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## PARTLY ANNOTATED BIBLIOGRAPHY OF ECONOMICS OF RELIGION

### Systematic Cluster<sup>1</sup> (in brackets behind title)

1. The financing of religions in works that are mainly historical and less about economics (today and historically).
2. The relationship between religion and economy with regard to a culture theory.  
Examines, for instance, how religious beliefs and economic behaviour are a component of the mentality that influences a culture or how modernity and capitalism can be intertwined, exchange and obligation or identity. Mainly economics of anthropology but also history of economic culture.
3. Economic theories as a subject of the study of religion (literature on capitalism, consumerism, the market or communism as religion, religious economies, economic ethics).
4. Economic theories as a model of the study of religion.
  01. Macro- or Microeconomics in general
  02. Neo-classical Paradigm, Rational Choice/Sociological Market theory (e.g. G. Becker, R. Stark, W.S. Bainbridge, R. Finke, L. Iannaccone)
  03. Empirical Economics (Game Theory / Behavioral Economics / Psychology of Economics)
  04. Neo-Institutionalist Theory (from sociological, political science or economic perspective)
  05. Economic Sociology (new economic sociology e.g. Mark Granovetter, Richard Swedberg)

## A

Abramitzky, Ran. 2010. On the (Lack of) Stability of Communes: An Economic Perspective. In The Oxford Handbook of the Economics of Religion. Edited by Rachel McCleary, Oxford: OUP. [2, 4.2]

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Ahrens, Joachim; Hinsch, Juliane: Der Konflikt zwischen Islam und westlicher Welt – Zur Bedeutung von Vertrauen und Institutionen. In: von Hauff, M; Vogt, U. (eds.): *Islamische und west-*

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<sup>1</sup> See for an explanation of the systematic cluster: Koch, Anne: Zur Interdependenz von Religion und Wirtschaft – Religionsökonomische Perspektiven, in: Martin Held, Gisela Kubon-Gilke, Richard Sturm (eds.), *Ökonomie und Religion*, Marburg: Metropolis, 2007, pp. 37 – 62, and Koch, Anne, „Kapitalismen, Liberalismen, Modernen und religiöses Ethos. Methodisches zur Erforschung von Religion und Ökonomie“. In: Löffler, Bernhard, Hochgeschwender, Michael (eds.), *Religion, Moral und liberaler Markt. Politische Ökonomie und Ethikdebatten vom 18. Jahrhundert bis zur Gegenwart*, Bielefeld: transcript 2011 pp. 27-54.

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## B

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considered on nation-level. The quantitative analysis treats some of the most popular cultural goods like the film *The Passion of the Christ*, the television serie *Touched by an Angel* and the book *The purpose-driven life* in a sociological rational choice framework. Similarities and divergences between secular cultural consumption and religious consumption should be considered in more depth. People are somewhat more selective in religious than cultural consumption. Or, the buying breadth of religious products and the expenses are wider with young Americans. Secular consumption might be a trigger for religious commodification and larger production ranges insofar the purpose for use varies greatly: halal food may be purchased for reasons of animal protection, health sustainment or lots of other reasons. Religious consumption is also gendered as other secular sectors of consumption. An overall result is that females buy most of the religious goods what fits with their still conservative household role of purchasers. Also significant nonconsumption of religious goods might correlate with a religiously motivated anti-consumerism. Religious capital also influences the religious consumption behavior. The stark finke capital thesis states the aim of conservation of religious capital. This means that Christian-theme products are more often consumed by Christians whereas with the current data the contrary can not yet be said for secular products and a connection with secular consumer.]

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lives as a whole to the church. Their capital is but sincerity and honesty. The other group of heirs come from wealthy backgrounds and profane educations before entering in church service. Like this they keep a somehow independence from the institution. Their amount declines over the time of the survey. A massive change in the image of the priest stems from diversification processes in the labour market: the worker priest movement was especially attractive among the heirs. This conversion of values distanced the aristocratic habitus of the heir from the manager of an ecclesiastic leadership position and approached him to a down-to-earth pastoral care. This phenomenon opened a room for the laybrothers to move to higher positions. By this Bourdieu and his team find a historically contingent logic in the field that intersects the reproduction of classes. Bourdieu distinguishes an objectivized church (materializing in buildings, social technologies, paraphernalia etc.) and the incorporated habitus of the laypeople he calls the ‘holy family’.]

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