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Jewishness in Israel becomes primarily a cultural matter of identity, which the state enforces in the public realm.⁴

Within the research already done on this and similar subjects relating to the association between religious beliefs and foreign policy, three themes emerge with various amounts of evidence and theory to support them. First, scholars find that other things have the capacity to influence foreign policy to a greater extent than religious beliefs. Strategic, economic, and political interests weigh more heavily in the decisions of policymakers than an adherence to religious beliefs. Second, some find that religious beliefs can influence foreign policy, but they are never the sole impetus in any policy creation. Instead, religious beliefs often have an indirect effect by shaping the morality of people and the culture and society in general, so that foreign policies address strategic, political, and economic interests within an accepted moral framework. Third, others see that religious belief can create a strong, unwavering support for a certain side of an issue and for any policies that support that side. Such support may cause a person to act as an idealist in one circumstance and a realist in another, all in the context of a single religious belief. The justification that unites the apparent contradictions stems from faith placed in causes that religious beliefs substantiate.

Looking at the first of the themes, many find that other things, such as strategic, economic, or political interests, have the capacity to influence foreign policy far more than religious beliefs. Despite the role religion played in the American Revolution and

⁴ Ezra Kopelowitz and Yael Israel-Shamsian, "Why Has a Sociology of Religion Not Developed in Israel? A Look at the Influence of Socio-Political Environment on the Study of Religion: A Research Note," *Sociology of Religion* 66 (2005): 73-77.

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