

# On the Relations between Religious Culture of Usa and Its Diplomatic Policy

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**Abstract:** This Thesis Try to Discuss the Influences of Protestant Culture Upon the Diplomatic Policy during President Bush's Term. This Thesis Holds That the Religion Culture as an Important Part of the Soft Power, Which Impacts Its Diplomatic Policy from Two Aspects. First, Making Use of Press and Media to Exert Influences Upon Public Opinion, Thus Will Indirectly Impact the Policy. Second, Lobbying the Politician and Creating Political Agenda.

## 1. Introduction

For a Long Time, Historians and Scholars Would Like to Research International Relation from Military Strategy and Geopolitics as Well as Economic Perspective. However, Since 1990s, the Influence of Culture Had Been Increasing, Which May Impact the International Situation. Many Scholars Aware of This Transition and Start to Research International Relation and International Security .from Cultural Perspective.

Culture Has Been One of the Most Important Concept in Academic Circles, But Its Definition and Connotation Are Not the Same in Various scholars' Mind. Culture Originated in the Latin Word Cultura, Which Signified Farming and Breed. Since Middles Ages, Culture Distinguish Material Culture from Spiritual Culture .in the Early Modern History, the Enlightenment Movement Advance the Cultural Prosperity .the Classical Philosophers from Germany and French Philosophers Start Their Cultural Research, Attempting to Comprehend the Distinction between Various Countries from Cultural Perspective. Even Though Scholars Have Not Formed an Unified Opinion, They Agree That the National Culture Represent the Spirit of an National-State. in the International World Affairs, Culture Will Impact the Values of Representatives from Various National States Subconsciously. Furthermore, Religious Culture as a Part of National Culture Can Also Influence the International Affairs Indirectly.

## 2. The Soft Power and International Politics

In the 1990s, the famous international relations scholar Joseph Nye put forward the Soft Power theory and wield it to international relations. Since then, Soft Power has become a popular concept, which attracted the eyes of scholars as well as common people. Generally Speaking, the Soft Power means .In the diplomatic affairs, a national state can exert influence upon other national states by three means. First, terrorizing other national state by force. Second, bribing other national state . Third, persuading other national state to cooperate. The third method works the best for most situation. From this perspective, the Soft Power seems like the third method, which costs less than the other two method. In the International Affairs, the success of the Soft Power policy lies in the strategy of persuasion and attraction. Persuasion means to win over others' support by arguing with reason. The key of attraction is to propagate its culture, values. In a word, the Hard Power is to force other national state to follow, but the Soft power attach importance to persuade and lobby.

Even though Joseph Nye's Soft Power theory put forward the influence of culture on diplomatic policy, he did not research the influence of religious culture deeply. In his book, Soft Power ,the Means to Success in World Politics, Nye mentioned that the organized religious movement had demonstrated its power for several centuries. Since the 911 terrorist attack, the religious soft power has become a critical issue. The Roman Catholic , Islamism , Evangelical and Judaism spread their creed and influence politics.

### 3. Religious Soft Power and the Diplomatic Policy of the U.S.a

Even though the Political Modernization and Economical Globalization have spread over the world, the religion of most countries can still impact the national state's politics. Although the first amendment to the U.S. constitution expressly prohibits congress from making any law establishing the state religion; Impeding freedom of religious belief ". Since then, the separation of church and state has been strictly implemented. However, religion plays an extremely important role in American life. Since the founding of the republic, the fathers of the United States have incorporated protestant ideas into the founding philosophy. Before and after the civil war, the church influence abolitionist movement process; Since the second half of the 19th century, the new evangelical Christian denominations in the United States also played an important role in the temperance movement and the campaign for women's suffrage. Religious groups campaigned for the passage of the Civil Rights Act in the 1960s. Since the 1970s, the new evangelical church has been working to influence the decisions of the U.S. government in every way, from the Supreme Court to congress to foreign affairs. From abortion to school curricula to academic publications, religion permeates almost every aspect of American life.

In the democracies represented by the United States, religion influences American politics in two main ways. First, religious groups express their ideological tendency through print or electronic news media, which influences the trend of public opinion and the attitude of decision makers. Second, establish friendly relations with the social elites in the senate and the house of representatives to win their political support. The latter is represented by the main Israel lobby, which, though not a religious organization, can lobby senators and the house of representatives to win votes on bills, building Bridges to the "special American-Israeli relationship". However, the influence of religious organizations does not stop there. Specifically, they can indirectly influence policy direction through a number of "small problems". For example, religious groups can direct social attention; They can use language carefully to describe problems and classify the nature of events. Consider the acceptance of policymakers and so on. In short, they exported religious values and ideologies in various forms and slowly changed American society.

