

Contemporary Vatican International Identity's influence of construction and communication

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Abstract. In the 1970s and 1970s, the rise and spread of the theory of constructivism in the pattern of international political development, and gradually recognized by the academic community, has become one of the mainstream theories of political communication theory. The Vatican (Roman) Holy See, using the influence of the Catholic Church in the world, According to "the Lateran Treaty" (Lateran Treaty) to construct a practical political entity not subject to territorial restrictions, Of Westphalia System national model poses a challenge. After Second Vatican Council, the Holy See actively integrated into the international community, with the actual behavior to reshape the religious identity of transnational political actors. In order to win the recognition of the international community, to expand the spread of religious identity.

1. The Construction of Contemporary Vatican International Identity.

Vatican City State is the world's smallest independent sovereign state, is a political and religious country, is the Roman Catholic Church Apostolic See station too. Although the area is only 0.44 square kilometers, but is the world's Catholic Center. The Vatican in the contemporary international relations system, make full use of the special religious identity, common religious identity, actively carry out frequent diplomatic activities, the construction of religious authority based on transnational political actors, the Vatican in the international community have an impact.

From the political entity analysis, the Vatican's contemporary diplomatic behavior is a religious authority based on transnational political actors, its diplomatic practice encountered the first difficulty is that the identity of the international identity. In the world system of different religious beliefs, only the Vatican (Rome) Catholic established a formal political entity identity. The Vatican's diplomats stand for the Holy See, not the Vatican City, which is the official diplomatic name of the Vatican's self-determination. [1] In the traditional political entity identification, usually the sovereign state is the main body of diplomatic behavior. It is hoped that the Pope sent a diplomat is a sovereign state envoy, unwilling to admit that the Pope signed a church and state agreement, as a diplomatic status in the international system, unless the identity of Vatican City State to be accepted. The legal basis for the identity of the Vatican's political entity was "the Lateran Treaty", which recognized the sovereignty of the Holy See in the international diplomacy on behalf of the Vatican City [2]

From the analysis of the international system behavior, the Vatican has constructed the dual identity of the secular leader and the universal spirit, which provides convenience for himself in the political and diplomatic activities. Vatican in the face of the process of globalization, the dual behavior of the dominant identity is very prominent. The political entity identity constructed by the Vatican, On behalf of religion in the international system to fulfill its mission has a clear purpose. First, to maintain the core interests of the Vatican (Rome) sanctuary; Second, the Vatican on the premise of interests, not only to maintain the unity of the Catholic organization structure, but also advocate to improve the social environment of the world Catholic Church, to maintain the core position in the world; However, for the Vatican in the center of the world's Catholic Church Hierarchy, the choice of strategies to improve the social environment of the Catholic Church is inconsistent with the methods adopted by the contemporary state.

2. Vatican's authority, interests and the Construction of Transnational Political Acts.

It is the key mechanism and method to construct the concept and value of the transnational political actors. With the authority of the Pope, the Vatican constructed a transnational political behavior, rarely use force and the pursuit of material interests to achieve social influence. There are two basic views on the discussion of authority: one view, think the authority influence is the common belief existing by the special social environment, the values and practices of construction; another view, the lack of a common belief that authorities agree, is the result of authority becomes crucial reason in social relations. When the country's policy makers are not uniform, the organization with the authority of the identity of the organization will be hard to participate in, to provide a unique professional advice. Freedman thinks that in the transnational political actors, religious authority can prevent confusion caused by differences and suspicion. The Vatican uses the authority of the Pope to participate in the activities of the Catholic Church countries around the world, apparently being included in the scope of the authorities. When the international system is in an anarchy, there will be many competing authorities. The Vatican (Roman) has shown the characteristics of religious authority in the practical practice of transnational behavior. As a transnational political actor with a Catholic authority, the common belief of the international system, the influence of other actors, and the space reserved for the interests of the Holy See, for the pursuit of the interests of the Holy See.

The Vatican is always in the international system with a high profile of moral authority. For international politics in terms of authority and legitimacy is essential, can not avoid the political mapping of power into authority. The same authority is also important for the study of Transnational Actors (TNAs). Vatican in the international system of the authority is basically dependent on the status of religious morality, the performance of social identity and interests of actors, moral authority has become the source of power. Based on the Vatican has a secular sovereignty of the religious political identity, in the international diplomatic behavior, both the embodiment of the power, also the embodiment of the authority. Analysis from the rulers, The identity status of the Vatican political actors is objectively an authority in the institutionalized community. In the international community, the Vatican (Rome) has made efforts to highlight its own authority as a Catholic, even more than any other country's rulers, leading to a refusal to join the United Nations. As a religious moral authority, the Holy See not only has a national identity, but also actively transnational diplomacy has also had an impact on international politics. The Vatican has an international legal personality and is the subject of international law, is like to the rest of the world. Vatican religious authority of the legitimate diplomatic identity, is a sovereign state, or transnational political actors, the specific analysis is as follows:

