

Violent Religion

The project investigates religion, nationalism and militarism in East-, South- and Southeast Asia from the late nineteenth century.

About the project

Military and militarism has played an exceptionally important role in the modernization processes in Northeast and Southeast Asia. The project is a comparative analysis between the degree of militaristic influences on different religious traditions in those regions as a whole - Buddhism and Christianity will be the two main objects of scrutiny - and the patterns of the religious accommodation to militarism in various countries of Northeast and Southeast Asia. A particular emphasis will be made upon:

- Comparing the doctrines of patriotic/state-protecting Buddhism in Thailand, Burma, South Korea - and pre-1945 Japan
- Christian position towards Sino-Japanese 1894-95, Russo-Japanese 1904-05, Second World and Vietnam wars in Japan and Korea - South Korea after 1948
- The role of Buddhist and Christian chaplains on the battlefield during Russo-Japanese, Second World, Korean and Vietnam wars.

Objectives

The aim of the project is to study how the pronounced militarist trend in East-, South- and Southeast Asia has been influenced by the religions of the region, and how, in turn, did militarism influence regional religions – in their doctrines, rituals, and patterns of socio-political participation.

In cooperation with Torkel Brekke.

Sub project Vladimir Tikhonov:

Buddhism and Military Violence in Colonial and Early Post-Colonial Korea, 1920s-1950s

The project focuses on Buddhist attitudes to militarism and war in Korea during the Japanese occupation (1910-1945) and the Korean War (1950-1953), which resulted in the Cold War division of the Korean peninsula.

About the project

The study focuses on:

- the mechanisms through which both the Japanese colonial and South Korean authorities ensured the loyalty of institutional Buddhism
- the balance between traditional loyalist and modern nationalist rhetoric in the Buddhist war propaganda, especially in the 1930s-1950s
- the estimated effectiveness of the Buddhist support for the warfare in the 1930s-1950s
- the elements of dissent and resistance in the Buddhist attitude towards the wars in the colonial and post-colonial times
- comparing the Korean Buddhist attitude towards militaristic violence with attitudes in Japan and China.

Objectives

The aim of the project is to publish several (3-4) articles on project's topic. It is also expected that these articles will be integrated into the monograph on colonial Buddhism.