. Then from 2006 he studied at the University of Pécs Medical School, later he obtained a three-year postgraduate qualification in hospital counselling at the Institute of Mental Health of the Semmelweis University Faculty of Health Public Service in 2011. He studied at the Institute of Canon Law of Pázmány Péter Catholic University for three years as a Catholic canon lawyer, where he obtained his MA degree in 2017.

He has been a doctoral student at the Doctoral School of Military Sciences of the University of Public Service since 2018. During the program, he was a participant, lecturer and organizer of several national and international conferences.

For his research, he made several professional and study trips, for example at Georgetown University in the United States, at the Religious Freedom Institute and the Roman Catholic Archdiocese for the Military Services, and at the Katolische Militärseelsorge, Bundeswehr in Germany.

He is a member of the Civil-Military Relations Section of the Hungarian Military Science Society and the Military Science Section of the National Association of Doctoral Students.

He carries out his professional work as head of the ethics section of the Eötvös József Research Centre - Research Institute for Religion and Society as an assistant researcher. Closely related to the research is his work at the doctoral school from 2010 until the completion of his thesis within the framework of the Ministry of Defence Military Chaplain Service, during which he performed four military missions, where he held talks with several Islamic, Orthodox and Catholic religious leaders, as well as professional conversations with chaplains serving in the field of operation, and organized lectures at the intersection of the military and religious worlds. This work was accompanied by numerous national and international conferences on the relationship between religion and military. From September 2023 – as a lecturer – he will teach mainly military ethics subjects as a senior officer and assistant lecturer at the University of Public Service Faculty of Military Science and Officer Training, Department of Military History, Philosophy and Cultural History.

He has advanced German and intermediate English language exams, as well as an internal university exam in Latin and basic knowledge of Arabic.

He has 25 elements in the Library of Hungarian Scientific Works.