First, the Vatican's sovereign source of particularity. The sovereignty of the Vatican is the rational identity in the form of the international system, and also belongs to the sovereignty of the state law. In general, state sovereignty includes the form of economy, population, military, and borders, and the Vatican's sovereign paradigm is not based on it, but the owner of the spiritual status. Although the Vatican's sovereign paradigm is cross-border, but essentially trans-regional authority makes it different from the common national sovereignty. Second, the Vatican's diplomatic power is not mandatory. Max Weber argues that "the political community has a monopoly on the use of force in the territory", the rational use of force in the country is an inherent characteristic of the state. Once the pope in Rome also used violence to achieve benefits, but modern has already announced the use of violence, Now rely on the Italian judicial system to maintain order, no judicial system also makes the Vatican is different from the general state. Third, the Vatican's sovereignty requires Transnationally. State sovereignty emphasizes autonomy within the territory, and the Vatican's oath of sovereignty is not subject to the limits of the world, in the world to play the influence. It is considered that the transnational sovereignty action is necessary, the missionary activity and the clergy movement are the transnational behavior. Although it does not belong to political and diplomatic activities, but the Vatican stressed that with the global Catholics to maintain close contact, then this transnational also makes it an undoubtedly transnational political actors.

The Vatican, using moral authority, poses challenges and threats to the ideology of many countries in the world and constructs the transnational actors of the world's largest organizations. In the

international community as the "authority" role, to study the influence of moral authority to provide a strong evidence. In the study of the international relations of the Vatican, it can't be regarded as the study of the general state, but more inclined to the religious authority of the transnational political actors. In the contemporary international activities, the Vatican uses the identity of transnational political actors to achieve participation and play the international influence of the Holy See, the actual diplomatic action to build international diplomatic identity.

3. The Political Communication Behavior of the Second Vatican Council After.

The Vatican (Rome) of the Holy See's communication behavior "deliberately avoid politics, can still be accompanied by political attributes." The diplomatic acts of political communication can't be ignored because of the religious authority of the Holy See. Therefore, the objective of the Vatican communication behavior changes, and the resulting political and social results are can't be accepted.

First of all, the Vatican John Paul II (referred to as "Vatican II") active political behavior (diplomatic activities), to spread the Vatican's universality, rebuild the modern diplomatic behavior of the Vatican, or gradually restored diplomatic relations with many great powers and the Holy See. The Second Vatican Council after, the Vatican's communication behavior was manifested in a wide range of international organizations, Specific performance in a wide range of accession to various international organizations, to become members of the organization, and actively signed an international agreement, in the name of the moral to obtain the support of the international community, indirectly to exert its influence. According to the Vatican's "Acta Apostolicae Sedis 2012", the Holy See formally established diplomatic relations with 179 countries in July 2011, with about 11.96 billion Catholics appointed by the believers, who account for the world's total population 17.5%. In today's complex international system, The various countries power is shift, the Holy See is still a leader of a large multinational religious organizations, hold high the moral authority, in geopolitical transcendental posture to expand their own spread, advance and retreat freely.

Secondly, the Second Vatican Council after. The Pope's visit, dialogue and interest, was good at communication behavior, opened the door to dialogue with the world. In particular, the Holy See ended its stalemate and hostility with the socialist countries for many years with practical action, trying to solve the problem of the appointment of the Holy See and satisfying the interests of both sides. Such as the January 1964 Paul VI visited to Jerusalem, as the first pope to speak to the United Nations, and the first to the Pope in Kenya and Colombia; Paul VI hosted the Mass in the Hong Kong Government Stadium on December 4, 1970, was the only pilgrim in the past to visit Hong Kong; Paul II and the Soviet Gorbachev met in the Vatican on 1 December 1989 and established diplomatic relations with the Soviet Union two years later; Paul II was invited by the Orthodox Patriarch Teoctist in May 1999 to visit Romania and to repair the relationship between the two sides; On January 25, 2007, the Vietnamese Prime Minister visited the Vatican, and the two sides established diplomatic relations.

Once more, the Vatican has joined more than 40 major international organizations in a dual capacity, will expand the scope of the spread of political action. To participate in major international issues by members of international organizations, to actively sign international agreements, to pool political capital and to enhance the influence of international communication. Such as the Permanent Observer of the United Nations (April 1964 - June 2014), the United Nations Special Permanent Observer (July 2004-present), joined the "European Union", "Arab League", "African Union", "Organization of American States" And "European Cooperative and Security Organization". It is convenient for the Vatican to have the right to speak, the use of religious moral authority to state the principles of international politics, comment on international issues, and followed by the interests of the premise of the countries to actively carry out diplomatic lobbying to obtain support for the successful intervention in international issues.

4. Summary.

Under the theory of international relations constructivism, the Vatican's sovereignty is peculiar, authoritative and functional, the spiritual special sovereign paradigm is transnational, and it distinguishes the so-called sovereignty of the general state. The communication power of The Vatican (Rome)'s political behavior is not mandatory, it has already announced to abandon the use of violence, to give up absolute force in the country, and to prosecute the criminal conduct in the country's legal system. For the Vatican-built transnational political actors, in the practice of contemporary international political communication, although the challenge of the Westphalian System national sovereignty, but the use of the authority of the "role" to expand the spread of the Holy See range. The identity of the Vatican transnational political actors, so that the spread of international action in the impact of the increasingly perfect their own religious authority.

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