To some extent, both the American President and the core decision-makers are likely to be influenced by religious ideology. There are plenty of examples of how religious groups or religious people can "invent" analytical terms to help people understand realpolitik and even "fabricate" political hot spots. Some protestant preachers and socialites are so well-connected that they have access to the media, the President and his advisers that they can influence domestic and foreign policy. Among them is Gary Bauer, a former republican presidential candidate and head of the American values advocacy group. They themselves have extensive media influence, as well as personal relationships with members of the us presidential brain trust. Among American presidents since the 1970s, Ronald Reagan and George Bush were heavily influenced by the new evangelicals. During the Reagan administration, he focused on religious rights and encouraged religious organizations to grow into influential lobbies. The election of George Bush as US President in 2001 marked the ascendancy of neoconservatism in American politics. Howard Lafonzi pointed out in an editorial that "during the Bush Administration, the United States has gone from practical diplomacy to religious diplomacy, and religious rights ideology has become the primary diplomatic purpose of the United States" Indeed, the main political ambitions of the Christian conservatives, represented by Mr. Bush, are international. They object to the "realpolitik" of the old republicans and their disregard of each other's political ideology and cultural traditions in conducting foreign relations. Nor do they accept the Democrats' traditional "internationalism". In short, the popularity of American neo-conservative political thought and bush's "religious right" diplomatic theory reflect the infiltration of American religious culture into the minds of political elites, which is more significant than the influence of the Israel lobby.

However, the election of President Bush was not the direct cause of the shift in foreign policy. It was the terrorist attacks of September 11 that really let religious issues affect us foreign policy. After the terrorist attacks that shocked the world, some religious groups called the attacks "the judgment day of good and evil," a concept that inflamed the religious sentiments of many

Americans and united many religious and non-religious Americans against the Islamic nation. Since then, religious freedom and human rights have again been outside the United States Deliver important mission.

Specifically, “religious rights” diplomacy is mainly reflected in the following aspects. First, an international religious freedom law. A new office was set up to assess religious freedom in countries around the world each year. The act makes the spread of religious freedom a central purpose of U.S. foreign policy. Second, the protection of Trafficking in Persons Act (2000) was passed. The main purpose of the act was to eradicate international criminal organizations that trafficked women for prostitution and Child Labor in underdeveloped countries. Third, it passed the North Korean Human Rights Act (2004), a bill drafted by conservative Christians and Korean-Americans to call on the U.S. government to shelter North Korean defectors, but also to focus attention on the human rights situation of the North Korean people and the North Korean nuclear issue.

The decree also partly reflects the important role conservative evangelism has played in the Human-Rights Movement since the mid-1990s. In the words of Allen Herzke, “the United States will face more obstacles in Iraq if it is not legally recognized for its basic conduct in foreign affairs. The bill of rights guarantees the legitimacy of the us government. It can also be seen that since the 1990s, human rights diplomacy and religious diplomacy represented by President bush are actually the embodiment of American Soft power. “Soft power”, as mentioned above, means the ability to use non-violent means to persuade others to cooperate with it. When Mr. Bush trumpeted how America relied on moral courage and national character to win the cold war and ultimately the “war on terror. He relied on exemptions from religious and human-rights diplomacy. During a visit to Warsaw in May 2001, Mr. Bush declared that “communism had been brought to its knees by the iron will and moral sense of Pope John Paul II”. Similar remarks illustrate the religious concerns in American diplomacy during the bush administration.

#### **4. Conclusion**

In the 20th century, the United States not only replaced Britain as the world's largest economy; It also won the final victory in the cold war, leading some scholars to call the 20th century “the American century” (Francis Fukuyama called the victory of American democracy and republic “the end of history”) These views reflect the 20th century, when the United States relied on the advantages of international competition to translate global political and economic interests into reality. In this process, American culture also played an important role in the diplomatic process. Taking the export of religious rights during the administration of President Bush as an example, it can be seen that “cultural export” is not only an important means in American foreign policy, but also the hope that the United States not only leads the world in hard power, but also hopes to “conquer” the world through soft power. At the end of the 20th century, Samuel Huntington, a famous American scholar, put forward the theory of “clash of civilizations”. He believed that after the cold war, political ideology and economic ideology were no longer the main signs defining the group of nations, but the clash of civilizations. Over the past two decades, the global revival of religious ideology seems to confirm Huntington's prescience. The impact of religious culture on international relations and international security is also worth exploring in more aspects and levels.

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